XEROX MICROFORMS SYSTEMS
University Microfilms
(313) 761-4700
Ann Arbor, Michigan 48106

12 vol. Cost 3 10 Anth° Horty

AN EXPOSITION WITH Practical Obſervations CONTINUED Upon the Twenty-Seventh, the Twenty-Eighth, and Twenty-Ninth Chapters of the Book of JOB:

BEING

The Subſtance of twenty ſix Lectures, delivered at *Magnus*, near the Bridge, LONDON.

By JOSEPH CARYL, *Miniſter of the Goſpel.*

James 1. 12.

Bleſſed is the man that endureth temptation: for when he is tryed, he ſhall receive the crown of life, which the Lord hath promiſed to them that love him.

LONDON,
Printed by *M. Simmons*, and are to be ſold by *William Birch*, at the Sign of the *Bible* in the *New Cheapſide*, 1670.

TO THE CHRISTIAN READER.

TO

Thoſe eſpecially of this CITIE,

who yet continue helpful to this WORK.

THat great pattern of patient ſuffering Holy Job, having been many wayes afflicted by God, and no way comforted by man, no not by thoſe men, his friends who deſigned to comfort him, found yet this happineſs, that, as God comforted him at laſt, ſo his friends had now left off to trouble him. Being thus free from their preſſures and provocations, he took freedome and full ſcope both to defend his antient integrity, and to deplore his then preſent miſery; which he doth in no leſs Room then five whole Chapters together. The good mans heart was

ful, and must have vent, 'twould break else. The pertinacy and openness of his opponents in censuring and condemning him for a hypocrite and wicked, made him more then open, almost pertinacious both in asserting his own uprightness, and in defying those odious imputations, as he that runs may read and understand at the beginning of the twenty seventh Chapter. What'ere came on't, he would not justifie his condemners, much less condemn himself; Let his enemy be as the wicked, and he that rose up against him as the unrighteous, *not he*; *nor doth* Job *only deny that he was wicked or a hypocrite, but he proves (unanswerably) that he was not*; *For, though he had lost all that himself had gained, and God (as he beleived) stood ready to take away his soul too, yet his hope remained not only alive but lively*; *whereas the hypocrites hope dies, or* whats the hope of the hypocrite though he hath gained *(and holds what he hath gained)* when God taketh away his soul?

Again, though such trouble came upon him as constrained him to cry, yet God heard his cry; though the Almighty grieved him, yet he delighted himself in the Almighty, and alwayes called upon God; *whereas*, when trouble cometh upon the hypocrite, will God hear his cry?

cry? or will the hypocrite delight himself in the Almighty? will he alwayes call upon God? *A hypocrite will sometimes doe these things, but he never hath a will to doe them*; *and in many cases he will not so much as doe them. An hypocrite may for a while perform the acts, and put on the habit of a godly man, but he cannot at all put off his own nature, nor will he perseveringly perform those acts*: Will he alwayes call upon God? *That which is only feigned, and is not, easily returns to what it is: No man can alwayes appear to be, what he doth but appear to be. Truth only abides in and after all tryalls.* Job *was able to argue from the constant tenour of his heart toward God, that God lay at his heart, and was not (as the Prophet speakes of the hypocrite)* far from his reins, while neer in his mouth.

Indeed, the dealings of God with him were so intricate and full of mistery, that to find out or assign a reason of them, was far more difficult then to find out the Silver vein and the place of Gold, *or any of the most precious Gemms and rarities which Nature (by the order of God) hath concocted and treasured up in the bosome and bowells of the earth, as he discourseth at large in the former part of the 28th Chapter; The wis-*

Wisdome whereby God manageth such providential dispensations among the sons of men, being hid *(as he there saith)* from the eyes of all living, and kept close from the fowles of the air, God alone understanding the way thereof, and knowing the place thereof. *And therefore* Job, *preferring an humble nescience before a bold intrusion into the secrets of God, calls us off from the pursuit of that hidden wisdome to a wisdome plainly revealed in the last verse of the Chapter*; And unto man he said, Behold, the fear of the Lord that is wisdome, and to depart from evill is understanding.

And, that the Lord had Given him wisdome to fear him, and understanding to depart from evil, *He demonstrates by giving an account or narrative of the whole course of his life in the dayes of his prosperity, both in his publick capacity as a Magistrate, throughout the 29th Chapter (a description of his sad nhange from that fills the 30th) as also in his private capacity, whether absolute as a man, or relative to God or man, in the 31th. That in the discharge of all these duties, the fear of the Lord had been his wisdom, and a departure from those sin-evills which hang about them, his understanding, he not only makes a very solemn protestation, but by way*

way of sacred imprecation invites the most dreadfull vengeance of God upon his own head, in case he had not done or not forborn to doe as he there protested.

And now what could Job; *or what could any man doe more then he had done, to doe himself right and clear his own innocency in the opinion of man? Wherefore having done thus much he forbears to doe or say any more, but sits down quietly* (the words of Job are ended, *so that Chapter endeth) till the Lord should arise to plead his cause, and (scattering the Clouds which had long darkened his name and honour) bring forth his righteousness as the light, and his just dealing as the noon day. Nor was it long before he did so*; The Lord is a God of judgement, blessed are all they that wait for him.

Honoured Sirs, you have the General summe of Jobs long parable (that's the title of his ensuing speech) in this short Epistle, and the particular Exposition of three Chapters of it, in the Book which followeth; the whole five were intended for this one peice, but it grew too bulkie, and must be issued out in two. What is now offered, take in good part; The part behind may be offered in its season, you also by earnest prayer,

to-

to the God of light and love, in whose hand our breath is, and all our wayes, helping on this work in the hand of

SIRS

Your most affectionate

Friend to serve you,

The 11th *of the fourth Moneth commonly called* June. 1657.

JOSEPH CARYL.

AN EXPOSITION WITH PRACTICAL OBSERVATIONS UPON The Twenty-seaventh, Twen-eighth, and Twenty-ninth Chapters of the Book of JOB.

JOB, Chap. 27. Vers. 1, 2, 3, 4.

Moreover Job continued his Parable, and said.
As God liveth who hath taken away my Judgment, and the Almighty who hath vexed my soul;
All the while my breath is in me, and the Spirit of God is in my Nostrils;
My lips shall not speak wickedness, nor my tongue utter deceit.

JOB having given his third answer to *Bildad*, his second friend, and answered him home in the former Chapter, we may suppose him breathing, pausing, and waiting a while, to see whether his friend *Zophar* would renew the combate, or undertake the dispute afresh.

But he either being convinced by that evidence of truth, which *Job* had held forth, or being hopelesse to convince *Job*, of what he judged the truth, gives it over in the plain field,

sits down, holds his peace, and forbear's to engage any more in this Controversie.

Now, *Job* perceiving that *Zophar* had done, or had no more to say, we may suppose him making a second stop, or stand, looking whether *Eliphaz* or *Bildad* would re-inforce the battel, or had any minde to deal further with him; but they also (either fearing that they had done ill in speaking so much already against him, or being out of hope to doe any good upon him, how much more or how much longer soever they should speak to him,) drew off too, and laid downe the Bucklers.

The field being thus quite cleare of all Opponents, not so much as one appearing against *Job*, he proceeds confidently and passionately in the pursuit and proof of his own Innocency in the five following Chapters; in which, tho'ow-our, he refutes the opinion which his friends had of him, and maintained against him, and fully vindicates his own much suspected and opposed Integrity.

Thus we are at last arrived at the end of the dispute between *Job* and his friends, his friends being all worsted in that dispure.

Whence Observe, first;

Error cannot alwayes hold out.

A wrong cause will have the worst i'th' end. Error may wrangle long, but at last it will have nothing to say. Truth may be opposed, but it cannot be prevailed upon. Truth is a Conquerour. *Jobs* friends had enough of it, and saw their own mistake, though not in the matter, yet in their marke; though not in their positions, yet in their applications.

Hence take a second Note;

It is best to say no more, when we have said enough, or more than we ought.

'Tis no dishonour to yeeld a weak or wrong cause. Contention should not be a continual dropping. When all hath been said as to reasoning, what we say more is but wrangling. *Jobs* friends did well to give out, though they did ill to begin. 'Tis not courage, but pertinacy to oppose the appearances of truth; and where truth appeares, 'tis true courage to resist all opposers.

Verse 1.

Verse 1. *Moreover Job continued his Parable, and said.*

Jobs friends had done, but *Job* had not. He had more to say for himselfe, when they had nothing to say against him. He had not yet brought forth all that was in his heart, therefore, *moreover* or *and* (the word is a Copulative) *he continued his Parable*: We render it *Moreover*, which intimates a full period of the former dispute, and an entrance upon the conclusion of the whole matter.

The Text is, *he added to lift up, or to take up*: This phrase of *adding to doe* a thing is frequently used in Scripture, and it signifies not only, first, to doe the same thing a gaine, or to repeat what hath been done; but secondly, to do it with a greater intention of spirit than formerly; not onely to add a new act about the same matter, but to act higher. Thus *to add to sin*, implyeth more than to renew the act of the same sin, it implyes to sin more grievously, or to be more vile and sinful in sinning (*Judg.* 7. 12.) *The Children of Israel did evill again in the sight of the Lord*; the Hebrew is *the children of Israel added to do evill in the sight of the Lord*; they did both add a new act of sin, as also a new degree of sinfulnesse. We have a reproofe of that people in the same forme of speech (*Judg.* 10. 6.) *The Children of Israel did evill again in the sight of the Lord, and served Baalims, and Asharoth, and the gods of Syria, and the gods of Zidon, and the gods of the Moab, and the gods of the Children of Ammon, and the gods of the Philistims, and forsooke the Lord, and served not him.* This is to add to do evill, with the highest aggravations. The word is used in the same sence, in reference to the Lords manifestation of himself to *Samuel* (1 *Sam.* 3. 21.) *The Lord appeared againe in Shiloh, for the Lord revealed himselfe to Samuel in Shiloh by the word of the Lord*; the Lord added to appeare, that is, he appeared the second time, and he appeared more fully and clearly, in a more glorious discovery of himselfe than formerly. Thus in the text, *Moreover, Job added to take up his Parable*, that is, he did not onely take up another Parable, or another speech, about or upon the same subject, but he spake more clearely, and more fully, he spake with more spirit and life than he had done before; *he added to, or continued to take up his Parable.*

Though the Phrase here used *to take or lift up*, be no more in the

Non quidem additionem sed præcedentis continuativam dictorum; ad se omnium confirmativam. Bold.

Resumpsit Job sermonem & disputationem intermissam. Verbum additi, animi recti & fidentis defensionem denotat.

the letter than to speak a Parable, as to lift up the eyes is no more than to see; and as when a thought is said to ascend up into or upon the heart, it is no more than to think (*Jer.* 7. 31.) yet we doe not reach the Elegancy of the Original, when we say barely *he continueth his Parable*. Christ said of *Paul* (*Acts.* 9.) *He is a choosen vessell to beare my name*, &c. That is, to hold it up, to hold it forth with honour and with power. Thus a wise man doth not barely utter a Parable, or Sentence, but he lifteth it up. This forme of speaking is often used in the booke of *Numbers* (Chap. 23. 7. 18. Chap. 24. 3. 15.) *Balaam took up his Parable*, that is, he pronounced it with a high voyce, that all might heare and take notice of the purpose of God, both against the *Moabites*, and for his people *Israel*. The prophet is commanded (*Isai.* 58. 1.) *to lift up his voice like a Trumpet*; he must not speak in the throat (as we say) not swallow his words, he must speak out; so a Parable must be *lifted up*, because 'tis a choice Sentence, and therefore ought to be spoken in a higher stile and straine, with stronger voice and quicker spirit than a plain ordinary discourse.

Verbum שׂא *in sensu proferendi est notum, ut latinis ferre sententiam.*

Thus *Job continued to lift up his Parable.*

Hence Observe;

Fitst, *He that in sincerity of heart maintaine's a truth, will maintaine it to the end.*

Job's friends gave over, but *Job* had a *moreover*; they left off, but he continued speaking. *The path of the just is like the Morning light* (Pro. 4. 18.) We may take the path of the just two wayes; First, in acting or doing that which is good, holy and righteous; Secondly, in disputing for and maintaining that which is truth; When the righteous man is in any of these pathes, his path is like the morning light; and what doth the morning light? the text saith, *it shineth more and more unto the perfect day*; it continues to shine, and it shines brighter both in the defence of truth, and practice of Holiness. The Apostle gives a charge to Saints, to persevere and grow up in holiness (1 *Thes.* 4. 1.) *Furthermore then we beseech you brethren, and exhort you by the Lord Jesus, that as you have received of us how ye ought to walk, and to please God, so ye would abound more and more.* To continue in the practice of holiness, and in the defence of truth, to be stedfast and unmoveable, alwayes abounding in the workes of the Lord, is both the duty and

and the honour of the Saints. When *Michol* mocked *David* for dancing before the Arke (2 *Sam.* 6. 22.) she might have discouraged him and cooled his Zeale, but he waxed hotter and hotter, while he was compassed about with this cold; her chilling killing words warmed his spirit to tell her plainly, *that he would be yet more vile*; as if he had said, *if this behaviour hath rendred me vile and cheap in the eyes and esteeme of my people, I am so farre from being ashamed of and repenting it, that I glory in it, I will continue to doe what I have done, I will add to be vile; I care not how much I am despised, so God may be honoured; I will be yet more vile, if this be to be vile.*

Further, there is not onely Continuance, but Confidence expresst in these words.

Hence Note, Secondly;

He that holds and maintain's truth, with a true heart, the longer he holds it, the more confidently he holds it.

He lifts up his voyce and speakes out, he cares not who heareth. There is a twofold ground of this; First, the understanding of a godly man gets more light, by how much the more he converseth with light; His patronage and undertakings for truth, confirme him in the truth; For as by Conversing with God in Christ we get more of his holiness and beauty, more of the Image of Christ stampt upon our hearts and lives; so by Conversing with any truth (which is indeed the Image of God) we get more light into our understanding; and as the understanding get's more light, so the affections get more heat and confidence: and therefore the longer a sincere heart stands up in the defence of truth, the stronger he is in it. Whereas the hypocrite, who maintaines truth onely for carnall ends, & worldly advantages, when he hopes to gain by it; though his understanding gaines light, yet his affections gaine no heat, and so the truth may coole under his hands, and he may cool in maintaining it. Upon these two Considerations, that the understanding get's more light, and the affections more heat and warmth, it must needs be that he who maintaine's truth sincerely, will goe on more vigorously and strongly, he will add *to lift up his Parable*, notwithstanding all the oppositions that stand in his way.

Moreover

Moreover Job continued his Parable.

משל *dominari aut principem esse unde parabola notat sententiam plenam acuminis & quasi potestatis.*

Why doth *Job* call what he had to say a Parable? The Original word signifies *to rule, to govern*, to govern as a Prince, whose righteous Precepts and Commands, whose Lawes and Counsels, his people ought to obey: Speeches or Sentences which are full of wisdom and of truth are called Parables for a threefold reason.

First, Because Parables and wise Sentences rule over the spirits of men, as Princes and Magistrates do over their bodies or outward man. Parables carry so convincing a light, so great an authority in them, that every mans Judgment and understanding submits and falls down before them, such words bear rule and sway. And though many contradict truth, & rebel against it, yet truth will subdue, even them to its power, who would not submit to its rule, nor bow to its Scepter. And *Job* might well call what he had to say, a Parable, a collection of ruling sentences, seeing in the issue his friends, who were no friends to what he said, were forced to yield themselves up to it, and submit to him by the final sentence or determination of God himself.

Secondly, Parables are so called, because such speeches came usually from the mouths of Princes and great Persons; they were speeches of Rulers, therefore ruling speeches. *Solomon* spake proverbs of Parables, who was a great King, and ruled over men more by wisdome than he did by power.

Thirdly, Because whether men will submit to such speeches and truths or no, yet their Judgments, actions and opinions must be tryed and ruled by them. Parables are touchstones of truth, they are rules, and therefore ought to rule.

משל *dicitur a* נמשל *assimilatus est. Per similitudines loquebatur ad modum parabolas inducentis* Aquin.

Again, Others derive the Original word which we render *a Parable*, from a root which signifies *to liken*, or *to make like*; this also suits well with the nature of Parables, which are usually expressed by Similes or Similitudes, comparing one thing with another, or one thing to another (*Math.* 13. 3.) *At that time Jesus spake unto them many things in Parables.* We have seaven distinct Parables in that Chapter; and what were those Parables? they were all Similitudes; *A Sower went out to sow*; There you have a Parable, intimating all sorts of Gospel-Hearers, by four sorts of ground. There also you have the Parable of the grain of Mustard-seed,

seed, &c. holding forth the growing power of Grace. It is said of *Abraham, that by faith he offered up Isaac, accounting that God was able to raise him from the dead, from whence also he received him in a figure, or parable* (Heb. 11. 19.) There was an Image or Similitude of death upon *Abraham*, in reference to that blessing; his own body was dead, and *Sarah* was dead too as to childbearing: But he considering those deaths out of which he had his son, was willing to offer his son to death when God called him to it, because he knew God was able to raise him even from the dead, from whence he at first received him in a figure. And if we expound *Abrahams* receiving of *Isaac* from the dead, not of his first receiving him from his owne and *Sarahs dead body*, but of his second receiving him, after he at Gods command had bound him upon the Altar, ready to be slaine and offered up in sacrifice, it makes no difference as to the poynt in hand; That being also an illustrious parable, or figure of death, and of a resurrection from it.

ἐν παραβολῇ.

Again, parables are called Similitudes or Similyes, because they resemble, and beare (as it were) the express Image of their wisdome, gravity, modesty, and truth, who spake and held them forth. All words are or should be the Image of the mind, and Parables are a beautiful Image of the beautiful mind. A parable is taken four wayes in Scripture.

Proverbium, quasi probatum verbum. Græci vocant αξιωμα γνόμη πρόβλημα.

First, for any Divine Maxime, Axiom, or Principle, which generally obtaineth and is retained among all sorts of men. (*Pro.* 26. 7.) *As the feet of the lame are not equall, so is a Parable in the mouth of a fool*; that is, a Divine holy sentence, a grave and wise sentence, is an uncomely thing in the mouth of a wicked man. A Parable in his mouth is like a Pearle in a swines snout.

Qui publico docendi munere ex Authoritate fungebantur proprio nomine dicebantur משלים *Moscielim. i.e. parabolizantes. Sermo figuratus Metaphoricus Allegoricus dicitur parabola.*

Secondly, A Parable is a dark and a hard saying: they said unto Christ *now speakest thou plainly, and doest not speak a Parable.* A Parable is there opposed to a plain speech; there is an outward darknesse of words incompassing that light; and hence a Parable and a dark saying are put together, as expressing each t'other. (*Psal.* 49. 4.) *I will encline mine eare unto a Parable, and open my darke saying upon the harpe*; the darke saying in the latter part, is the parable in the former part. So (*Psal.* 78. 2.) *I will open my mouth in a Parable, I will utter darke sayings of old.* A Parable is a kind of a riddle, or as we may well expresse it, a Parable

rable is a Candle in a darke lanthorne, there's light in it, but darkneſſe about it, you muſt open the lanthorn before you can ſee the light, or ſee any thing by its light. Yet ſomtimes a ſpeech or diſcourſe is a parable, or darke, not ſo much by any intrinſecall obſcurity, as by the hearers incapacity. The dulneſs and indiſpoſition of man, makes that a darke and hard ſaying to him, which is not ſo in it ſelfe, *Math.* 13.13, 14, 15.

Thirdly, Any ſimilitude or reſemblances from things in heaven or things on earth, is a parable.

Fourthly, A mans judgment or opinion, in any caſe is his parable: every mans opinion, whether true or falſe, is a parable to him, and he would have it ſo to others, that is, he would have it a ruling ſentence. Thus Mr *Broughton* tranſlates this text, and *Job proceeded to continue his oration*; and another, *Job proceeded to deliver his opinion*; ſo that a mans opinion or ſentence (be it what it will) is his parable, or that which rules him, and which he deſires may rule all others. Moſt men would have every Sheaſe bow to theirs; and ſome have a higher ambition to make the minds and judgements of men ſtoop to them, than ever any had to make the bodyes of men ſtoope to them: They would have every opinion of theirs a *parable*, like a Prince upon the throne, giving the law or rule to others. So much for the nature and extent of the word, by which *Job* expreſſeth all that he had to ſay, *A parable*.

Hence Obſerve.

Truth wiſely worded and delivered hath a commanding Power in it; it is a Parable.

As it commands the wiſe, and they ſubmit to it; ſo it commands the wicked, and they ſhall fall before it: Error and ſinne ſhall fall before it, Blaſphemy and hereſie ſhall fall before it; Every thing that's contrary to ſound doctrine ſhall fall before the commanding Power of a holy Parable. What the Apoſtle ſaith of Rulers or of Earthly Powers, (*Rom.* 13. 1.) *Let every ſoule be ſubject to the higher Powers*; that I may ſay of Truth, let every ſoule be ſubject to it, for that's a Power & that's a higher Power, that's Gods Power indeed; truth is the Power of God; and I may ſay (as there it followes) *he that reſiſteth this Power of God, receiveth to himſelf damnation*; yea, I may ſay to every holy parable as 'tis ſaid (*Pſalm.* 45.4.) *Ride on in thy Majeſty, ride proſperouſly, becauſe*

becauſe of truth, and meekneſſe, and righteouſneſſe, and thy right hand ſhall teach thee terrible things. Truth carried forth in the hand, and by the power and ſpirit of Jeſus Chriſt, will do terrible things, it will conquer, and go forth *Conquering and to conquer*; it will be more than a Conqueror. How many are the trophies that truth hath brought in! and how much, the blood (as I may ſay) that truth hath ſhed of the Enemies that oppoſed it! Hence *Job* ſpake triumphantly, when he ſaw his friends fallen before it; his ſpeech was a ruling ſpeech, and his opinion obtained.

Moreover, Job Continued his parable, and ſaid.

And what ſaid he?

Vers. 2. *As God liveth who hath taken away my Judgment, and the Almighty, who hath vexed my ſoule.*

He begins ſomewhat ſtrangely, with an oath, *As God liveth*; *Job* continues his parable through this, and the next Chapter: and in this parable he doth inſiſt upon theſe two Particulars (which may give you a little diſcovery of the whole, before I come to the parts)

Firſt, He inſiſts upon the vindication of his owne Innocency to the eleventh verſe of this Chapter.

Secondly, He proceeds to the refutation of his friends, or oppoſers arguments, whereby they would prove him wicked; and he doth it by ſhewing, that though the Judgments of God overtake wicked men very often in this life, yet that every one is not wicked that is overtaken by Judgments, nor are all wicked men ſo overtaken; this he continue's from the 11th verſe excluſively to the end of the 28th Chapter.

Theſe words (from the firſt to the 4th verſe) are a part of the firſt part; or the vindication of his innocency: in which he doth two things.

Firſt, he profeſſeth that he is innocent, *verſ.* 1. 2, 3, 4, 5, 6.

Secondly, He gives proofe of it, *verſe.* 7, 8, 9, 10, 11.

He cleares his Innocency by profeſſion two wayes.

Firſt, By calling God to witneſſe by a ſolemne oath that it was ſo; and this he doth in the 2, 3, and 4. verſes.

Secondly, By ſhewing that he ſhould doe an act of very great injuſtice and unrighteouſneſſe to himſelfe, if he ſhould ſay other-

wise, in the 5th and 6th verses. And thus we have the summe and substance of his Discourse. Now to particulars,

As God liveth who hath taken away my Judgment.

The Original text may be taken two wayes.

First, As an Oath, so we, *As God liveth who, &c.*

Secondly, as an Assertion; *The living God, or the God that liveth, hath taken away my Judgment.* I shall touch the words under both notions. But

First, As an Oath: he sweares by the life of God; Which *Job* doth, to shew, that as sure as God is the living God for ever, so he certainly purposed that he would neither desist while he lived from maintaining his own integrity, nor would he at all maintain it falsely.

Jure jurando solent ii se eorum sententiæ quam diu vitam egerit, non subscripturum, sed in ista innocentia præstaturum. Marc.

We meet frequently in Scripture, with this oath, *By the life of God*, or, *as God liveth*, (1 Sam. 25. 34. 2 Sam. 2. 27. Revel. 10. 6.) This *chi eloah* was the Great oath, the Greatest oath among the *Jews*. And as we find holy men thus swearing and vowing by the life of God; so God himselfe sweares thus also, *As I live* is the oath of God (*Ezek.* 18, 3.) and 'tis often repeated in that booke; *As I live saith the Lord, as I live saith the Lord.*

Hence note, first

Oaths are lawful.

Yea, oaths are not onely lawfull, but they are commanded. (*Jer.* 4. 2.) *And thou shalt sweare, the Lord liveth, in Judgment, and in righteousnesse*; where the command lyes not onely upon the (*modus* or) manner of swearing, *in truth and in righteousnesse, and in Judgment*, but upon the very act; *Thou shalt swear the Lord liveth.* The Lord by *Moses* layd this charge long before upon the people of *Israel*. (Deut. 6. 13.) *Thou shalt feare the Lord thy God and serve him, and shalt sweare by his name.*

But it may be objected; How then doth Christ say (*Matth.* 5. 34.) *Sweare not at all.* And the Apostle *James* (Chap. 5. 12.) *Above all things, my Brethren, sweare not*; How is it at all lawfull to sweare, when Christ saith, *sweare not at all?*

I answer; when Christ saith *sweare not at all*, the text explains it selfe, that it is not a disallowance of swearing at all in any kind, but of swearing at all in some kind; *swear not at all*, saith Christ, that

that is, doe not swear any undue Oath, *Neither by Heaven, for it is Gods throne, nor by Earth, for it is his footstoole, nor by Jerusalem, for it is the City of the great King; neither shalt thou swear by thine head, for thou canst not make one haire white or black.* To sweare by the creature is forbidden by Christ, not swearing by the Creator. This also is the mind of the Spirit by the Apostle *James*; *Above all things, my Brethren, sweare not*; *neither by Heaven, nor by the Earth, or any other oaths*, that is, doe not swear any such kind of oath; it is not an absolute deniall of an oath, but of prophane oaths, oaths by the Creature. To sweare by any Creature is Idolatry; because sweating is a part of the worship of God: And so Excellent a part of the worship of God, that somtimes it is put for the whole worship of God. Compare that text (*Deut.* 6.13.) with that (*Matth.* 4. 10.) and it will appeare that serving of God, and swearing by God, are equally put for the worship of God.

And I shall touch a little further, to shew how much of worship there is in such swearing.

First, there is a confession, or an acknowledgment that the Lord *is*, and *is the living God*; for though we doe not sweare formally (as the Lord liveth) yet every oath in the name of God is a tacite acknowledgment that the Lord is; An oath by God gives him the glory of his being, that he is Jehovah, the true, the living, the ever living God.

Secondly, Swearing is an acknowledgment of the omnificency of God, that he knows, and takes notice of what is done, of what is spoken and affirmed by men here below; that he knowes not onely the word that is spoken out, but the thoughts which lye within, or what Correspondency is held between the heart and the tongue, between our thoughts and words; this is a high part of worship.

Thirdly, It is worship, in that, He who sweareth yeildeth himselfe up to the Justice of God, who will take vengeance on all those who sweare falsely, or Invoke his name in pretence to cover falsehood, who make oaths as stalking horses to their own ends; to confesse the Lord an avenger of all such, is a great part of his glory.

Fourthly, An oath is an acknowledgment of the power of God, that he is able to take vengeance, that he can make the stoutest stoope, the Cedars bowe, the Oakes fall, and the moun-

raines quake at his presence; there's much holy worship in this acknowledgment.

Fifthly, It is an evidence of our faith that God will doe what is right, and of our holy feare, that we dare not speake what is falſe, nor doe what is wrong. When *Jacob* ſware to *Laban* (Geneſ. 31. 53.) He ſware *by the feare of his father Iſaac*, that is, by that God whom his father *Iſaac* feared; who, as he is to be feared much and alwayes, ſo then moſt when we ſware by his Great and reverend Name.

Laſtly, It is an Evidence of our love to and confidence in God, why elſe doe we put our cauſe to him, and caſt our ſelvs upon him, but that we expect good from him, and to be righted by him. Some of the Ancients have ſaid concerning prophane oaths; *No man ſweares by the life of the King, but he that would be thought a lover, yea an adorer of the King.* No man ſweares by the name of God, but he ſpeakes love to God; if he ſweare in ſincerity, and holy feare. We may ſumme up all into this argument, That which carryeth the acknowledgment of the being, of the omniſciency, of the Juſtice, of the power of God, that which is an Evidence of our faith, of our feare, of our love to God, that which is all this is a noble act of the worſhip of God; therefore ſwearing, which is and doth all theſe things, is an eminent act of worſhip.

Againe, Taking theſe words as an oath, we may enquire why doth *Job* ſweare, *as God liveth*? I anſwer, *Job* was ſpeaking about a very ſerious matter, and ſpeaking very ſeriouſly; he was upon weighty buſineſs, and his ſpirit had the weight of it upon him; he had been in a long debate about a great Controverſie with his friends; This occaſion'd his oath, *as the Lord liveth*. Hence take two obſervations in reference to oaths; firſt,

Oaths are to be uſed onely upon weighty and urgent occaſions.

Light oathes, or oathes upon light occaſions, are weighty ſins; and by how much the matter weighes leſſe, by ſo much the ſin weighes more. How great then is their ſin, who ſweare about trifles, who will ſweare upon any occaſion, yea upon no occaſion, who ſweare becauſe they uſe to ſweare, not becauſe they have any reaſon to ſwear. Oathes are almoſt as common as words with ſome, you ſhall ſeldome heare them ſpeaking without ſwearing.

Oathes

Oathes are uſed by ſome as if they thought their ornaments of ſpeech, and the very Grace of their diſcourſe, whereas indeed they are the very excrements of ſpeech, and an argument that the ſpeaker hath no grace. Some are ſo accuſtomed to ſwearing, that they ſweare and knowit not, and moſt know not what they doe when they ſweare, though they ſweare whatſoever they are doing. And as light ſwearing by the name of God is abominable, ſo any light uſing of his name in theſe ſudden Out-cries, *O Lord, O God*, is extreamely ſinfull.

Secondly, *Job* ſware, becauſe his bare words were not believed, he had often proteſted his owne Integrity, but they gave no Credit to him, as if he had ſpoken rather vauntingly and vainegloriouſly than truly; now *Job* ſweares.

Obſerve;

It is lawfull for us to ſweare when we cannot otherwiſe be believed, when others are not ſatisfied with words we may come to an oath.

An oath is the laſt remedy, and this indeed ſhould ſtop all Contendings and be a remedy of ſtrife. The Apoſtle ſaith (*Heb.* 6. 16.) *An oath among men is the end of all ſtrife*; that is, an oath ought to be the end of all ſtrife; men ſhould proceed no further in ſtrife, when an oath is paſt. The deſign of this great Ordinance, ſwearing, is that men may ceaſe contending. If we can give ſatisfaction or gaine credit any other way, we ſhould not proceed ſo farre as an oath; and when we have given an oath, we have gone to the utmoſt to give ſatisfaction. When once a mans oath is not credited, he hath loſt all his credit.

Thirdly, *Job* ſweares by God, by the life of God (as God liveth) Obſerve.

An oath is proper to God; and as we are to ſweare by God, ſo God onely is to be ſworne by.

(Jer. 12. 16.) *And it ſhall come to paſſe, if they will diligently learne the wayes of my people, to ſweare by my name (the Lord liveth) as they taught my people to ſwear by Baal, then ſhall they be built in the midſt of my people*; As if the Lord had ſaid, you were heretofore taught to ſweare by the name of *Baal*, now if you will give this honour to me alone, to ſweare by my name, you ſhall proſper

and

and be strong. (*Isa.*65.16.) *He who blesseth himself o in the earth, shall bless himself e in the name of the God of truth, and he that sweareth in the earth, shall sweare by the God of truth*; That is, if any man sweare, this shall be his oath, and no other, he shall *sweare by the God of truth*. To sweare by any other is a forsaking of God. (*Jer.* 5.7.) *How shall I pardon thee this, thy Children have forsaken me, and sworne by them that are no gods.* Whatsoever creature any one sweares by, he commits two great evills; first, he sweare's by that which is no God; secondly, swearing by it, he puts it in the place and gives it the honour of God. That rebuke which Christ gives (*Math.*5. 34.) shewes plainely that some used to sweare by the Heavens, some by the Earth, some by their heads. To sweare vainely by the name of the true God, and to sweare at all by any creature, are alike abominable. We read what a tongue-taint or infection *Joseph* had got in the Court of *Pharoah*, even to sweare by the life of *Pharoah*; yea he seems to have contracted a custome of it; for he useth it twice in two verses (*Gen.* 42 15, 16.) The Courtiers of *Pharoah* had (it seems) taken up a flattering fashion to sweare by his life (as it hath since been the use in other places to sweare by the life of the Emperour) *Joseph* (a godly man) living a while in that Court had stained his language with that Cursed Courtship, or vaine complementall swearing. We provoke him highly who made all things, while we sweare by any thing which he hath made: if we must give an account for every idle word, what account will they make who frequently vent Idolatrous oaths? and what esteem shall we make of their faith, who instead of placing it in God by beleeving, put it in the place of God by swearing? He that sweares by his *Faith* breakes it, and declares at his tongue an evill heart of unbeliefe in departing from the living God. For swearing by false objects the Land mourns, as well as for swearing falsely. Polluted lips pollute a Land. *When the Lord turnes to a people a pure lip or language, then they will call upon his name* (onely) *and serve him with one consent or shoulder*, Zeph. 3. 9.

But say some, Is it sinfull to sweare by any thing but by God? why then saith the Church (*Cant.* 5. 5. which some interpret as an oath) *I charge you O ye daughters of Jerusalem, by the Roes and by the Hinds of the field, that ye stirre not up, nor awake my Love till he please*,

I an-

I answer; The words have an adjuration in them, not an oath; the Spouse chargeth the daughters of *Jerusalem*, that they would not doe any thing to provoke or disquiet Christ, which, even the Roes and the Hindes of the field would not doe; or in case they doe, she threatens them, that the Roes and Hinds shall testifie against them, because they did what the Roes would not, had they reason as men and women have. There is a vast difference between adjuring or charging others, and swearing our selves.

That of *Paul* is objected likewise (1 *Cor.*15. 31.) *I protest by your rejoycing which I have in the Lord Jesus Christ, I dye dayly*; *Paul* seemes to swear by their rejoycing.

I answer; Though *Pauls* speech hath some appearance of an oath, yet it is onely an obtestation; *Paul* doth not sweare by their rejoycing, but makes a profession, or protestation by it: As if he had said; my troubles and afflictions which I endure for Christ, would testifie for me, if they were vocal, or could speak, that as surely as you rejoyce in Christ, or I with you or for you, so surely *I dye daily*, that is, I do dayly expose my self to the dangers of death, or to deadly dangers for the Gospel sake, and conversion of the Gentiles. Thus the Prophets made obtestations by the Heaven and by the Earth, or called them solemnely to witness; but they never sware by them.

For the close of this poynt, I shall onely adde that there are foure things which render an oath sinfull and unlawfull.

First, When we sweare falsely, though by the true God.

Secondly, When we sweare rashly, or without cause, by the the true God.

Thirdly, When we sweare lightly in the weightest cause, by the true God.

Fourthly, When we sweare, though truely, upon the greatest cause, and with the greatest solemnity or reverence by any thing which is not God, or below God, as all creatures and things belonging to the creature are.

So much of those words in the notion of an Oath, *As God liveth who hath taken away my Judgment*.

I shall touch them in the second reading, as they are an asseveration, or a strong assertion.

This

The living God, or the God who liveth, hath taken away my Judgment.

This Attribute, *The living God*, is often used in Scripture; and God is so called.

First, In opposition to *Idolls*, or false gods, who have no life at all in them (*Psal.* 9[illegible].) *They have Eyes and see not, and Eares but heare not*, &c. That's the stile which the Apostle *Paul* gives them (1 *Thes.* 1. 9.) *For they themselves shew of us what manner of Entring we had unto you, and how ye turned from Idolls to serve the living and true God:* The living God is opposed to Idols. We have the like opposition (*Hab.* 2. 19.) *Woe to him that saith to the wood awake, to the dumbe stone arise, it shall teach, &c.* The stone is dumbe, the wood is asleepe; woe to him that saith to dead things awake: *But the living Lord speaketh in his holy Temple.*

Secondly, God is called *the living God*, as in opposition to Idolls, and all false gods, so,

First, As having life originally and primarily in himself, or as being life; we cannot so properly say that God hath life, as that he is life; he is life essentially, the life of God is the living God; the life of a man is another thing from man; God, and his life are the same. Againe, as God is called *the living God*, because he is the principle of his own life, altogether life, and in him is no death, nothing of death at all. So,

Secondly, He is called *the living God* derivatively, as Conveighing and letting out life to all creatures; life of any degree it is from God, from *him we receive life and breath* (Acts 17. 28. Psal. 36. 9) *With thee is the well of life, or the well of lives*; that is, of all sorts of lives; First, the life of vegetation, or growth in plants; Secondly, the life of sence in beasts; Thirdly, the life of Reason in man; Fourthly, the life of Grace in Saints here on earth, and the life of Glory which is the portion of Saints for ever in heaven, proceed from God; He is the well or spring the well spring of all these lives. And seing he is the living God, Therefore first,

Honour God as the living God.

How is that? First, we honour him so by acknowledging him the

the living God, as subjects were wont to say to Kings in way of Gratulation, and to testifie hearty affection, *God save them, or let them live*, 1 Sam. 10. 24. 1 Kings 1. 25. 2 Kings 11. 12. So we ought to say in way of Adoration, *The Lord liveth*, Psal. 18. 46. Secondly, we honour God as the living God, by giving him a living service, or by being *a living sacrifice unto him*, (Rom. 12. 1.) *Offer up your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service.* A living service is the proper honour of the living God. This living service is the fruit of the death of Christ, as the Apostle concludes emphatically (*Heb.* 9. 13.) *How much more should the blood of Christ purge our Consciences from dead works to serve the living God.* As if he had said, nothing is more unsuitable, more uncomely, than to serve a living God with dead works; if you were to serve an Idol, a stone or a stock, dead works were good enough for it; a service without life, without heat, without spirit, would serve the turne for such a Deity. But the blood of Christ sprinkled upon beleevers, purgeth them from dead works, that is, from those works which are done in a state of death and nature, and likewise from those works which when we are in a state of life, are yet liveleſſe, powerleſſe, the blood of Christ purgeth us from them also; there is a great deal of deadnesse, even in those who are in a state of life, now the blood of Christ gets out this death. Remember when you come to heare or pray or performe any act of worship to God, that you are doing it to the living God, dead services, dead worship are most improper for the living God.

Secondly, If the Lord be *the living God*, then acknowledge him as the Author of life; bleſſe him and adore him, not onely as he is original life, but as he is the Author of your life, as the Author of all the life that is in the world; the very life that is in plants, speaks God the Author of it. Bleſſe God that the herbs grow and the trees bloſſome; Bleſſe God for the life of beasts; that they move and labour and travel for us is of God; bleſſe him much more for the life of reason; which we our selves receive from him as men; but above all bleſſe God for spiritual life, and for Jesus Christ who is life, and *who hath brought life and immortalitie to light through the Gospel*; bleſſe him for Eternall life, who is the living, who is the everliving God.

Lastly, if God be the living God, then we should be willing

to offer up our lives a sacrifice for him; as we are to offer up our selves to the Lord a living sacrifice, so we should be ready to offer up our lives as a sacrince, we should be willing to die for the living God: no man would die for a dead Idell, but who would not die for the living God when God call's him to it? God is the life giver and if we lend him a life, he can give us our life againe, and will. What is given to the poore we lend unto the Lord, because he is the giver of all, and hath promised to give it us back againe. And if we give a life for God, we put it into such a hand as hath all life in his hand, and he will give us back our life in a better life. This should be our Encouragement at all times, Even to lay downe our lives for God, who is the living God, and this is our assurance that he will give us back our lives againe. Let us alwayes give up our selves a living sacrifice to God, by doing according to his will; And let us be alwayes ready to give up our lives as a sacrifice to God in suffering according to his will, whensoever his will is to call us out to suffer.

Job having taken a solemne oath by the *living God*, giveth us a further description of God by two things which he had done to him; First, *He had taken away his judgment*; Secondly, *He had vexed his soule. As the Lord liveth,*

who hath taken away my judgement, or hath made my judgement to goe back.

So the text strictly in the letter; The Chaldee paraphrast thus; *He hath taken away the rule, or measure of my judgment*; But what meanes *Job* by this judgment which God took away? I answer; Judgment may be considered two wayes; first, for an evill inflicted or feared: when God brings trouble upon a person, or upon a people, he bringeth judgment upon them, and when he threateneth trouble, he threatens judgment. The prophet encourageth *Sion* to rejoyce, because *the Lord had taken away her judgments* (Zeph. 3. 14, 15.) *Sing O daughter of Sion shout O Israel; be glad and rejoyce with all the heart, O daughter of Jerusalem*; Why is Sion called to this joy? the next words tell us why; *The Lord hath taken away thy judgments*; It must needs be a mercy day with us, a mercy to us to have those judgments taken away from us which stand in opposition to mercy; so the prophet explaines himselfe; *The Lord hath taken away thy judgments, he hath cast*

cast out thine enemy the King of Israel, even the Lord is in the midst of thee, thou shalt not see evil any more. Sion rejoyced because her Judgments were taken away, But *Job* complaines because his Judgment was taken away. *Jobs* Judgment was taken away; but *Job* found his Judgment still upon him or untaken away, he was still poore and oppresst, still weake, and reproacht; this kinde of Judgment was not taken away.

Secondly, Judgment signifieth right, the right rule without, and the principle of righteousnesse within. *I will praise thee* (saith *David*, Psal. 119. 7.) *with uprightnesse of heart, when I shall have learned thy righteous judgments, or the judgments of thy righteousnesse.* And againe (*ver.* 20.) *My soule breaketh for the longing that it hath to thy judgments at all times.* As if he had said, I desire with greatest earnestnes even with a kind of violence (for that is in breaking) both to know the rules of righteousnesse exactly, and allwayes to do acts of righteousnes. And that's the meaning of *David's* prayer (*Psal.* 72. 1.) *Give the King thy judgments O God*; As if he had said, O God, give the King, A spirit of wisdome and understanding to know what is right, and give him a love and delight in doing it. This is the judgment which repenting *Israel* is commanded to seeke (*Isa.* 1. 17.) And to doe this judgment is to doe every man right in his cause. Hence that complaint (*Isa.* 59 8, 9.) *There is no judgment in their goings*; That is, they have no mind to goe right in any matter, nor to doe right to any man, so the text explains it self in the following words, *They have made them crooked paths, whosoever goeth therein shall not know peace; Therefore is judgment farre from us, neither doth Justice over take us: we waite for light, but loe it is obscurity.* Every thing falls out crosse and contrary to our hope, because we walke so crosse and contrary to the rule. It is a great Judgment of God upon man, when Judgment is not found between man and man; nor is there a clearer evidence that wrathfull Justice hath overtaken us, then when righteous Justice doth not. The same prophet at once represents and rebukes the Church sadly, yea and sinfully concluding (like *Job* here) that her judgment was departed (*Isa.* 40. 27.) *Why sayest thou oh Jacob, and speakest oh Israel,* (is it comely for thee to say or speake thus?) *my way is hidden from the Lord, and my Judgment is passed over from my God.* The words carry a doleful sound of distrust either

of Gods good will to them, or power to relieve them. The way of *Jacob* was not the course which he tooke, but the course which was taken with him; or it was the way of Gods dealing towards him, not the way of his walking towards God. *My way is hid from the Lord*; As if he had said, Surely the Lord looks not after me, he takes no more notice of what befalls me, than if all were a secret to him, or too hard for him (for in Scripture those things are said to be hidden from us which are too hard for us (*Deut.* 17. 8.) *If a matter be too hard for thee*; The Original is, *If a matter be hidden, strange, or wonderfull to thee.* Thus *Jacob* said (though expressed by another word) *My way is too hard for, or my way is hidden from the Lord; and my Judgment is passed over from my God.* Christ reproves the Pharisees (*Luke* 11. 42.) *Woe unto you, for ye tithe mint and rue and all manner of herbs, and passe over Judgment.* And thus the Church seems to complaine of God, *My Judgment is passed over from my God.* The Lord regards not to doe me right; He takes no care of my cause; He doth not free me out of the hands of the enemy and oppressor; He hath laid me out of his thoughts. In this sence *Job* spake here, *God hath taken away my judgment*; That is, he doth not give Judgment or sentence for me; he neglects me and my cause; I long since desired that the Lord would have the hearing of it quite through, and so give Judgment upon me and my friends, or upon the whole matter between me and my friends (*Chap.* 23. 3, 4.) *Oh that I knew where I might find him, that I might come even to his seat, I would order my cause before him, and fill my mouth with arguments*; This hath been my earnest suite to God; but God hath taken away my judgment, he refuseth my petition, he will not acquit me from my adversary (which is my due) for he knoweth that I am righteous.

Si judicium sumatur (ut fieri solet) pro æquitate causæ cui debetur illa judicii pars quæ est absolutio; sumi auferre judicium erit non absolvere pœna. Pined.

But was not this a great distemper in *Job*, to charge God thus, or to complaine that God had taken away his judgment.

I answer, we are not to understand this speech as if he charged the Lord directly with a neglect of doing him right, much lesse that he charged the Lord with doing him any wrong. His words at the best had much boldnes in them and impatience, but no blasphemy; which was the thing that Satan laboured to bring him to, even to curse God, and charge him foolishly. His meaning then (taking his word with a graine of salt) is only this, that God did

did deferre to cleare up his innocency, or that God did, as it were, for the present, lay his businesse aside, and would not determine his cause, that God did not appeare for him, nor vindicate him, (though he had so often appealed to him) according to his earnest expectation. We find *Elihu* casting this passage upon *Job*, as a high straine of presumption (*Chap.* 34. 5.) *For Job hath said, I am righteous, and God hath taken away my judgment.* *Elihu* expounded *Jobs* words as a complaint against God, refusing to doe him justice; as if he had said, I am righteous, but God will not doe me right; whereas *Job* onely declar'd the matter of fact, how the case stood with him, that God to that day had not declared for him according to the righteousnesse of his cause, or judgment, but left him in appearance under the censure of his friends, even such as they judged him to be, an hypocrite, or the worst of wicked men.

Hence Observe;

God doth not alwayes give testimony to, or cleare up the innocency of his faithfull servants.

He lets them lye under the clouds, he suffers the hasty judgements and harsh opinions of men to continue upon them, without any answer for their integrity; they are aspersed, and dirt is cast in their faces, they lye among the pots, and are blackt all over as with a cole, they are accounted (as *Job* was) the vilest of the sons of men, and yet (though the Lord knows it is otherwise with them) he lets it be so with them. He lets the dirt stick upon them, even upon the face of their reputation, and will not wash it off. They whom God hath made cleane, the world either makes or reputes uncleane. As that which is highly esteemed among men is an abomination in the sight of God, so they who are highly esteemed of God, are an abomination in the sight of men. These sufferings of the Saints in their owne credit, or in the opinion of men, serve the holy ends and purposes of God, as much as any of their sufferings, whether in body or state, by the oppressions and persecutions of men. And therefore Saints are detained under these tryalls as well as any other, till those holy ends are served; and longer than that, they shall not be detained under them. This tongue-rod either of wicked men, or of mistaken and misunderstanding brethren, shall not rest upon the lot of the righteous; Though

Though God take away their Judgment for the present, yet at last he will give judgment for them. *David* was not onely risen up to that assurance, but had it in experience (*Psal.* 9. 3, 4, 5.) *When mine enemies are turned back, they shall fall and perish at thy presence; for thou hast maintained my right, and my cause, thou sattest in the throne judging right*, or *in righteousnesse*. *David* found God standing up presently for him, and asserting his innocency, he found God sitting in his throne, and giving right judgment against his enemy. But is not God alwayes upon his throne? or doth he any thing at any time upon his throne but what is right? Woe to those who thinke otherwise; God is alwayes upon his throne, and can doe nothing but right there. But he doth not alwayes give out, or declare his righteous judgments, or the righteousnesse of his judgments; All men have not the fruit or benefit of them, as *David* then had. *Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.* Thus the Lord did execute Judgment for *David* even upon the place: He gives a like report of the present appearance of God for him (*Psal.* 41. 12.) *As for me thou upholdest me in mine integritie*; that is, while I walk uprightly, sincerely, and with a single heart thou takest my part, and maintainest me against all mine enemies, or notwithstanding the opposition of mine enemies, thou doest maintaine in me a desire and purpose to walke still sincerely, uprightly, and in the singleness of my heart. And indeed we have great reason to hold fast, and to hold on in our integrity, while the Lord undertake's to uphold us in our integrity. And if he should let us fall in our integrity, or our integrity fall for a while, yet we have a promise (*Psal.* 37. 6.) that the Lord will doe it for all his people at last, or in the fittest season. *Waite upon the Lord, trust also in him, and he shall bring it to passe, he shall bring forth thy righteousness as the light, and thy judgment as the noone day.* Though thy judgment or right be like midnight, darke, and obscure, so that none can see it; though the Lord himselfe (as *Job* here speakes) seemeth to have taken away thy Judgment, yet waite a while, and thou shalt see a glorious turne, thou shalt see darkness turned to light, and midnight to noone day; thou shalt see *God bringing forth thy righteousnesse as the light, and bringing back or restoring thy judgment* (which he tooke away) *like unto the noone-day.* Thus *Paul* comforted himselfe when God had taken away his

his judgment, and he lay under the severest judgment of men, (1. *Cor.* 3. 4, 5, 6.) *With me it is a very small thing that I should be Judged of you, or of mans Judgment* (I know men censure me liberally) *for I know nothing by my selfe* (I am cleare in my owne conscience) *yet I am not heareby Justified, But he that Judgeth me is the Lord.* God judgeth all men presently, as to his owne knowledge of their estate, and he will ere long publish the knowledge of their state to others, even in the eares and to the open view of all. *Therefore* (the Apostle concludes, v. 5.) *Judge nothing before the time untill the Lord come, who both will bring to light the hidden things of darkness, and will manifest the counsels of the heart; and then shall every man* (who hath been falsely accused and wrongfully disgraced by men) *have praise of God.* In the Great Judgment God will take away that Judgment of outward approbation from all wicked men which the world had given them, & he will give that Judgment of outward approbation to all godly men, which himselfe had taken away from them while they were in this world; and they shall say in that day, The Lord liveth who hath restored our Judgment, which he was pleased (as *Job* saith here) once to take away.

And the almighty who hath vexed my soule.

Here againe we are to repeate or suppose the oath, *As God liveth, who hath taken away my judgment, and (as) the Almighty (liveth) who hath vexed my soul.* This title of God *almighty*, notes, first, the strength; secondly, the goodnesse of God. As the Lord is powerfull, so he is the spring, and fountaine of goodnesse and mercy to his people; nevertheless though the Lord be thus *almighty*, though he be thus mercifull, and good in himself, yet (saith *Job*) *he vexeth my soul.* The text is, *He maketh my soule bitter*, He is bitter to me; it is usual to expresse affliction by bitternesse, and the inflicting of affliction upon any, by imbittering them. There is a threefold notion of bitternesse in Scripture; First, Sin is called bitternesse (*Hos.* 12. 14.) *Ephraim provoked him to anger most bitterly.* We translate in the superlative, the text is, *Ephraim provoked him to anger with bitternesses.* What provokes God to anger? it is sin; and what is sin? bitternesse, yea bitternesses; there is a collection of all bitternesses in any sin; how many bitternesses are there then in a collection of many sins! *Ephraim provoked him*

Quasi mirandum sit, quod tam bonus deus, tam durè diuq; illum affligat. Bold.

him to anger with bitternesses, that is, with many sins. We render well, *Ephraim provoked him to anger most bitterly*; either implying the degree of *Ephraims* sinfulness, which provoked God to anger, his was a high provocation, or implying the degree of that anger which the Lord expressed by reason of that provocation; The Lord was most bitterly angry at the sinfull provocations of *Ephraim*. And this complyes with the following notion of Bitterness in Scripture.

Adducere animam in amaritudinem, vel juxta Hebr. amaricare animam est provocare ad iracundiam. Bold.

Secondly, Anger, and wrath it selfe is called *bitternesse, or a bitter thing*; anger is hot, and heate makes the naturall humour bitter; whence by allusion anger is expressed by bitternesse, because it doth imbitter the spirit, as much heate imbittereth the stomacke. The word is used in that prophesie of the *Ram, and the He-goat* (Dan. 8. 8.) *And I saw him* (that is, the He-goate) *come close to the Ram, and he was moved with choller against him*; so we translate; the text is ('tis the word here used in *Job*) *he was imbittered against him*, or *vexed at him*. The Goate (or *Alexander* King of *Greece*) was imbittered against the *Ram* (or against *Darius* the King of *Persia*) *and smote the Ram, and brake his two horner*. *Solomon* saith (*Pro. 17. 11.) *An evill man seeketh only rebellion*; some read it, *He seeketh onely anger*; The text is, *An evil man seeketh onely bitternesse*, that is, to imbitter the spirits of others; he careth not how much anger he kindles among men, and therefore he loves to blow the coales. Whereas it is the business of a gracious man to sweeten, and quiet the spirits of others. He is peaceable himselfe to others, and a peace-maker between others; But an evil man seeketh onely anger.

Thirdly, Bitternesse is put for affliction. That which makes our lives bitter to us, may well be called bitterness. When that good woman *Naomi* came home, afflicted, and emptied, to her freinds and fellow Citizens, who had formerly knowne her, they being much moved between compassion and wonder at her sad condition, said, is this *Naomi*! Is it possible; What is this *Naomi*! Then she said unto them (*Ruth.* 1. 20) *Call me not Naomi* (that is, beautifull) *but call me Marah*, (that is, *bitter*) *for the Almighty hath dealt very bitterly with me; I went out full, and the Lord hath brought me home emptie*. And as bitterness is put for worldly sorrow, or for that sorrow which ariseth from troubles or wants in the things of the world; so also for Spirituall or Godly

Godly sorrow. (*Zech.* 12. 10.) *They shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only Son, and they shall be in bitternesse for him, as one that is in bitterness for his first-born*. That which the Prophet calls *mourning* in the former part of the verse, he calls *being in bitterness* in the latter; As it is an evil and a bitter thing to sin against God, so sinning against God should be followed with that good, but bitter thing, mourning or godly sorrow. Here *Job* was vexed or imbittered, not so much with sorrow for his sins, as with the sence of Gods afflicting hand in the tryal of his graces. Thus the *Almighty* (saith he) *hath vexed my soul*.

He did not say, *the almighty had vexed his body or estate*, though the Lord did vex both, or him in both; He pitched only upon the vexation of his soul; His affliction went deep, it reached not only his skin and flesh, but his soul and spirit; yet when he saith, *The Almighty hath vexed my soul*, he doth not meane it of a soul-affliction, either alone, or in opposition to the afflictions of the body, such as are trouble of mind for sin, disquietness of conscience, and sence of divine wrath, but he means thus much only (I suppose) in this place, That his troubles were great and burdensome, so great and burdensome, that he was smitten all over, and felt the sad effects of the Lords afflicting hand in the grief of his soule, as well as in the pains of his body. *The Almighty hath vexed my soul*.

Observe;

First, *The Lord hath all power in his hand*.

He were not Almighty, if he had not. Some men have presumed themselves able to do all things, and so have most blasphemously usurped this attribute of almightinesse, but none ever were so.

Amicus fui amicis, Eques et Sagittarius optimus omnia efficere potens; inscriptio sepulchro Cyri; Arian. l. 6. Expedit: Alex.

Secondly, Observe;

It is not for want of power that God doth not presently relieve and help his distressed servants.

As God never wants strength to afflict, so not to deliver. He is alwayes furnished with power to execute whatsoever he hath a will to appoynt. When we lye in affliction unrelieved, we are more ready to question the power of God, than our own sinfulness. The *Jewes* had such apprehensions of God, as we may collect

from

from that redargution in the prophet (*Isa.* 59.1.) *The Lords hand is not shortned that it cannot save*; As if he had said, ye thinke ye are in a distresse so deepe that the Lords hand is not long enough now (though it have been heretofore) to reach your salvation, whereas in truth the Lords hand is not shortned that it cannot save: The reason why ye are not delivered, is not because God hath not power to deliver you, but because your sins stand in the way of your deliverance. *Your iniquities have separated between you and your God, and your sins have hid his face from you that he will not heare.* Till our sins be removed either by pardon or repentance, or both, troubles will not remove from us. While the fountaine of good is separated from us, evill must needs abide with us. Our helpe is alwayes in the hand of God, but he hath not alwayes a will to helpe us, and the most usual reason why his will is not to save or deliver us from or out of trouble, is because our will is so big with sin, and so much in the deliverance of it.

Thirdly, observe;

The Lord is sometimes so farr from putting forth his power to release his precious ones, that he puts it forth to afflict and lay them low.

To comfort the soul is the most proper worke of God, and yet 'tis his work also to vex the soule. And as he speaks to the wicked in his wrath and vexeth them in his sore displeasure (*Psal.* 2.5.) so 'tis his pleasure (yet not without infinite wisdom and gracious intendments also) to speak to many who are Godly in his anger, and to vexe their soules under the severest dispensations.

Fourthly, Observe;

Afflictions are to the soule as bitter things to the tast.

No chastning for the present seemeth to be joyous, but grievous, (Heb. 12. 11.) Though affliction bring forth peaceable fruits of righteousnesse to them that are exercised thereby, yet to be under that exercise is sorrow and trouble; Even those chastnings which are (as to the issue) onely for the tryall and cleansing of the soul, are also (in the way) a vexation to the soul.

Fifthly, Observe;

Saints acknowledge the hand of God in all their afflictions.

The almighty hath vexed my soule, saith *Job*. He had many other hands upon him, but he tooke most notice of the hand of God, as hath been shewed at the 21. verse of the first Chapter, and else-where in this Book. Faith seeth him who is invisible, vexing as well as comforting; And 'tis comfort to Saints, not only to remember God in their afflictions, but to remember that it is God who afflicts them.

Sixthly Note;

A godly man hath good thoughts of God, while he ascribes his penall evills or sufferings unto God.

Job knew and acknowledged that God was not onely good in himselfe, but good to him while he vexed his soul; while God afflicts us and makes us poore, or sick, while he strips us naked of riches, children, friends and relations, yet we should say (as *David*, (Psal. 73.1.) *Truly God is good to Israel, even to all them that are upright in heart.* While the Lord vexeth our soules, our soules should magnifie the Lord. While the Lord makes our souls bitter, our souls should sweeten the dealings of God. While the Lord troubles us we should not be displeased, yea we should be well-pleased with the Lord. God doth his people no hurt, much lesse doth he intend them hurt when he makes them smart; Therefore it is their dutie, even when they smart, to make the fairest reports of him to all that come about them. God is such a fountaine as sends forth both bitter waters & sweet, as to our present sence, but all the waters which he sends forth are sweete as to our future benefit; therefore though sense say of some of them they are bitter, yet let faith say of all of them they are sweet.

Seventhly, Observe;

Saints afflictions are often very deepe afflictions.

They goe downe to the very soul. Not only were *Josephs* feete *hurt in the stocks, but the iron entred into his soule*, as the old translation hath it (*Psal.* 105. 18.) or, as we put in the Margin, *his soule came into iron*; that is, he was afflicted, or (as *Job* here speaks) vexed to his soule. As the word of God (*Heb.* 4. 2.) pierceth to the dividing, so the rod of God can peirce to the grieving and paining of soule and spirit, of the joynts and marrow. Thus *Job* decipners God in his dealing with him; *As God liveth, who hath taken away my Judgment, and the almighty who hath vexed*

ed my ſoule; But what was *Jobs* oath or whether did it tend? the two next verſes ſhew us, Firſt, the continuance of this oath upon him: Secondly, the concernment of it, or about what he tooke this ſolemne oath. The former we have in the third verſe, the latter in the fourth.

Verſ. 3. *All the while my breath is in me, and the ſpirit of God is in my noſtrills,* (v. 4.) *My lips ſhall not ſpeake wickedneſſe, nor my tongue utter deceit.*

Job takes his oath, not for a day or a yeare, but for his life, *all the while my breath is in me*, that is, as long as I live. While breath continues, life continues. It is ſaid (*Gen.* 2. 7.) *The Lord breathed into man the breath of life.* The hebrew word for *breath* hath an affinity with that by which the heavens are expreſſed in the ſame language; implying (ſay ſome) that the breath of man came from heaven, or was of God; The breath of man was not created with man in the forming of the body, as it was with the beaſts; but after the body was formed God infuſed the breath, and therefore *Moſes* in that text ſpeakes diſtinctly concerning man; Firſt, *The Lord God formed man out of the duſt of the earth,* & (then) *breathed into his noſtrills the breath of life, and man became a living ſoule.* So then, *To have breath in us*, is to have life in us, or it is a circumlocution *of life*, and as ſoone as breath departs life departs, we dye. It is ſaid (1 *Kings* 17. 17.) That the Son of the Woman, the Miſtreſſe of the houſe, fell ſick, and his ſickneſſe was ſo ſore that *there was no breath left in him*, that is, *he dyed*. When *Eutychus falling from the third loft was taken up dead, Paul went downe and fell on him, and imbracing him ſaid, trouble not your ſelves for his life is in him.* The Greeke is, *His ſoule is in him*. They who tooke him up concluded him dead, becauſe he did not breath, knowing that when breath goes, life goes too; But *Paul* fercht him againe by prayer, and his breath returned. When *Paul* embraced him, breath re-entred him; And therefore he with peremptorily his *life is in him*, either becauſe it was then returned, or becauſe he knew it would; according to the uſual language of faith he ſpake of it, as of a thing already done. Sence and reaſon ſaid, he was dead, becauſe his breath was gone; but faith ſaid his life was in him, knowing that God was able to bring the breath back againe. Mans life amounts only to this, *He hath his breath*

עוד כל עיר ad verbum ſignificat adhuc, hoc tempore quo adhuc halitus meus, &c.

נשמות ſpiraculum vitæ, halitus, adhelitus, flatus, anima. Affinis eſt verbo שמים cœlum eſt enim ſtatus exiſtimus proficiſcens.

in his noſtrils, (Iſa. 2. 22.) Or (as *Job* ſpeakes) *breath is in him. All the while my breath is in me,*

And the ſpirit of God in my noſtrils.

This latter clauſe is of the ſame ſignification with the former, and is but a repetition in other words, yet there is ſom difference of opinion, what ſhould be here meant by *the Spirit of God*. There are among the ancients who underſtand, *the holy Spirit*, not only the Spirit of God, but God the Spirit. And they tell us, That we have a deſcription or ſpecification of the whole Trinity in this Text; By *the living God*, underſtanding *the Father*, and by *the almighty*, *the Sonne*, and by *the Spirit of God*, the *Holy Ghoſt*. But I cannot comply with this interpretation; For though I doubt not but *Job* had the Spirit of God, yet here he is deſcribing his naturall life, not his ſpirituall; And it is plaine that he intends nothing but his naturall life by the *Spirit of God*, becauſe he calleth it *the Spirit of God in his noſtrils*. The holy ſanctifying, comforting Spirit, is not ſaid to be a Spirit in our noſtrils; that's no way ſuitable to Scripture-ſpeaking, which ſaith, That the Holy Spirit of God dwels in our hearts, or in our *inner man*, as alſo in *our bodyes*, but never in our noſtrils. So then *Spirit* is the ſame with *breath*. As for that addition, *The Spirit of God*, it ſignifieth only thus much, that God is the maker or author of the Spirit here ſpoken of, not that the Spirit here ſpoken of is God our maker; or that God is the efficient cauſe of this Spirit, as of all other creatures, not that this Spirit is God by nature. So that when *Job* ſaith, *All the while my breath is in me, and the ſpirit of God is in my noſtrils*, his ſcope is, to give utmoſt aſſurance to his friends, that he intended to hold his owne to the utmoſt. His breath he granted might quickly paſſe away, and the Spirit in his noſtrils ſit upon his lips ready to take leave and be gone; but if his life ſhould continue long, and he anſwere rather like a Home-dweller than a ſtranger or ſojourner in his world, yet he was fully purpoſed to abide and continue in the ſame opinion and defence of himſelfe unto the end.

Spiritus Dei, Genitivus efficientis.

Hence Obſerve;

Doct. *Life is of God.*

The ſpirit whereby we live the life of nature, as well as the Spirit whereby we live the life of Grace, the Spirit in our noſtrils as well

well as the Spirit in our hearts is the gift, the onely gift of God; all the powers in heaven and earth (without God) cannot give breath, nor make life. Art hath imitated living things, but never was there any artist which could make things live; the Painter can make the image of a man, but he cannot put life into his image, God onely doth that.

First, Then our life depends upon God, we live or dye at his pleasure. (*Psal.* 104. 29.) *Thou hidest thy face, they are troubled; thou takest away their breath, they dye and returne to their dust.* Life is breath given, death is breath taken away. *Daniel* tells *Nebuchadnezzar*, *The God in whose hand thy breath is, and whose are all thy wayes, hast thou not honoured* (Chap. 5. 23.) He describeth God in his Greatnesse by having that Great Kings breath in his hand, that is, in his power; He gave it thee, and he can take it from thee when he will. *David* puts this power among those Excellencies of God for which he is to be magnified by mankinde (*Psal.* 66. 8, 9.) *O blesse our God, ye people, and make the voyce of his praise to be heard, which holdeth our soule in life.* The Hebrew (as our Margin hath it) *is, which putteth our soul in life.* We may take in both readings, and not at all enlarge the text beyond its due bounds, for God first putteth our soule in life, that is, he causeth *our soule*, that is, our selves or our persons to live by bringing and uniting soule and body together. Secondly, *He holdeth our soule in life*, by preserving or delivering us from those daily dangers and evils which threaten to separate or divorce our soules from our bodyes. If God did not hold and keepe our soules in life, our soules could not continue in life one minute. No sooner doth the living God withdraw his hand of preservation, but man is among the dead, or upon the borders of dissolution; diseases and dangers would soone breake this union, and unty this marriage-knot between soule and body, if God did not hold it: when God lets goe his hold, out it goes, when God calleth, out it must. As God said to *Abraham* (*Gen* 12. 1.) *Get thee out of thy Country, and from thy kindred, and from thy fathers house*; God called him from his owne home, and he willingly obeyed; So when God calles our spirit out of the body, and commands it to dislodge, it must dislodge and come out whether we will or no. And seeing our life or breath depends upon God, and a call from him fetcheth it forth at any time, let us pray (to speake in allusion to that

of Christ in the Gospel about the miseries that were to come upon *Jerusalem*, let us (I say) pray) that the flight of it may not be *in the winter* of sin, *in the night* of ignorance, or on the Saboath, (I meane Satans Saboath) of carnal security and impenitency. Seeing our breath must depart when God calls, it is our wisdome to make ready for our departure. It is best to be ready and prepared for that which we cannot avoid, how unready and un-prepared soever we are. Most live as if their life were in their owne hand or at their own dispose, & not in the hand or dispose of God. They who live as they list, seem to say, they can live as long as they list. Let us remember, that as we are daily dying, and that as it cannot be many dayes before we must die, so we may die any day. As it is appoynted for all men once to dye by a general decree, so it is appoynted by a speciall decree when every man must dye. This decree is in the breast of God, in whose hand our breath is. Therefore as the Prophet exhorts (*Zeph.* 2. 1, 2.) let us gather our selves together, yea gather together (in the acting of faith and every grace) before the decree bring forth, for our gathering to our fathers in the Grave.

Secondly, Observe;

Our life is but breath in our nostrills.

Such is the frailty of mans life, that his life stands alwayes at the doore, as if it were taking leave of him. How soone may that be gone, which cannot stay when our breath is gone? When the Holy Ghost would shew how poore a thing man is, and how little or rather how not at all to be trusted, or reckoned upon, He saith, *Cease ye from man, whose breath is in his nostrills* (Isa. 2. 22.) As if that were the most disparaging expression of mans life. Why should we keepe so much adoe about any man living, seeing his breath, and so his life, may be gone before he or we can doe any thing. And as the Prophet calleth us off from relyance upon man in generall, because his breath is in his nostrills; So the Psalmist upon the same reason calleth us off from relyance upon great men in speciall, knowing how apt we are to rely upon them, and to give the Gods of the earth that honour which is due onely to the God of heaven, (*Psal.* 146. 4, 5.) *Put not your trust in Princes, nor in the son of man, in whom there is no helpe; his breath goeth forth, he returnes to dust, in that very day his thoughts perish.*

Unlesse

Unleſſe breath goe forth we dye, and death is nothing elſe but the going forth of the breath. Life is the going forth of the breath by reſpiration, and death is the going forth of the breath by exſpiration. And how ſoone may reſpiring be changed into exſpiring? And as we dye when our breath goes out but returnes not, ſo when it cannot get out. The body hath been called the priſon of the ſoul, and ſo in ſome ſence it is; but here is a riddle, The keeping of the priſoner is quite contrary to that of other priſoners; we keep priſoners by ſhutting up the doores, but if you ſhut up the doores of your body, the mouth and noſtrils, you looſe your priſoner, the ſoul gets preſently out: Unleſſe the breath have liberty to paſſe out, you cannot hold it. The way to keepe the breath in, is to give it free paſſage out; if the outward ayre be kept out, and the breath kept in, life is loſt, and we know how ſmall a matter will doe this: A gnat, a fly, the ſtone of a Raiſon, a ſingle hole have done it in great examples. Therefore let us ceaſe from other men, but chiefly from our ſelv, ſeing we & they are ſo ſoone ceaſing; let us not overrate the perſons of other men, nor (which we are very apt to doe) our own, for our breath is in our Noſtrills. Thus *Job* deſcribes himſelfe in his mortal ſtate; *All the while my breath is in me, and the Spirit of God in my noſtrils*; As if he had ſaid, This is the ſhort and the long, the all of my reſolutions, while I am in this world, that whether my life or ſtay in this world be long or ſhort, I am ſtrongly reſolved, That

Verſ. 4. *My lips ſhall not ſpeake wickedneſſe, nor my tongue utter deceit.*

In this verſe *Job* removes two evils or diſeaſes, or two evill diſeaſes of the tongue from himſelfe. Firſt, the ſpeaking of *wickedneſſe*, which is openly evill; Secondly, the ſpeaking *of deceit*, which is cloſely evill. Theſe two are joyned as in the text, ſo (*Pſa.* 10. 7.) *His* (that is, the wicked mans) *mouth is full of curſing deceit and fraud*: from both theſe inſtruments and engines of the wicked, *David* prayeth earneſtly for deliverance (*Pſa.* 120. 2.) *Deliver my ſoule, O Lord, from lying lips, and from a deceitfull tongue.* And here *Job* proteſts againſt both theſe tongue-abominations,

My

My lips ſhall not ſpeake wickedneſſe.

Juxta jus juranti formulam Hebræis familiarem, qua imprecationem ſolent omittere conditione tantum poſita, Merc.

The Hebrew is, *if my lips ſhall ſpeake*, that is, my lips ſhall not ſpeake. The words have the force, though not the forme, of an imprecation; if my lips ſhall ſpeake wickedneſs, let this or that evill fall upon me, let my owne tongue fall upon me (as *David* ſaith) *The tongues of the wicked ſhall fall upon themſelves* (Pſal. 64 8.) let men account me a lyar, and let God give me to eate the fruit of my owne lips.

My lips ſhall not ſpeake wickedneſſe.

What wickedneſſe is it which *Job* thus diſclaimes? Some underſtand it of ſin in generall; others more particularly, of that ſpeciall wickedneſs which Satan hoped to thruſt him upon, by heaping afflictions upon him, the ſpeaking evill of or blaſpheming the name of God. As if he had ſaid; *Though my afflictions and troubles ſhould be continued all the dayes of my life, yea though I ſhould have more bitter potions given me to drink, than I have had to drink to this day, yet I will not ſpeake wickedly, I will not blaſpheme God* (as Satan promiſed himſelfe, *I would* (Chap. 2. 5.) *put forth thine hand now, and touch his bone and his fleſh, and he will curſe thee to thy face*) *I will not curſe, nor ſpeake unbecomingly of his dealings with me; the worſt of evills ſhall not make me have an ill thought, nor ſpeake an ill word of God; However it farres with me, I will acknowledg not only that God is juſt, but that he is good, as in himſelfe, ſo to me, to afflict me; All my calamities and ſorrowes cannot ſeparate me from the love of God to me, nor ſhall they (through his grace) ſeparate me from that duty which I owe to him. God loves me ſtill, though he puts me to trouble, and I will honour God ſtill, notwithſtanding all my troubles.* Thus *Job* takes it upon him, that all the dayes of his life, he will not ſpeake wickedneſs, though God ſhould continue to deal with him in outward things, as he uſually doth with the wicked. This is a holy and an heroicke reſolution indeed, a reſolution well becoming that integrity which *Job* had profeſſed towards God, and which God had given teſtimony of concerning *Job*: yet,

Secondly, I rather underſtand it of wickedneſſe reflecting upon himſelfe in his preſent caſe, or the buſineſſe that was in queſtion, *I will not ſpeake wickedneſſe*, that is, I will not ſay or grant either

ther directly or by consequence, that *I am a wicked man*, for then I should mis-judge and wrong my selfe, as ye doe. Ye have not onely had and held up an ill opinion of me, but ye have held it forth, yet I will not take up an ill opinion, either of my person or of my cause; as long as I live, I will not doe it, my conscience bearing me witnesse to the contrary. Taking this sence, *wickednesse* may be taken two wayes.

First, For wickednesse in the matter spoken. And so when he saith, *I will not speake wickednesse*, it is as if he had said, I will not speake the thing that is wicked, I will not assert that to be just, which is unjust, or that to be righteous which is unrighteous, I will not call evill good nor good evill, I will not (to the best of my understanding) put darknesse for light, nor light for darknesse.

Secondly, For wickednesse in the speech, or speaker; I will not speake of my selfe, or of my cause against my knowledg or conscience; should I adulterate what I know of my owne condition by mingling a lye with me, or by covering it either with excuses or denialls, should I conceale any part of my knowledg, to the detriment and disadvantage of the truth, or to the saving of my own credit, *This were wickednes*, but my lips shall not speak *wickednes*,

Nor shall my tongue utter deceit.

He doth not say, my tongue shall not trespasse, or I will not offend with my tongue; no man can say, much lesse sweare that he will not sin with his tongue; but a man may sweare and bind himselfe with an oath, that he will not utter deceit, that is, sin, deceitfully with his tongue: He may sweare that he will not utter a word studiedly with an intent either to deceive others, or to wrong and prejudice his owne cause. Thus any man may engage himselfe (when he seeth it needfull) by strongest asseverations, That, his

Tongue shall not utter deceit.

Neq; anima mea meditabitur injustè, Sept.

The word here rendred *to utter* (which is a speaking out) signifies also to *meditate* (Psal. 1. 2.) which is a speaking within. Thus the seventy translate, and because they supposed the tongue be to an improper instrument of meditation, they, instead of *tongue*, translate *soul, neither shall my soul meditate deceite*; but it

it is usuall in Scripture to ascribe meditation to the tongue, though it be properly the work of the heart or mind; That which the heart doth meditate with a purpose to utter with the tongue may be said to be meditated by the tongue. *David* makes a promise in that forme (*Psal.* 35. 28.) *My tongue shall speake of thy righteousnesse, and of thy praise, all the day long*; the Heb. ewis, *my tongue shall meditate of thy righteousnesse.* (Psal. 37. 30.) *The mouth of the righteous speaketh* (the Hebrew is, *meditateth*) *wisdom.* Meditation is ascribed both to the tongue and mouth, because we ought to meditate before we speake, or we should speake that which we have meditated. It is not good to speake rashly, though that be good which we speake, there should be so much meditation before we utter any thing with the tongue, that the tongue it selfe may be said to have meditated what it uttereth. *Solomon* gives us an excellent rule for this (*Pro.* 19. 23.) *The heart of the wise teacheth (or maketh wise) his mouth, and addeth learning to his lips*, that is, a wise man never speaks any thing till his heart hath taught it him, till he hath digested it by meditation, and his heart hath instructed his lips. Indeed every Godly wise man hath himselfe been taught of God to be both a teacher and a learner, a Master and a Scholler to himselfe. He sitteth as a teacher or master in the chayre of his owne heart, and thence giveth out lessons to all the parts of himself, how to performe their severall and respective dutyes. His heart teacheth his foot whether to goe, and his hand it teacheth what to doe: His heart teacheth his eye how to see and not sin, as also his eare how to heare that he may be saved, and what not to heare lest he be ensnared. But the cheifest Scholler and hardest to be kept in order which the heart hath, is the mouth or tongue, yet this the heart of the wise teacheth & teacheth so effectually, that the mouth is made wise; that is, it is made to speak wisely, and then the mouth (if ever) speaketh wisely, when it speaks what it hath learned from the meditation of the heart. Those are usually the wisest words when they come abroad, which have been brought out of the greatest silence, & which the tongue may be as well said to have meditated as to have spoken. What an age of truth should we have if all mens tongues did well meditate what they utter, as *Job* here professeth his tongue should not utter or meditate deceit. For we may put both together in *Jobs* text, My tongue shall not utter any deceit which I have meditated,

ditated, or any meditated deceit. To utter deceit, though in haſt and unmeditated, is bad enough, but to utter a meditated deceit is as bad as can be. Any evill which the tongue uttereth, hath by ſo much the leſſe evill in it, by how much it hath the leſſe of the heart or meditation in it. As they who ſpeake raſhly, doe often ſpeake falſely, ſo it were well if they who ſpeak falſely, did alwayes ſpeake raſhly, and could ſay that their tongue hath not uttered, as *Job* ſaid his ſhould not utter, a meditated deceit.

Conſidering this verſe with the former, *While my breath is in me, while the Spirit of God is in my noſtrills, my lips ſhall not ſpeake wickedneſſe, nor my tongue utter deceit.*

Obſerve,

First, *The purpoſes and reſolves of a godly man, to doe good, or not to do evill, are not for a day, or a time, but for ever.*

As the promiſes of God in mercy, ſo the purpoſes of the godly in duty are for ever. God is alwayes doing us good, and we ſhould never be doing evill; Sin is never in ſeaſon; There may be a time wherein we may forbeare to doe this or that good, but there is no time in which we muſt not forbeare to doe that which is evill. That which is unlawfull to be done, ought never to be done. Some duties may be left undone at ſome times, but nothing may be done at any time againſt duty. *Affirmative commands are alwayes binding, yet they doe not bind alwayes, but Negative commands reach both.* As the duties of them are ever in force, ſo they ever force us to duty.

Secondly, Note;

Though a godly man be in a poſſibility to ſin every moment, and cannot but ſin while he is in this world, yet he may ſolemnely ingage himſelfe by vow and oath, not only to take heed of ſin in generall, but alſo that he will not, wilfully or knowingly, run into this or that particular ſin.

Not to ſin at all is the command of God, but no man can promiſe, much leſſe take an oath or make a vow, that he will not ſin at all; we muſt vow to do or not to doe more than (according to the generall tenour of the Covenant of Grace) God hath promiſed us an ability to doe or not doe. We may ſay that we will depart from all iniquity, and that we will not wickedly depart from God; We may ſay our lips ſhall not ſpeake wickedneſſe, nor our tongue utter deceit, becauſe the grace of the new Covenant doth enable beleevers in all this. Grace fixeth the heart of a godly man againſt all ſin to the death, though, till he dye, he cannot be freed from all ſin. Every godly man can ſay he would never ſin, but no godly man may ſay, he will never ſin. The truth of Grace conſiſts in oppoſing every ſin, the ſtrength of grace conſiſts in the mortifying of every ſin, but our full conqueſt and totall prevalence over every ſin is our entrance into glory.

Thirdly, From the ſpeciall matter about which *Job* takes up this oath and proteſtation, *My lips ſhall not ſpeake wickedneſſe*, that is, this wickedneſſe to betray my one cauſe,

Obſerve,

We ought to be very reſolute in keeping and maintaining our innocency againſt all the world.

As our firſt and greateſt care ſhould be to be innocent and upright, ſo our next great care ſhould be to appeare innocent and upright. He that is not innocent is loſt with God, and he that doth not appeare ſo is loſt with men. Uprightneſs is ſuch a Jewel, that we cannot let goe the Cabinet of it, *reputation*, without ſin, if by any ſinleſſe endeavors of ours we may preſerve it. Whence by way of Corolary,

Obſerve, Fourthly;

To ſpeake falſely of our ſelves, or betray our owne innocency, is a great wickedneſſe, and the worſt kind of deceit.

As it is an abhorred wickedneſſe to ſpeak good of our ſelves beyond what is, (ſo the more cloſe and refined ſort of hypocrites doe, who would have all the world beleive they are godly, when they have no acquaintance with God, or the power of godlineſſe, and therefore make it their buſineſſe and ſtudy, to paint over their rottenneſs with falſe & borrowed colours) ſo for any man to make himſelfe worſe than he is, by a ſleight departing from his own integrity, and uprightneſs, when men caſt dirt upon it, and darken it with falſhood, is a wickedneſſe alſo. It is wickedneſſe to ſpeake falſely of another, and it is little leſſe to let others ſpeake falſely of us, and not labour to right our ſelves. Every mans own credit and honour ought to be deare to him, as well as the credit of another.

ther. Some will say of a man, whose faults or saylings they would mitigate, *He is no mans enemy but his owne*, whereas indeed to be our owne enemy in any kind, or to hurt our selves, is more sinfull, than to be an enemy to, or hurt another man. *Self-love* is a very great as well as a very common sin; yet not to love our selves, or to doe any thing which signifieth a want of love to our selves, is a greater sin. As we must not seeke our selves, so we must not loose our selves, if we can help it. I have else-where upon former passages of this booke, had occasion to note this poynt, yet could not well passe it here.

Fifthly, Observe;

A godly man should have a speciall care of his tongue, that he offend not in his words.

A godly man is carefull what he speakes, and how he speakes, not only least his lips should speake wickednesse, or his tongue utter deceit; but lest his lips should speak an idle word, or his tongue the least offence. There are two things about which the care of a godly man is very conversant; the first is his *heart*, the second is his *tongue*, these two hold correspondency with each other. *Solomon* puts us (as it were) upon an equal care of keeping them (Pro. 4. 23, 24.) *Keep thy heart with all diligence, for out of it are the issues of life; put away from thee a froward mouth, and perverse lips put away farre from thee.* The Original text runs in the abstract; *Put away from thee frowardnes of mouth & perversnes of lips.* The heart is the *Citadel*, and must be chiefely kept; the lips are the *out-works*, and therefore must not be neglected. He that would put away a froward mouth from him, must keep his heart; and he that keepes his heart will looke to his mouth; a froward mouth is the signe of a froward heart: And he that keepeth not frowardnesse from his heart, shall hardly keep frowardnesse from his mouth. There is such a continual intercourse between the heart and mouth, that if the one be out of course, the other will not long continue in it. As the outward sences, unlesse well watcht, quickly conveigh vanity to the heart; so unlesse the heart be well watcht, it quickly conveigheth vanity to the tongue; and unlesse the tongue be well watcht, it will quickly discover and vent all the vanity and trash that is wrought in the heart. *David* (Psal. 39. 1.) tooke up a a strong resolution about this duty; *I said I will take heed to my wayes,*

wayes, that I offend not with my tongue. When our wayes are wrong our words are seldome right. *I said I will take heed to my wayes*, that is, to my whole course of life; one would think, he should rather have said, *I will take heed to my words that I offend not with my tongue*; but he saith *wayes*, because the tongue is soone out of the way in speaking, when we are out of the way in acting; he that offends with his tongue, is apt to offend in his wayes, and he that offends in his wayes is thereby made more apt to offend with his tongue. And therefore as *Solomon* put the keeping of the heart and tongue together, so *David* puts the keeping of our way and tongue together. O how hard is it to keepe the tongue, which cannot be kept unlesse both heart and wayes be kept. Hence againe that of *Solomon* (Pro. 13. 3.) *He that keepeth his mouth, keepeth his life, he that opens wide his lips shall have destruction.* The holy Proverbe may carry an allusion to a City that is besieged; he that keepeth the gates of the City keepeth the whole City safe; but if you set the gates open, you let in the enemy, and with him destruction. Thus he that keepeth his mouth, keeps his life; He keeps his life as to the purity and holinesse of it, and he keeps his life as to the peace and safety of it. Yet take notice, *Solomon* doth not say, *He that openeth his lips shall have destruction*, he doth not forbid speaking, and we cannot speake unlesse we open our lips; but he saith, *He that opens wide his lips shall have destruction*, that is, he that opens his mouth so wide that he lets all come out, lets in destruction. Such an opening of the lips, is an opening of the grave, & an inlet to death; unlesse our mouth hath a guard, our life hath none. Many have lost their lives, and more their souls, by a careless opening of their mouthes. While at that wide opened Gate vanity hath rushed out, whole troopes of mischiefe and death it selfe have rushed in upon them. The Apostle *James* (Chap. 1. 26.) reckons this keeping of the mouth not onely as a great piece of religion, but as that without which all religion is nothing, or comes to nothing; *If any man among you seeme to be religious, and bridleth not his tongue, but deceiveth his owne heart, this mans religion is vaine.* An unbridled or unruly tongue, shews that religion is no bridle upon, or hath no rule, beares no sway in the heart, and when religion (which is so called, say some, from bridling or binding) doth not bind the heart, it doth not attaine its end, nor serve for the use it is appointed to, and therefore (as all other things

are

are, which doe not attaine their ends) is vaine. It seemes there were many unbridled tongues, even among the professors of religion in those dayes; which put the Apostle so much and so often upon that poynt in this Epistle. The whole third Chapter is spent about the government of the tongue. The tongue unbridled is too hard and head-strong for us to governe. It is an *unruly evill*, as the Apostle there calls it, and can no more be ruled without a bit or bridle, than the Horse or Mule. The word and grace of God is that bridle, and all our care is little enough to put and keepe that bridle on, yea it is too little; and therefore holy *David* who had professed his utmost care to keepe his tongue (*Psal.* 39. 1.) saw yet a necessity of having recourse to God in prayer, that he would be pleased to take the care and charge of keeping it for him. We have as much need that God should be our Tongue-keeper as our heart-keeper. (*Psal.* 141. 4.) *Set a watch, O Lord, before my mouth, and keepe the doore of my lips.* And he adds in the next verse a prayer for his heart (*v.* 4.) *Encline not my heart to any evill thing*, that is, suffer not mine heart (to which by nature it is onely and altogether inclined, and to which notwithstanding the power of grace, I find many inclinations in my heart; suffer not I say, mine heart) to encline to any thing that is evill, and so prompt my tongue to speake evill. *It is better not to be able to speake at all, than to speake ill; better to be speechlesse like a beast, than to speake like a beast*, that is, to speake beastly, falsely, lasciviously, wantonly, vainely, corruptly. The Apostle dehorts (*Eph.* 4. 26.) *let no corrupt communication come out of your mouth.* And *Solomon* gives counsell to stay there at least (*Pro.* 30. 32.) *If thou hast done foolishly in lifting up thy selfe, or if thou hast thought evill;* if thou hast not kept thy spirit from pride, and thy heart from folly, both which thou shouldst have done, yet there is another thing thou must look to after those miscarriages, and that will be some helpe and amends, or at least it will keepe matters from growing worse, *Lay thy hand upon thy mouth*, that is, *impose silence upon thy selfe.* Let not thy mouth proclaime or tell abroad the pride and folly of thy heart, much lesse maintaine and defend it. Though no man should satisfie himselfe when he hath much wickednesse in his heart, that he doth not utter it with his lips, or that he keeps his mouth cleane, when his heart is foule, and to rest much in tongue-purity, is a great argument of the hearts impurity; yet it is better

better to keep in the impurity and vanity of the heart, than to vent it at the tongue. As to colour over foul and filthy thoughts with fayre words, so to draw out foule thoughts into filthy words, is doubled iniquity. An evil thought kept in, is extreamly evil, and to be deeply repented of; yet when this evil thought goes forth and spreads at the mouth, it is far worse. It is best when our hearts meditate no wickednesse, and the next best is, when, though the heart meditate, yet the mouth is stopt and will not utter it to the dishonour of God, and the scandal of others. *Keep thy tongue from evil, and thy lips from speaking guile*, is *Davids* counsel to that man, whosoever he is, that, *desireth life, and loveth many dayes, that he may see good* (Psal. 34. 12, 13.) and in the next (or 14.) verse, he seems to imply, that he who keeps his tongue from being ill imployed, is in a ready way to have his hands well employed, or to the doing of good, and that both to himself and others. And indeed our words do give so great a light to and concerning our own actions, that though no mans person be at all justified meritoriously, either by his words or works, yet the persons of all justified men shall be justifyed declaratively, that is, they shall be declared to be just and good men by their words (*Math.* 12. 37.) *By thy words thou shalt be justified, and by thy words thou shalt be condemned.* And as good words declare goodnesse in our selves, so they are an excellent means of doing good to others, yea, of making others good, yea of ministring grace to the hearers (*Eph.* 4. 29.)

Thus upon the occasion of *Jobs* protest against evil speaking in his own case, I have a little insisted upon the care we ought to have of our speech in all cases. And as *Job* hath already protested that he would not speak any thing which might have a tendency to condemne himself wrongfully, so he proceeds in a like protest, that he will not speak any thing for the justifying of his friends, who had so rashly and wrongfully condemned him.

JOB, Chap. 27. Verſ. 5, 6.

God forbid that I ſhould juſtifie you: till I dye I will not remove mine integrity from me.
My righteouſneſs I hold faſt, and will not let it go: my heart ſhall not reproach me as long as I live.

THe former verſe contained the matter of *Jobs* oath, that in this cauſe, *his lips ſhould not ſpeak wickedneſs, nor his tongue utter deceit*; in theſe two verſes he proceeds upon the ſame point, ſhewing that as he intended not, yea was reſolved not to ſpeak deceit or deceitfully, to wrong himſelfe, ſo not to flatter others. As he would not condemn himſelf, ſo neither would he juſtifie them, who had condemned him. *God forbid that I ſhould juſtifie you: till I dye I will not remove mine integrity from me*, that's his ſcope in theſe words.

Verſ. 5. *God forbid*, &c.

חלילה לי מאתי
Abſit mihi à me. Hom. vox prohibitionis et abominationis. Proprie ſonat τὸ βέβηλον vem prophanum vel nefas; idem quod apud Græcos μὴ γένοιτο. Fuller: Miſc. Sacr. l. 2. c. 2.

The Original is an Interjection of indignation, uttered by the tongue, at the riſing of the heart againſt that which is offenſive. The word hath a double ſence in it; firſt, of prohibition; ſecondly, of abomination; *God forbid*, that is, let this thing never be done, which to do were an abomination. This word was commonly uſed by the *Jewes* (as the Rabbins obſerve) when they rent their garments, as their cuſtome was when they were extreamly offended. This ſpeech and that paſſionate action uſually went together in occaſions of worſt reſentment. And as they uſed to ſay, *God forbid*, when they would ſhew how farre themſelves were or others ought to be from doing, what God had forbidden them to do, ſo when they would ſhew what God himſelf was furtheſt off from doing. When *Abraham* pleaded with God for *Sodome*, (*Gen.* 18. 25.) he telleth him of righteous men there; and adds, *Let this be farre from thee, to ſlay the righteous with the wicked*, or, *that the righteous ſhould be as the wicked*. The ſame phraſe of ſpeech, which here, in *Job*, is rendred, *God forbid*, is there rendred, *Let this be farre from thee*, let it be as a prophane or execrable thing. Such a procedure in judgment with man, is infinitely below

low the moſt holy and Juſt God. O righteous Judge, let it be farre from thee to ſlay the righteous in common with the wicked. The word is uſed (*Joſh.* 22. 29.) *God forbid that we ſhould rebel againſt the Lord*. To doe any thing which God hath forbidden is ſinfull, but to rebel againſt God is to act to the hight in things forbidden. We have need with a holy paſſionateneſs to begge of God, that what his word forbids us to doe, his grace may forbid us alſo, *God forbid that we ſhould rebel againſt the Lord*. And when *Joſhua* the Governour, according to his divine politicks, had put it to the choyce of the people of *Iſrael*, and (thereby the more to reſtrain and keepe them cloſe to God) ſeemes to leave them to their own liberty of election (in that wherein indeed no man hath any election) *Chooſe you this day whom you will ſerve, whether the gods which your fathers ſerved, which were on the other ſide of the flood, or the Gods of the Amorites in whoſe land ye dwell, but as for me and my houſe, we will ſerve the Lord*. When *Joſhua* (I ſay) had thus left them to doe what they would, that they might be withheld from doing what they ought not, and had (by a like holy Skill) ſhewed them what himſelfe would doe, that in his example they might ſee, what themſelves ought to doe, we preſently find that the ſpirits of the people were fired with indignation againſt any thoughts of Apoſtacy from the true God to Idols, of one ſort or other, and therefore *anſwered and ſaid* (*Joſh.* 24. 16.) *God forbid that we ſhould forſake the Lord, and ſerve other Gods*. To be bid to doe that, if we will, which no wiſe or ſober man will doe, is the ſtrongeſt way of forbidding it. And as this phraſe is uſed to ſhew our abhorrence to doe wickedly our ſelves, ſo that wickedneſs ſhould be done by others. (1. *Sam.* 20. 2.) When *David* told *Jonathan* that there was a plot for his life, *Jonathan* ſaid unto him, *God forbid, thou ſhalt not dye*; As if he had ſaid, it can hardly be imagined that ſuch an execrable murther ſhould be committed; but aſſure thy ſelfe it ſhall not, if I can prevent it. So when *David* was put on by his men to take revenge upon *Saul*, he ſaid (1 *Sam.* 24. 6.) *The Lord forbid that I ſhould doe this thing to my Maſter the Lords anointed*. *Davids* heart ſmote him for that little which he had done in cutting off the lap of *Sauls* garment, but his heart roſe with deteſtation againſt the deſtroying of him. Thus we render the word upon ſuch occaſions; yet I conceive, excepting in thoſe places where the name of God is ex-

pressed in the Hebrew, as it is (1 *Chron.* 11. 19.) *He said, God forbid it, that I should do this thing.* I say, in other places, where nothing is expressed in the Hebrew but an Interjection, I conceive it were safer to render the word only thus; *Farre be it*, as here, *Farre be it from me, that I should justifie you*, and not, *God forbid*, &c. The word, *God*, being not in this and many other texts, where our Translaters render *God forbid*, for the frequency of this phrase, may embolden some to take the name of God in vaine, which as it ought to be used only in serious matters, so with the greatest not only seriousness, but holiness.

And when we translate *Job* speaking thus, *God forbid that I should justifie you*; he prayes that God would keep it upon his heart for ever, not to doe or never to have any thing to do with a thing so repugnant both to his duty and conscience; as if he had said, *I should defile my self, if I should please you, yea, I should condemn my self, if I should justifie you in this, and so betray my own innocency to your ungrounded censure and opinion of me.* Some expound *Job* yet higher, as implying himself worthy to be excommunicated and thrust out of the company of all that were godly as a heathen and prophane person, in case he should render up himself to their judgment of him, or justifie them in their condemnatory sentence passed upon him. Thus highly he resents it, and turneth from it with deepest indignation, *God forbid*, &c.

Excommunicatio sit mihi sive excommuniter. Simq; tanquam Ethnicus & Prophanus. Bold.

Hence Note;

A gracious heart doth not only deny to do evil, but hath an abhorrence against the doing of evill.

As corrupt nature is not only backward and unwilling to doe good, but hath an enmity against it, so Grace doth not only stay us from, but stirreth up an holy enmity against every uncleane thing. The spirit of a godly man riseth, and his stomack turneth at the sight of sin. As they who are most emptyed of sin by Gospel-repentance, complain most that they are full of it. And as they who have least sin in them, are most burdened with the sin that remains in them, so likewise, they most abominate both the committing of any sin, and every sin committed, whether by themselves or others. The Apostle reckons this among the effects of true repentance (2 *Cor.* 7. 11.) *In that ye sorrowed after a godly sort, behold what carefulness is wrought in you, what clearing of your selves,*

selves, yea what indignation; that is, indignation against your selves, even for saylings and weaknesses, much more for any thing done by you, or among you, which may be called wickedness, or a provocation. Thus *David* chargeth folly upon his own soul, (*Psal.* 73. 22.) *So foolish was I and ignorant, I was as a beast before thee.* When he reflected upon his sinful envy at the prosperity of the wicked, he rebuked himself, as a fool, as a beast, as an *ignoramus*, as one that knew nothing of the providential dispensations of God. And thus *Job* (being convinced of his overboldness with God, upon the clear discoveries of his holiness and soveraignty) *abhorred himself, repenting in dust and ashes* (Chap. 42. 6.) He that abhorrs himself for what he hath done, cannot but abhorre what he hath done, as much as he abhorreth himself for doing it. As a godly man repenting abhorreth the evil which (being overpowered by a temptation) he hath done; so, when he is in a composed frame, he abhorreth to do that evil to which he is tempted. *David* saith (*Psal.* 119. 104.) *I hate every false way*; I hate not only the way, when I have been misled into it, but I hate to go in it; and he professeth at the 163. verse of that Psalme, *I hate and abhor lying, but thy law do I love.* To abstain from and forbear lying, is a signe of a gracious heart, much more to hate and abhor it. A godly man not only doth that which is good, but he delights to do it, his soul cleaves to it; he is in his element when he is doing it, nothing comes more suitably to him, than the business of his duty, he loveth to do it, yea he loveth it when he cannot do it (*Rom.* 7. 22.) *Paul* complained much that his corruptions clogged, hindered, and shackled him, he was in lime-twigs, as to the doing of good, yet (saith he) *I delight in the Law of God after the inward man*; that is, the inward man delightfully moves after the law of God, when I am basely moved by my corrupt heart, and stirred by temptation against it. Now (I say) as a godly man not only chooseth to doe the holy will of God, but delights and rejoyceth to do it, and hath sweet content in doing it; so likewise a godly man not only refuseth to do the will of the flesh, or to follow the course of the world, but hates to do it, and is never so discontented with himself, as when through carelesness and neglect of his watch he hath been overtaken and done it. A carnal man may forbear the doing of evil, and do what is materially good, but he never abhorres

horres what is evill, nor delights in what is good. Though he abstaine from acting those things, which God forbids; yet he doth not say (with *Job*) *God forbid, I should act them. David* gives that as one of the most distinguishing characters of a wicked man, (*Psal.*36.4.) *He deviseth mischeife upon his bed, he setteth himselfe in a way that is not good; he abhorreth not evill.* And though he doth good, yet his heart doth not cleave to nor delight in it. To delight in good, is better than the doing of it, and to abhorre evil, is better than abstaining from it. And if we compare the nature of sin, with the new nature of a godly man, we may see cleare grounds, why his abstinence from sin, is joyned with the abhorrence of it.

First, Sin is filthy and uncleane in its nature, the Scripture calls it vomit; we loath and abhor what is filthy and uncleane, especially our vomit. And to shew how much sin is to be abominated, it is called *abominable*, yea an *abomination* (Pro. 12. 22.) And that wicked Idolatrous people, the heathen *Romans*, who were skilfull to destroy (and after their laying desolate many other lands, at last, layd the holy Land desolate, to punish the unholinesse of them that dwelt in it, they I say) are called the *Abomination of desolation* (Math. 24. 15.) no marvaile if those persons and actions are abhorred by others, which are themselves abominable; it is marvailous that they are not more abhorred by all those, who (through grace) are made sensible of their abomination. When the river was turned to blood, and stunke, the *Egyptians* loathed to drink of the water of the river, (*Exod.* 7. 14.) As corrupt water, so corrupt actions stinke in the nostrils of a godly man, how much more in the nostrills of God; there is a sameneſſe of spirit (in God and in a godly man) in reference to the thing it selfe, though infinitely different in degree; sin stinks in the nostrills of a godly man, as well as in the nostrills of God, and therefore he loaths to drinke it, and cannot beare it when he hath, but must vomit it up againe.

Secondly, Sin and all sinfull wayes are presented to a godly man, as extreamly hurtful, poysonous, and deadly; Nature, much more grace, turneth away from those things that are destructive. Shall I meddle with that which will be my death? (saith a Godly man) shall I suck the blood of a toade, or eate the flesh of a serpent? shall I doe this? *The Lord said to Moses* (Exod. 4. 2, 3.) *What is that in thy hand? and he said a rod, and he said, cast it on the ground, and he cast it on the ground, and it became a serpent, and Moses fled from it*; there is an antipathy in the nature of a man against hurtfull creatures. A man before conversion hath sin in his hand, and heart too; but when once converted, he throweth his sin out of his hand, as *Moses* did his rod, and then he seeth it is a serpent, a hurtfull noxious thing, and then he fleeth from it. That sin which an unregenerate man carrieth as a pleasant rod in his hand, he finds to be a stinging serpent when he is regenerate. The heart being changed, our opinion quickly changeth concerning those wayes and practices, which before were most pleasing to us; And as God hath in his commandements forbidden us to doe evill, so we (with holy *Job* in the text) say God forbid, that we should doe it. But it may be questioned, what there was in this action so sinfull, that his spirit rose up so against it, or that he should say, *God forbid I should doe it.*

See what it was.

God forbid

That I should justifie you.

It was the Justification of his friends which his soule did so abhor. To justifie some men is a dutie, and there are many men (I grant) whom to justifie were a sin. There is a sinfull judging of others, concerning which Christ saith (*Math.* 7. 1.) *Judge not, that ye be not judged.* They who judge others unjustly, shall be justly judged. There is also a sinfull justifying of others. They who justifie others unduely, may expect condemnation as their due. But were *Jobs* friends such as could not be justified without sin? could he not justifie them, without deserving to be condemned himselfe? Did he judge them hypocrites, as they judged him, and so not to be justified? I conceive not, surely he did not judge them wicked, and doubtlesse they were not, as hath been shewed before; how is it then that he saith, *God forbid that I should justifie you?* I answer, we must restrain this act of justification to the cause or case in hand, it doth not refer to their persons, but to their dispute. *God forbid that I should justifie you in this*, in your Judgment of me, in the opinion you have taken up of me, or in the sentence ye have given of me. Ye have cast me as an evil-doer, but I cannot subscribe to your sentence; *God forbid that I should justifie you*

in

Absit ut vos justos et veraces habeam hac in parte, ut vestram sententiam probem. Merc.

in this. So then, *Job* doth not speak of them as of reprobates, whom God had not brought, nor would bring into a ſtate of juſtification; but he ſpeaks of them as having ſpoken and done ſuch things as ought to be reprobated, or diſapproved by all good men, and which no man ought to juſtifie. *Job* medled not either with the conſtant courſe of their lives, or the ſtate of their ſouls, he went no further than what concerned the preſent diſputation; *God forbid that I ſhould juſtifie you in that.*

But how doth man juſtifie man? is it not God that juſtifieth? as the Apoſtle *Paul* ſpeaks (*Rom.* 8. 53.) How then doth *Job* ſpeak, as if he had power to juſtifie? I anſwer, as before, *Jobs* words are not to be underſtood of the juſtification of their perſons before God, but of the juſtification of their actions towards him, before man; *God forbid that I ſhould juſtifie you*; that is, that I ſhould affirm that to be true of me, which ye my friends affirm to be true, or that ye have dealt friendly, according to the rule of truth with me. We juſtifie a man, when, what he affirms we ſtand to, or when we ſay that thing is well done which he hath done, or that he hath done well in doing it; this is to juſtifie him. Man juſtifieth man, when he affirms that to be true which he ſaith, and that to be good which he doth; or that he hath done and ſpoken nothing but what is good and true. No man can either juſtifie or condemn another, as to the determining of his ſtate, but we may (upon juſt grounds) either condemne or juſtifie another, as to the approving or diſapproving of his way.

Thus *Job* profeſſeth he will not juſtifie his friends, he will not ſay as they ſaid, nor think well of what they had done; he could not do it, he would not do it till he dyed (as he ſpeaks in the next clauſe) that is, he would never do it.

Hence Obſerve;

First, *We may and muſt judge of men, as they are and do.*

We muſt both juſtifie and condemn as we ſee, or according to what appeares. Mans juſtification of man, muſt proceed upon other terms than Gods juſtification of man doth. God juſtifieth the ungodly (*Rom.* 4. 5.) But woe to thoſe men who juſtifie the ungodly; God would not juſtifie the ungodly, but for the righteouſneſſe of another; and ſhall we juſtifie the ungodly in their own unrighteouſneſſe? Whomſoever we juſtifie, muſt firſt be juſt,

juſt, our juſtification cannot make him ſo. As the termes of Gods electing man are quite different from thoſe upon which man ought to elect or chooſe, ſo alſo are they in juſtification; God electeth thoſe in whom he ſeeth no good, nor doth he elect any for their goodneſſe, either becauſe he ſeeth them good, or foreſeeth they will be good. He beholdeth no excellency, beauty, or worthineſſe in them; He elects according to the pleaſure of his own will; mans goodneſſe is not the cauſe, but the effect of Gods election; The election of God maketh men good, it doth find them ſo. But if man elects, he muſt elect thoſe that are good, thoſe that have ſomewhat in them to commend them to him; He muſt chooſe them becauſe they are learned and Skilfull in reference to the imployments and buſineſſes, to which they are called, or becauſe he ſeeth they are honeſt, ſober, gracious; man muſt not elect, as God elects, neither muſt he juſtifie as God juſtifies; therefore (ſaith *Job*) *God forbid I ſhould juſtifie you*; I muſt ſpeak plainely according to what I find you. *Solomon* hath given us the determination of this poynt in full and downe-right language (*Pro.* 17. 15.) *He that juſtifieth the wicked, and he that condemneth the righteous, even they both are abomination to the Lord.* Of which wicked practice the Lord complaines by the prophet (*Ezek.* 13. 19.) *Will ye pollute me among my people for handfulls of Barley, and for pieces of bread, to ſlay the ſouls that ſhould not dye* (that is, to condemne the righteous) *and to ſave the ſouls alive that ſhould not live* (that is, to juſtifie the wicked) *by your lying to my people, that heare your lyes.* God juſtifieth whom he will, man muſt juſtifie according to the will of God.

Secondly, Conſidering that *Jobs* freinds were (as to their ſtate) godly and righteous perſons, ſuch as God juſtified, and yet *Job* ſaid well; *God forbid that I ſhould juſtifie you.*

Note;

We muſt not juſtifie a good man, when he doth evill, or in that which he doth ill.

A good man, a man juſtified in the ſight of God, may doe amiſſe in the ſight of man, and in that he ought not to be juſtified by man. We muſt not juſtifie any man in any one evill action, becauſe he hath done many that are good. As it is very ſinful for any man to juſtifie and defend any evill that he hath done, ſo it is

as sinfull to justifie others, or to be their advocates when they have done evill, or in any evill deed. Every action must be weighed by it selfe, and stand upon its owne bottom, one cannot helpe or save another. It is our dutie to forgive another, many ill carriages and uncharitable, yea injurious actings towards us, but to justifie them, or him in them, would be our sin. In all such cases let us say, *God for bid I should justifie you*, though you may be such as God justifieth, and though ye have done many things which are not onely justifiable, but commendable in another kinde. Christ knew that *Peter* was a holy man for the maine, yet when he gave him ill counsell, *he turned and said unto him, Get thee behind me Satan, thou art an offence to me, for thou savourest not* (in this thing) *the things that be of God, but those that be of men* (Math. 16. 23.) And we read that the Apostle *Paul* was so farre from justifying the Apostle *Peter* himselfe, when he saw, that through his fault, *many walked not uprightly, according to the truth of the Gospel, that* (saith he) *I withstood him to the face, because he was to be blamed*, (Gal. 2. 11, 14.) We cannot doe better for our best friends, than to let them know when they doe badly. Nor should we for any thing more condemne our selves, than for justifying another in any thing for which he ought to be condemned. *God forbid that I should justifie you.*

Till I dye I will not remove mine integrity from me.

In this latter part of the verse, *Job* gives a reason of what he said in the former; He could not justifie them without removing, or parting with his owne integrity, which was the best Jewel he had in the world, and which he was resolved never to part with while he lived. Therefore, saith he,

Till I dye, &c.

Vis expirant animam efflavit, luminis mortuus fuit.

The Originall word notes an easie, a quiet, a naturall death; though I should live till my candle doth consume away, and spend it self, not being violently blowne out by others; though I should live as long as I could live, I could not justifie you, *God forbid I should justifie you, till I dye*, &c. There is a double connexion of these words, *till I dye*, The Greeke Interpreters joyne them to the antecedent words, the Latines to those which follow, *till I dye I will not remove my integrity from me*; but it is not of concernment whether

whether we connect them to former or latter, or divide them between both, *I will not justifie you till I dye, neither will I, till I dye, remove mine integrity from me.*

Till I dye

The meaning is not, that *Job* would remove his integrity at or before his death, but this is a strong affirmation that he would never remove it; *I will not doe it till I dye, is, I will not doe it at all.*

We may give a twofold interpretation of this his resolution, *I will not doe it till I dye.* First thus, as if he were resolved not to doe this, though it should cost him his life; he esteemed his integrity at such a rate, that he could easier lay down his life than let goe his integrity. Life is the best of Naturals, but integrity is the best of moralls and spiritualls; and therefore though he dyed for it, he would not (by any act or concession of his) remove, no nor blemish his integrity. As if he had said; though I knew my life were in your hands, and ye able to take my life from me, yet I would not doe this thing, I am fixed and at a poynt with you in this, what ever it cost me. And because this sence is much insisted upon by some, it being a truth, and complying with other Scriptures.

Observe;

A Godly man resolveth he will never doe evill, come of it what will.

Fall back or fall edge, he will not doe it. A godly man resolves against doing that which is an evill of wrong to others, much more against doing that which is an evill both of wrong and sin to himselfe. Zealous *Daniel* was thus resolved when he saw he could not preserve his integrity without endangering the life of another, which could not but be extreamly dangerous to himselfe. (*Dan.* 1. 8.) *Daniel purposed in his heart that he would not defile himselfe with the portion of the Kings meat, nor with the wine which he drank, therefore he requested of the Prince of the Eunuchs that he might not defile himselfe. And the Prince of the Eunuchs said unto Daniel, I feare my Lord the King, who hath appoynted your meat and your drinke, for why should he see your faces worse liking than the children which are of your sort, then shall ye make me endanger my head to the king.* *Daniel* might well thinke, This Great officer would not easily grant him a favour which in the issue might lose

lose him not only the Kings favour, but his head too. Courtiers doe not use to be free of such favours, especially to poore Captives, who have no meanes to oblige them; yet *Daniel* put it to a venture; purposing in his heart to abstaine from all uncleane whether meates or drinkes, what e're came on't. And as the Godly are or should be alwayes resolved not to doe any evill, though they dye for it, so they resolve sometimes to doe this or that good, though they dye for it; they will run all hazzards rather than forbeare a knowne present duty in its season. That magnanimous woman, *Hester*, said, *If I perish I perish*, it is my duty, at such a time as this, I see it is my duty, I am resolved, *I will goe in to the King which is not according to the Law, and if I perish I perish*, (Hest. 4. 16.) When *Paul* saw it was a duty to goe to *Jerusalem*, he was resolute against all suggestions of dangers, *But none of these things move me, neither account I my life deare to my selfe, that I might finish my course with joy* (Acts. 20. 24.) As if *Paul* had said (as a great man once did) It is necessary for me to goe, but it is not necessary for me to live; and therefore goe I will though I dye for it. And as he was fixed against all the dangers which the enemy at *Jerusalem* threatned him with, so against all those dissuasives with which his friends endeavoured to take him off from the purpose of his intended journey to *Jerusalem* (Acts 21. 11, 12, 13, 14.) When *Agabus* a Prophet had taken *Pauls* girdle *and bound his owne hands and feet, saying, thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle*; The Disciples hearing these things, added their exhortation to his prædicton, and *besought him not to goe up to Jerusalem*; *Then Paul answered, what meane ye to weepe and to breake mine heart? for I am ready not onely to be bound but to dye at Jerusalem for the name of the Lord Jesus.* True courage delights in the ayre of that danger where duty dwels, and will neither be beaten off from doing an incumbent duty, nor beaten on to doe any thing against a duty by the reports or appearances of the greatest perill. To be thus resolved is an *heroick, and noble resolution indeed.* As a wicked man will sin, so a godly man saith he will not sin, though he dye. He chooseth the worst of afflictions rather than iniquity.

Secondly, we may take these words, *till I dye*, in a milder sence; though it was in the breast of *Job* to dye rather than to do this, yet *I will not doe this till I dye*, may here carry in it no more than this, *I will not doe it as long as I live.*

Hence

Hence Observe;

A godly man is everlastingly resolved, and set against sin.

In this case he makes no temporary promises, he doth not purpose to forbeare sin for a time, much lesse till he hath a fit time, but for ever. Some will not sin for a time, and they forbeare onely till they have a fit time to sin. All the reason why some doe no evill is because they cannot, or because they have not an opportunity to doe it. *Felix* said to *Paul*, *Goe thy way for this time, when I have a convenient season I will send for thee*; so say they of their sin, at a convenient time I will doe it. There is neither time nor season allowed or appoynted by God for sin, and therefore we must not give our selves allowance for it at any time or season. We should (as was shewed before) rather choose to dye than to sin, how much more should we resolve, not to sin till we dye.

Till I dye,

I will not remove my integrity from me.

The word signifies to yeild or give back, to remove, or cause to give back; Thus saith *Job*, I will not yeeld up my integrity, or, I will not cause my integrity to give back. The word which we render *integrity*, signifieth also perfection, and simplicity, that is, a religious, plain, honest and simple disposition, without guile or wickedness, or (as we say) without welt or guard. In the breast-plate of *Aaron*, there was *the Urim, and the Thummim*, which latter is this word; *Job* had the true *Thummim* in his Breast, and he would not remove it.

לא אסיר a סור *cessit, recessit, in hiphil removere, recedere fecit.* תמם *Integer, perfectus animo et corpore.*

Hence Note;

A godly man is a man of integrity.

He hath *Urim and Thummim*, as well as the High-Priest had, he hath his light of truth or his fire of zeale, and he hath his perfection, or integrity, both in his breast, and upon his breast. These are seated as heavenly principles in his heart, and they are held forth in the course and practices of his life, as a light shining from heaven.

Note, Secondly;

Integrity is, in it selfe, a thing of great price.

We can easily part with or remove those things which are not of

of worth. Integrity is plaine and simple, yet the best ornament and decking (next Christ) of the whole man. *Solomon* in all his outward glory was not arrayed like one of these lillyes. *We are never so fine as when we are plaine.* To be plaine, simple, to have a spirit without tricks and turnings, without knots and riddles, is better and more honourable, than the highest titles of honour. Integrity is our perfection under the Covenant of Grace, and *simplicity is our greatest excellency.* 'Tis the fundamentall excellency of God himselfe, and so it is of his people. That which is truely simple is truely perfect in its kinde, and therefore the same word signifies both simple, and perfect; this is the Glory of Grace, and the Grace of Glory. How Glorious are we when this precious stone of integrity, this spirituall *Thummim* fixed in our hearts, sparkleth in all our wayes.

Thirdly, Observe;

A Godly man is acquainted with his owne integrity.

He knows he hath this Jewell about him, though others see it not, he doth; possibly a godly man may sometimes suspect himselfe to be a hypocrite, (for as there are some hypocrites, who think themselves to be sincere, all are not grosse, or selfe condemned hypocrites, so it is possible for some who are sincere to judg themselves hypocrites) yet take a Godly man out of the clouds and darknesse of temptation, or desertion, and then as he is what he appeares to others, so he appears to himselfe as he is, sincere and full of integrity.

Fourthly, Observe;

A godly man prizeth his integrity highly.

What a man will not remove and part with, surely he reckons as his best. That which is worthlesse, filthy, or uncleane, as dung, we take away as dung, *till it be all gone* (as 'tis said) 2 *Kings.* 14. 10.) take it who will; but our treasures, our jewells, we will not part with. The reason why a carnall man will not remove his iniquity from him, is because he values it and lookes upon it either as his pleasure, or as his profit. This makes him hold it fast, as the Prophet complaines (*Jer.* 8. 5.) *They hold fast deceit.* We say proverbially, and we say it truely, *Plaine dealing is a Jewell*; but with some, *Deceit or false dealing is a Jewell*, and therefore they hold

hold it fast, and will not let it goe. Whatsoever it is, whether good or bad, which we will not remove, nor suffer (if we can helpe it) to be removed from us, that's our Jewell, that's high-prized, and much esteemed by us. Our integrity is, *our all*, next Christ, and Christ is nothing to those who have no integrity. It is said of a Woman, *That having lost her modesty, she hath nothing more to lose.* And it is most true both of man and woman; They have nothing more to lose than their integrity; How highly should we prize that without which all that we have besides is of no price at all?

Fifthly, Observe;

A godly man should doe nothing in prejudice to his integrity.

Not to remove integrity, is lesse than not to throw away integrity, it is to doe nothing that may staine, or lay the least blott upon it. They who are fullest of integrity, are often blotted by others; the dirt of hypocrisie is throwne in their faces, while their hearts are upright with God, and their wayes towards men. How common is it to object that which doth not appear, when nothing appeares to object. Thus others remove the integrity of the most upright. But how sad is it for an upright man to doe that which may staine his owne integrity, and render him not only suspected but blotted. That which was *Jobs* great care should be ours, not to move in any thing which may remove our integrity. God *upholdeth his people in their integrity* (Psal. 41. 12.) How steddily then should his people hold their integrity. *Let integrity and uprightnesse preserve me*, was *Davids* prayer (*Psal.* 25. 21.) O let us preserve our integrity and uprightnesse; *What shall we preserve, if not our preservers!*

Sixthly, Note;

He that admits of any false accusation or wrong judgment against himself, removes or staines his owne Integrity.

We must stand our ground, and be stiffe for our selves against all mis-judgings. It is good to be zealously affected alwayes in a good matter, whether it respects the glory of God immediately and alone, or whether it respect the credit of our brethren, or our owne. To desire to be famous in the world, and (as those Giants in the old world, (*Gen.* 6. 4.) *men of renowne*, or (as the original

nal text hath it) *men of name*, is a very great vanity, but to protect and preserve our good name, is a great and necessary duty. *Job* though it so necessary, that he was not satisfied with affirming this once, but doubles the same affirmation, though in other words.

Verse 6. *My righteousnesse I hold fast, I will not let it goe, my heart shall not reproach me so long as I live.*

This verse is filled with the spirit of the former; *Job* here also shewing the steadfastness of his purpose to insist upon his innocency, and keepe it close, against all assaults of enemies, or suspitions of friends. Though they pulled, yet he *would hold fast*.

My righteousnesse I hold fast.

בצדקתי החזקתי *In justitia mea tenui, vel Justitiam meam fortificabo*, Merc.

The Hebrew is, *Upon my righteousnesse I hold strongly*, or, *I will fortifie and strengthen my righteousnesse*. The righteousnesse of a man may be considered two wayes; either in reference to justification, or sanctification; and this righteousnesse of sanctification may be considered two wayes: first, as it is the righteousnesse of a mans person, or that principle of righteousnesse implanted and inhærent in him; Secondly, as it is the righteousnesse of his actions, or that practice of righteousnesse which is held out by him. That which *Job* intends here by righteousnesse, is not the righteousnesse of justification, but the righteousnesse of sanctification, and not so much the righteousnesse of his person, as of his actions or cause in this engagement with his friends. *My righteousnesse I hold fast*. A believer doth not hold fast his righteousnesse in reference to justification, there he letteth it goe, he will have nothing to do with it, he will not owne it. *Paul* while a Pharisee held fast his own righteousnesse for Justification, but being converted, Christ taught him better Divinity (*Phil.* 3. 6, 7, 8, 9.) *Touching the righteousnesse which is in the Law I was blamelesse. But what things were gaine to me*, (that is, what I then counted gaine as to my acceptation with God) *those I counted losse for Christ*; that is, I let them goe, and they were as lost to me, that I might take fast hold of Christ, and beare my selfe, or, lay the whole weight of my Justification, upon him alone, as he expounds himselfe in the next verse; *Yea doubtlesse, and I count all things but dung and drosse for the excellency of the knowledg of Christ Jesus my Lord; for whom*

I have suffered the losse of all things, and doe count them but dung that I may win Christ, and be found in him, not having my own righteousnesse, which is of the Law. As if he had said, I would not be found to have any of my own righteousnesse in my hand for a world; For as to the businesse of justification, our righteousnesse is drosse and dung, yea, *all our righteousnesses are as filthy raggs*, (Isa. 14. 6.) Not only are those righteous acts filthy which are done (as the Pharisees did theirs) for self-ends, or in hypocrisie, but there is a filthinesse (as they are done by us) in those righteous acts which are done to a right end, or in sincerity; and therefore the most righteous person must not hold his righteousnesse, he must let it goe. *Though I were righteous* (saith *Job*, Ch. 9. 15.) *yet would I not answer*, (in a legal way for justification in my selfe) *but I would make supplication to my Judge*; that is, I would humble my selfe and begge his pardon. And again (*v.* 21.) *Though I were perfect, yet would I not know my own soul*. But when it cometh to a case or controversie between him and his friends, then he held fast his righteousnesse, the righteousnesse of his sanctification and conversation. There, righteousnesse is no drosse, but gold, silver, precious stones, the souls riches; of this righteousnesse *Job* professeth in the present Text, *I hold it fast*. The word signifies to hold strongly; As if he had said, *This my righteousness I hold with all my strength*; no man shall take it from me, but I'le know why. This steddy purpose of *Job* here repeated may import two things.

First, Perseverance in doing righteously; As if he had said, *I will never give over the wayes and works of righteousnesse*. Thus the Lord bespeaks Satan (Ch. 2. 3.) *Hast thou considered my servant Job, that there is none like him in the earth, a perfect man, and an upright, one that feareth God, and escheweth evill, and still he holdeth fast his integrity, although thou movedst me against him to destroy him without cause*. When the Lord said, *he holdeth fast his integrity*, the meaning is, he persevereth, or goeth on, acting his integrity; he will not be beaten off, no not by all these blowes: Thou hast moved me to destroy him, but destruction it self cannot remove him from his duty. So some expound the place here, *my righteousnesse I hold fast*; as if *Job* would shew, that as he had kept, so he was purposed to keep a perpetual course of holinesse, righteousnesse and justice, from the very first to the last; but I

conceive this is not the proper interpretation of this place. The word which we translate, *I hold fast*, doth not so much imply perseverance in doing righteously, as the defence and maintenance of what he had done, to be righteous, or of the right which he had done; *my righteousness I hold fast*, I maintain it, I stand to it; and he speaks in the present tense noting a continued act through all time. He doth not say, *I have held it fast*, or *will hold it fast*, but *I hold it fast*, as with my very teeth. *Job* is not treating of his perseverance in righteous wayes, but affirming that his wayes had been righteous, though his suspitious friends suggested otherwise.

My righteousnesse I hold fast.

The Emphasis of the word here rendred, *Hold fast*, reaches a little further than hath yet been signified, even to hold with a kind of obstinacy or pertinacy of spirit; it notes such a holding as takes incouragement by opposition; which the more it is assaulted to let goe, the more it is engaged to hold. That speech of Christ (*Luke* 19. 15.) attains this sence fully. *And it came to passe* (saith the Evangelist) *that when the time was come that Christ should be received up, he stedfastly set his face to goe to Jerusalem*; the Greek is, *he hardened or strengthened his face*; The Syriack saith, *He prepared himself to goe*, (that which we firmly purpose to doe, we prepare to doe.) Christ would not be diverted by any advise, counsel, or perswasion, but the time being come, that he should be received up, that he should suffer, and enter into glory, *he stedfastly set his face, he was irrevocably set to goe to Jerusalem*, He prepared himself, though he knew what a bitter cup was preparing for him, and that he must passe through the valley of the shadow of death. Thus *Job* hardened his face, and was invincibly resolved to stand to his tackling, *my righteousness I hold fast*,

And will not let it goe.

That's the Negative of the former Affirmative; when a man is resolved to hold any thing fast, *he will not let goe*; there is an elegancy in the expression. The original word signifies to be weake or infirme. To let a thing go, or to remit it, shews a weaknesse in him that doth so, and so this word is properly opposed to that in the former clause, *to holding fast*. In this sence we read it (*Pro.* 13.

Versipellis. אחז Præpavit. i. e. certus omnino fuit illuc proficisci noluit ullo metu ab illo proposito revocari, magno et erecto animo iter aggressus est. Bold.

ולא ארפה lenis debilis remissus.

(*Pro.* 18. 9.) *He also that is sloathful in his work, is brother to him that is a great waster.* The slothful man is weake at his work, he will easily let it go, his work drops out of his hand, or from between his fingers. What we do not set our hearts to, we care not to set our hands to, or hold it in our hearts. That Scripture (*Num.* 13. 18.) will give us a little more light about the force of this word. When *Moses* sent out the spies, and gave them instructions what they should doe in the Land of *Canaan*; *See* (saith he) *what the people are, whether they be strong or weak, few or many*, learne or enforme your selves, whether they be a people that will easily part with their Land, and give up the hold of their possessions. Consider whether they be strong, and valiant men, that will dispute and fight for every patch of ground ere they part with it, or whether they be weak, that is, such as will easily let their Land goe, and be turned out of all their labours, to save themselves a labour. The word is used also in the story of the Levite (*Judg.* 19. 9.) *And when the man rose up to depart, he and his Concubine, and his Servant, his Father in Law, the damsels father said unto him, behold now the day draweth towards evening*; the Hebrew is, as we put in the Margin of our larger Bibles, *the day is weak*, or ready to let the Light go; in the morning the light increaseth and waxeth stronger and stronger, but towards evening the day or the Light is going away, it groweth weak when the Sun departeth. Now, saith *Job*, *I will not let go mine integrity*, my integrity shall be as the ascending or morning Sun, climbing higher and higher, my integrity shall not decline or go down, I will not let it go, but it shall shine brighter and brighter, till it shineth forth in full strength. And in this sense *Jacob* spake to the Angel, (*Gen.* 32. 24.) who made request, *Let me goe, for the day breaketh*, no, saith *Jacob*, *I will not let thee goe except thou blesse me*. And thus saith *Job*, *I will not let it goe*; I will not act like a weak man, what I have undertaken I will abide by, and not give an inch of ground. As *Moses* said to *Pharaoh* about the departure of *Israel* (Exod. 10. 26.) *Our cattel shall go with us, there shall not an hoofe be left behind*, I will not let any thing go that belongs to *Israel*. Thus constant is *Job* in this controversie, about his righteousnesse, he would not lose a hair of it. *I will not let it goe.*

Hence Observe;

As a godly man resolves to hold on in the practice of righteousnesse against all temptation, so to maintain his righteousnesse against all opposition.

He that knoweth he is sincere, cannot be perswaded, nor bearen from holding his sincerity: a godly man (as the Apostle *James* describes the wisdome from above, that is, those who are made wise from above, *Chap.* 3. 17.) is *first pure, then peaceable, gentle, and easie to be entreated.* He may be intreated easily in some things, but in others you may as soon remove a rocke as move him, there's no intreating, no perswading him; a godly man is easily entreated to do good for others, and he is easily intreated to remit the wrong which others have done him; in these two cases he is easily entreated: but if you come to take his integrity from him, and touch him in his uprightnesse, he will by no means be intreated to wrong himself. As it is sinful (in many cases) not to remit the wrong done to us by others, so not to maintaine the right done by our selves; we may, yea we ought sometimes (for peace sake) to part with our right; but we may not, we must not part with our righteousnesse: for that indeed is as, if not more sinful, than to wrong others; to beare false witnesse against our selves is the falsest witnesse-bearing; *In what we are honest and innocent, we cannot be too stout.* He buyes his peace too deare, who either quits the truth of God for it, or the truth of his own wayes. It is dangerous laying down our own will, to submit to any thing which is not according to the will of God. Here and no where else wilfulnesse is a vertue. *I will not let it go*, saith *Job*, and he did well in saying so, for else he had fallen into the *after-claps*, indeed, the *thunder-claps* of his own conscience, which he had no mind to doe, as he professeth in the next words.

My heart shall not reproach me so long as I live.

That is, my conscience shall not; the heart in Scripture is put for the understanding, for the will, for the affections, as hath been elsewhere shewed, here for the conscience; *my heart shall not reproach me. To reproach*, is to cast a blot upon our selves or others. The original word is sometimes translated to blaspheme (*Isa.* 65. 7.) Blasphemy is the highest degree of reproach. *Job* speakes here

חרף *est probris afficere exprobrare.*

to

to his friends dealing with him; as if he had said, *Ye my friends have reproached me often, but I am resolved my own heart shall not reproach me.* He tells them (*Chap.* 19. 3.) *these ten times have ye reproached me*; but reproach ye as long and as often as ye will, my heart shall not reproach me once or at all, if I can avoyd it, *as long as I live.*

There is a double rendring of these words; some give them in the time past, *My heart hath not reproached me all my dayes, or all the time that I have lived*; That is a very good sense: *Job* was of such integrity, that though he had many failings, yet he had not sinned against the dictates of his conscience, and so had not broken his peace by what he had done, though he had often done that which called him to repentance. Our Translation, and so generally others, read the words in the future tense, *My heart shall not reproach me*, I will not give it cause to reproach me, which I should doe, if I should assent to your reproaches, *My heart shall not reproach me as long as I live*; The Hebrew is, *from my dayes*; which hath a double interpretation; First, *concerning my dayes*; that is, concerning my manner of living. Master *Broughton* seemes to comply with this reading as best, *My heart shall take no shame from my dayes*, that is, from those things which I have done in my dayes, or from my whole conversation; not as if he thought himself free from sin, but he had not gone on knowingly in a way of sinning, or he had not acted against his knowledge. We cannot but doe that which we know to be sinful, and yet, possibly, we may not sin against our knowledge. Secondly, *From my dayes*, that is, all the dayes that either I have, or shall live. This form of speaking being used indifferently, both in reference to the time past, and to come, is a confirmation of *Jobs* integrity; he had so lived that his conscience did not check him, and he was resolved so to go on, with so much clearnesse, that his conscience should have no cause to check him, *My heart shall not reproach me as long as I live*,

מימי *a diebus meis. De vita mea, et moribus meis.* Drus.

Hence Observe;

First, *Conscience, or the heart of man, hath an accusing, or an upbraiding power in it.*

Conscience is a very busie faculty of the soul, and it hath many offices. First, Conscience is as a register to take notice of and record

cord what we do. Secondly, Conscience is a witnesse against us, or an accuser, when we do amiss. Thirdly, Conscience is a Judg, and gives the sentence (1 *John* 3. 20.) *If our heart condemn us, God is greater than our heart, and knoweth all things; if our heart condemn us not, then have we confidence towards God.* Conscience sits upon a Throne as Gods deputy, to award life or death. Fourthly, Conscience hath the office of a tormenter, it is that worme which dyeth not, and a fire that never goeth out. The damned shall feele the teeth and sting of conscience for ever, though here they have brib'd it, and blinded it, that it might not trouble them. The work of conscience intended in this Text is the second, the accusing and witnessing work of conscience. He that accuseth another, reproacheth him, and every accusation is a reproach, if it be false 'tis a reproach till it is removed, and if it be true 'tis a reproach that cannot be removed. Of this work of Conscience the Apostle speaks (*Rom.* 2. 15.) *Which shew the worke of the Law written in their hearts, their consciences also bearing witnesse, and their thoughts the mean while accusing or else excusing one another.* Though the lives of carnal men oppose the Law, yet the conscience of the most wicked man in the world doth comply and correspond with the Law, to bind or to loose him, to accuse or excuse him upon the view of what he hath done.

Secondly, Observe;

An enlightned and awakened conscience, will vex and upbraid those that do evil.

Many have done as much and more, than *Job* saith here he would not do, lest his conscience should reproach him, & yet their consciences never reproached them for it; they have silenced their own consciences, or through ignorance, their consciences have not learned to speak, and so they sin, and conscience saith nothing; They who *are alienated from the life of God through the ignorance that is in them*, (as the Apostle speaks, *Eph.* 4. 18.) may and doe live like devils in a course of wickednesse, and never receive so much as one check from conscience; yea, the reason why many desire to have no light in their conscience, is, because they would not be under the rebukes of conscience. A blind sleepy conscience will let a man sin, and sin a thousand times, and never give him an ill word; but if a *Job*, a man of an enlightned conscience sin, his conscience

science will be upon him presently, and tell him his own. Therefore he said, *My conscience shall not reproach me*; I know it will, if I should do evil; it is possible for an ill man to have a good conscience in its kind, that is, a conscience naturally good, though not morally good; for when conscience doth its office, it is a natural good conscience. The office of conscience is to reproach us when we do evil; A wicked mans conscience may do that, it may tell him, he hath done this or that sinful evil, and so deserves this or that penal evil. Again, it is possible for a godly man to have an ill conscience (in this sense) that is, a conscience which doth not its office, as to some particular, his conscience may be asleep, or not enlightned in some things; his conscience may be much out of order, and unfit for the exercise and discharge of its proper duty. When *David* had committed those horrible sins of adultery, and murther, his conscience was discomposed and off the hinges for a whole yeare, it never reproached him, he was as a stranger to his own bosome; till his sin was discovered to him, it troubled him not. But when *Nathan* came to him and (having made him give sentence against another man in a Parable) told him plainly, *thou art the man*, his conscience quickly gave sentence against himself, and he confessed, *I have sinned against the Lord* (2 Sam. 12. 13.) Nothing besides the blood of Christ, can stop the voyce and still the cry of an awakened conscience. But being once thus purged, we *have no more conscience of sins* (Heb. 10. 2.) that is, no more rebukes and reproaches of conscience for sin. They who know they are pardoned in Christ, make conscience of committing the least sin, but they have no conscience of the greatest sins committed.

Thirdly, Observe;

A godly man is afraid of the chidings and upbraidings of his own conscience.

It is better to have the reproaches of all the men in the world fall upon us, than the reproaches of conscience, better that all the men in the world should call us hypocrite and wicked, than that conscience should tell us so; a godly man fears the accusation and sentence of his conscience, next to the judgment and sentence of God himself. Yea natural men many times are much afraid of their consciences, and do therefore eschew evil, lest conscience should trouble them, and upon the same terms they do good. They

They find if they should omit such a duty, if they should not sometimes pray, and hear the Word, they must answer it to their consciences. This is a true distinction between a godly and a carnal man; a godly man doth good, not for feare his conscience should trouble him, but because his conscience is pleased with, and suited to the doing of good. Yet conscience is terrible to a good man when he sins, as well as to a wicked, even he is afraid of the chidings of conscience; therefore as *Paul* saith in reference to civil Magistrates (*Rom.* 13. 3.) so I say in reference to that natural Magistrate in your breasts, conscience, *Wilt thou then not be afraid of the power, do that which is good, and thou shalt have praise of the same.* The Magistrate is a terrour, not to good workes, but to evill workes; conscience is a Magistrate within, and that is a terrour, not to good works, but to evil; therefore my advice is, would ye not be afraid of the power of conscience, do that which is good, and ye shall have praise of the same, that is, your conscience will commend you, or give testimony for you: it is sweet, no man knows how sweet but he that hath it, to have the testimony of a good conscience upon good grounds; A flattering from conscience is the soarest curse, but a true testimony from conscience is an unspeakable mercy. Doe good, and ye shall have good words, and a good witness from conscience.

Fourthly, Observe;

A godly man is very careful not to give his conscience any occasion to reproach him.

Whatsoever he doth, or what shift soever he makes, he will not doe any thing which may put him in the hand of conscience to schoole and chide him; that is the tendency of all. When *Job* said, *My conscience shall not reproach me*, his meaning was, I will not doe that which shall render me naked and lyable to the reproaches of conscience. It is impossible to avoyde the reproaches of conscience, unlesse we avoyde and turne from that which puts a word of reproach in the mouth of conscience. Sin puts not only a word, but a sword in the mouth of conscience to wound us, therefore a godly man, next to his care that he give not God an occasion against him, will not give his conscience an occasion against him. Conscience acts in subordination to God. A good conscience is as a Paradise, it makes musick within; conscience is

a pleasant bird, it sings sweetly, and when conscience sings sweetly, we are fittest to act vigorously. Conscience is a book, for the mending of the faults whereof all other books have been made; and when once conscience is mended and set right, so that we can say in truth as *Paul* (Acts 23. 1.) *We have lived in all good conscience before God*, and (as he speakes in another place of that booke) *have kept our consciences void of offence both towards God and towards man*, then have we confidence both towards God, and towards man, and have good ground to say, *Our heart shall not reproach us as long as we live.*

A good or *pure conscience* (as other Scriptures call it) will certainely be a quiet & a peaceable conscience; a good conscience will not only not reproach or trouble us, but it will exceedingly refresh and comfort us. So the Apostle professed from his own experience (2 *Cor.* 1. 12.) *Our rejoycing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdome, but by the grace of God, we have had our conversation in the world, and more abundantly to you-wards.* When conscience beares its testimony with us, and for us, how full of joy is the soul, even in the midst of many outward sorrows? And as trouble of conscience is the greatest trouble, so joy of conscience is the greatest joy. That man can never want musick, whose conscience speakes in consort, and is harmonious with himself. A good conscience is the poore mans riches, and the rich mans Jewel; A good conscience is the best pillow to sleepe upon, and the best dish to feed upon. A dish, said I? *'tis a feast*; *A feast*, said I? *Solomon* saith more (*Pro.* 15. 15.) *'tis a continuall feast*? The Geneva translation saith, *A good conscience*, ours, *a merry heart* (which doth not contradict the other, but explaine it. A good and a merry heart or conscience) *is a continuall feast.* And as they who are merry are fit for a feast, so at a feast 'tis both proper and comely to be merry. And while conscience continues good, the feast will continue, and therefore a good conscience must needs be a continuall feast. Nor is it to play the *Epicure*, to be alwayes at this feast; for in this feast every *pot and dish is Holinesse to the Lord.* Nor shall any need to feare a surfeit, by being continually at this feast; for as the feasters are temperate, so their appetite and satisfaction are perpetually interchangable. They shall be alwayes feasted by conscience, who are carefull that their consciences shall not at all

reproach them; this was *Jobs* resolution; *My conscience shall not reproach me so long as I live.*

JOB, Chap. 27. Vers. 7, 8.

Let mine Enemy be as the wicked, and he that riseth up against me, as the unrighteous.
For what is the hope of the hypocrite, though he have gained, when God taketh away his soul?

IN the former verse, we found *Job* holding fast and stifly maintaining his own righteousnesse, against all the objections and jealousies of his friends; in this he either fastneth unrighteousnesse or the reward of the unrighteous, upon his Enemy, or opposer; *Let mine Enemy be as the wicked, and he that riseth up against me, as the unrighteous.*

Let mine Enemy.

Vaticinium est non votum. Janson. *Majorem vim et energiam videtur habere imprecatio.* Merc.

Some render and expound the words, not as a wish or desire, but as a Propheſie; in which *Job* foretelleth what would become of his Enemy, or what evill should befall him: *Mine Enemy shall be as the wicked, & he that riseth up against me as the unrighteous.* But I rather take it (according to our reading) for an imprecation, or wish, that evill might come upon his Enemy.

Let mine enemy be as the wicked.

What a wicked man is, and the force of the originall word here used, hath been opened heretofore, therefore I shall not stay upon it. Both parts of this verse are of one sence and meaning: that which he saith in the beginning (*Let mine Enemy be as the wicked*) he speaks againe in the close of this verse (*and he that riseth up against me, as the unrighteous*. This latter is but a reinforcement of the same thing in a different forme and shape of words.

He that riseth up against me.

This riser is none other, than his Enemy before spoken of; yet the Title bestowed upon him, gives us a description of an Enemy, or

or tells us more clearely what an Enemy is, or who is an Enemy. *He is an Enemy that riseth up against us*; an Enemy riseth up in his spirit against us, and he riseth up in his actions against us. He riseth up to make us fall, he riseth up against us that he may rise above us.

There are two sorts of Enemies.

First, Some are secret Enemies, that lye, possibly, in our very bosomes, that salute us courteously every day, as *Judas* did Christ, *with a kisse*, and *a haile Master*, no appearance of an Enemy, either in words or actions; and yet, *The deepest and most dangerous Enemy, is the secret Enemy.*

Secondly, There are open Enemies, professed Enemies, such as hold out a flagg of defiance, and send challenges to us; such a one is here meant by these words; *He that riseth up against me. David* (Psal. 41. 9.) describeth his Enemies by lifting up the heele; *He that did eat of my bread, lifted up his heele against me*; that is, he hath acted openly against me, he hath kicked at me like a wild horse, or would have trampled me under his feet. To rise up, and to lift up the heele against one, are the same, as the enemy in the Text, and he that riseth up, are the same, and as the wicked, and the unrighteous are the same; only in these two last different words, there is a different respect. Properly a man is said to be wicked in reference to his Impieties against God; and unrighteous in reference to his Injustice and wrong dealings with man; Justice giveth every man his own, his due: and therefore he who either by professed violence, or secret fraud, opposeth another mans due, is unrighteous. Yet these words are often used promiscuously, the wicked for the unrighteous, and the unrighteous for such another as the wicked; *Let mine Enemy be as the wicked, and he that riseth up against me, as the unrighteous.* In these things there is no difficulty.

But though these words are plaine in their literall sence, yet there is some difficulty in gathering up the meaning and Interpretation, as also the scope and designe of them.

Let mine Enemy be as the wicked, may be Interpreted three wayes.

First, As an argument of *Jobs* charity.

Secondly, As an argument of his piety.

Thirdly, As an argument of his courage and magnanimity in

maintaining his own cause, still and stiffely insisting upon his Integrity; the sence is good, and the Interpretation faire either of these wayes.

First, these words are expounded as an argument of *Jobs* charity, (*Let mine Enemy be as the wicked, and he that riseth up against me, as the unrighteous*) As if *Job* had spoken his mind thus; *Ye my friends have adjudged me to be a wicked man, ye have sentenced me to be unrighteous: well, let this be granted or supposed that I am so, say* (seeing ye have such a mind to it) *that I am an unrighteous man, let me abide under this cloud of censure; all the hurt that I wish you, who are in appearance mine Enemies, and continually rise up against me, is this, that ye were such as I am, whom ye call wicked, or that ye were like him whom ye suppose the unrighteous man, I would ye were as I am, except these sorrowes, except the bonds of these sicknesses and sores, and sore afflictions which are upon me; for my part I wish that you mine Enemies who dispute with and oppose me, who resist and rise up against me, were as my selfe, whom ye account the wicked and unrighteous man.*

Thus *Paul* (pleading his cause and Integrity before King *Agrippa*, and having almost perswaded him to be a Christian, *Acts* 26. 29.) answered, *I would to God that not only thou, but all that heare me this day, were both almost, and altogether such as I am, except these bonds.* As if he had said, *I am judged as an heritique as a disturber of the peace, as a wicked man, I would that mine Enemies and oppossers were but as this heretique, as this seditious person, I would that thou O King, and all that hear me, were such as I am, except these bonds; I would keep my troubles to my selfe, and wish that ye all were partakers of my grace and spiritual priviledges.* The exposition of *Jobs* wish now under hand, hath a paralel sence with this of *Paul*. *There is no greater argument of sincerity and Gospel charity, than to be willing to beare the whole of our own troubles, and that others should beare a part and share with us in all our mercies.*

Secondly, The words may be expounded as an argument of *Jobs* piety; and that two wayes.

First, *Job* doth assert his piety, by ascertaining who or what kind of men they were, with whom he had used to converse as friends. As if he had said; *You account me wicked, and unrighteous, A man delighting in the society of the ungodly, doing them courtesies,*

and making them my Counsellers; whereas indeed I have looked upon the wicked and unrighteous as mine Enemies, even as they that rise up against me. It is an argument of holinesse and piety, to love those that are holy and righteous, to make them our friends and favourites, who are friends to God, and the favourites of Heaven. And to say of the wicked, he is my enemy, or let mine enemy be as the wicked, is to act like a friend or servant of God. When *Jehoshaphat* said to wicked *Ahab, I am as thou art, and my people as thy people,* (2 Chron. 18. 3.) The Lord sent a Prophet to him with this reproofe, *Shouldest thou helpe the ungodly, and love them who hate the Lord?* (2 Chron. 19. 3.) Some are knowne to be wicked, by being companions of the wicked, and it ill becomes those who are Godly to have any intimacy of communion with the wicked. And therefore *Job* gives a probable character of his own piety, by disowning (according to this interpretation) the impious, and reckoning such in the number of his enemies.

Secondly, We may expound the words as an argument of his piety, thus; As if *Job* had said; *Though I have spoken much about the worldly prosperity of the wicked, yet I am so farre from judging their Condition to be good, or their Estate happy, that I would not wish the worst Enemy I have in the world a worse lot than to be a wicked man; I could not desire any thing more evill to him than this, that he were evill and unrighteous. And therefore you are much deceived in your judgment of me, as if while I have spoken of the prosperity of the wicked, I were of opinion, that their Estate is good, or they happy; whereas indeed I looke upon them as men to be pitied, not envied in the highest pitch of their worldly pompe and greatnesse. And as I have no hunger after their danties my selfe, so I would not wish any friend of mine to partake with them; but (were it lawfull to wish evill to an Enemy) I would not wish the vilest enemy I have upon the face of the earth a worse Condition, than that of a wicked man, how much soever he flourisheth in the eye of the world.* Thus he seemes to be of *Moses* his choyce Spirit, yea to have made his choyce like *Moses* (Heb. 11. 25.) *Rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.* This is a great argument of *Jobs* piety, shewing that he had no desire, no suitableneſse at all in his spirit to the Condition of a wicked man, how glorious or glittering so ever among men. It is

Si libeat hostibus meis imprecari, non aliud sim optaturus, quam ut talem deum experiantur, qualis est adversus sceleratos. Ber.

a

a Common way of Expressing that which we most distast, to say, *Let this be to mine Enemy, let this be to those that hate me.* And this supposeth such a displeasure against the person as cannot be satisfied with any particular trouble. When *Abigail* came to meet *David*, and to interpose between him and her husbands destruction by his sword, she thus bespake him (1 *Sam.* 25. 26.) *Now therefore my Lord, As the Lord liveth, and as thy soule liveth, Seeing the Lord hath withholden thee from coming to shed blood, and from avenging thy selfe with thine owne hand, now let thine Enemies, and they that seeke Evill to my Lord be as Nabal.* *Nabal* was a prosperous man in the world, yet a wicked and a wretched man, and the hand of God was upon him, and he dyed presently after; *now let the Enemies of my Lord* (saith *Abigail*) *be as Nabal*; that is, let them be as vile and low in the esteem of men, as *Nabal* is, upon whom one of his own servants could bestow no better language than *Son of Belial*, such a son of *Belial*, that a man could not speak to (*v.* 17.) yea, let thine enemy be as unable to hurt thee, as *Nabal* is, and let him as surely fall under the revenging hand of God as *Nabal* shall, upon whom not to revenge thy selfe with thine own hand, thou hast been so easily perswaded. We have alike wish formed in the same termes (2 *Sam.* 18. 32.) *The King said to Cushai, is the young man Absolom safe? And Cushai said, let the Enemies of my Lord the King, and all that rise up against thee be as that young man.* When he would set forth the miserable end and fall of *Absolom* (who was hung on a tree and slaine) he saith, *let all that wish my Lord the King hurt, be as that young man is.* Once more we read this way of imprecation, (*Dan.* 4. 19.) *Then Daniel* (whose name was *Belteshazzer*) *was astonied for an houre, and his thoughts troubled him: the King spake and said, Belteshazzer, let not the Dreame, or the Interpretation thereof trouble thee*; *Belteshazzer answered and said, my Lord the Dreame be to them that hate thee, and the Interpretation thereof to thine Enemies.* As if *Daniel* had said, I have cause enough to be troubled, it is a black Dream, and the vision is a vision of darkness and astonishment; I could wish that thy Dreame were to thine Enemies, and the accomplishment of it to them that hate thee. In this language speakes *Job* here; you think that I am a man much taken with the prosperity of the wicked; for my part, *Let mine Enemies be as the wicked, and they that rise up against me as the*

the unrighteous. That's the best esteem and highest value that I have of all them that are wicked and unrighteous.

Hence Observe;

To be wicked, or an unrighteous man, is to be in the worst estate, incident unto, or imaginable by man.

To be poore and despised, to be weake and sickly, all these evills of state, name, and body, are not evill at all, in comparison of sin. Morall evills are the worst of evills. And in the opinion of godly men, none are in so bad a condition as ungodly men; if it were lawfull to wish the worst that could be to an enemy, the worst we could wish him (putting all evill wishes in one) is, *that he should be as the wicked, and unrighteous.* Indeed they who are like them in wickednes, think none like them in happines, and so they think themselves. We have both these tempers, or distempers rather, laid down in one verse (*Psal.* 10. 3.) *The wicked boasteth of his hearts desire* (that is, when he hath gotten, which is not worth the getting, what his heart desireth) *and blesseth the covetous* (that is, counts them blessed) *whom the Lord abhorreth.* They who are of the world, blesse the worldly, and blesse themselves in their worldly blessednes, and would not turne Tables with any in the world unlesse such as have more of the world than they, (*Ps* 39. 2.) *The wicked flattereth himselfe in his own eyes, till his Iniquities be found abominable.* He thinks all is well with him, and so doe many besides himselfe. Yea so ignorant, or impudent are some, that they think God himselfe approves, and hath a good opinion of the ungodly. Such bold blasphemers are at once discovered and reproved by the Prophet, (*Mal.* 2. 17.) *Ye have wearied the Lord with your words, yet ye say wherein have we wearyed him? when ye say every one that doth evill is good* (that is, approved, accepted, and well esteemed) *in the sight of the Lord, and he delighteth in them, or where is the God of Judgment?* Which latter words are either a new accusation, or the proofe of their former accusation; as if they had said, if he did not delight in, and approve them, he would punish them. This is (as the Septuagint render) a provoking word, or (as the Chaldee hath it) a molesting troubling word; we render it fully, *a wearying word.* What? when God suffers wicked men to prosper and receive good, doth he account them good? The Prophet *Isaiah* (Chap. 43. 24.) presents the

the Lord thus complaining; *Thou hast wearied me with thine iniquities*. But that which wearieth the Lord most, is when man saith he is pleased with, or approves either iniquity wrought, or the workers of iniquity. To speake or thinke thus of God, is not only iniquity, but highest blasphemy. It is a most grosse error, when man thinks so of man, as the same Prophet shewes (*Mal.* 3. 15.) *And now ye call the proud happy*; Such as are men of aspiring minds, and work their own ends confidently, daringly, ye call the only men. A proud man is the worst of wicked men; every wicked man hath abundance of unmortified pride in him, but pride is a predominant lust in some wicked men; how unhappy and blind in judgment are they who call these happy? The present poynt saith, that all wicked men are in a bad condition, but among them all, none is in so bad a one as the proud, for him God resisteth (*James* 4. 6.) and if it must needs goe ill with them, whom God doth only leave to themselves, not giving them assistance, then who can say how ill it must needs goe with them (though never so high and great in the world) whom God resists, and sets himselfe against? There are two considerations, which shew how farre all wicked (much more proud) men are removed from happiness.

First, They are out of the favour of God, they have no roome in his heart. How miserable is their life, who share not in the loving kindness of God, which is better than life? We enjoy nothing that is truely good, without God, who is the cheifest good. The light of his Countenance is better than all the comforts of this life; what have they that enjoy not the light of his Countenance, but sorrow and darkenesse? As it is the sin of a wicked man, so it is his punishment, that he is *without God in the world*. He is without God in the world, as to the feare of, or faith in his name, this is his sin; and he is without God in the world, as to any favour or good will which he hath from God, and this is his punishment. As whatsoever good a carnall man doth, whatever service he performes to God or for God, his heart, his good will is not in it; so whatsoever the wicked have from God, they have none of his heart, nothing from his good will.

Secondly, Such are not onely out of the favour of God, but (for there is no middle state) they are the subjects of his displeasure, and stand naked to his wrath; they have no shelter, nothing to

to keepe off the dayly droppings, or most dreadfull stormes and threatenings that are written in the booke of God. And indeed there can be no shelter from divine wrath, but in divine love. Therefore (saith *Job*) I would have no friend of mine, no childe of mine, no neighbour of mine in such a condition as they are in; *Let mine Enemy be as the wicked, and him that riseth up against me as the unrighteous*. That's a second Interpretation, representing these words as an argument of *Jobs* piety, who, how much soever he had spoken of the prosperity of wicked men, yet was farre from beleeving that any true happinesse belonged to them; the choycest of their comforts, their most perfect prosperity, doth not put them one step beyond misery.

Thirdly, We may Interpret these words as an argument of *Jobs* Courage in his cause. And then, *Let mine Enemy be as the wicked*, is either a Prophesie (mine Enemy shall be as the wicked) or an Imprecation, I wish they were so. Many read it onely as a Prophesie (as was touch before) foretelling what should become of his Enemy. But what Enemy doth he meane? He meanes not an Enemy in reference to his person, but to his cause; his enemy was his opposite in judgment and opinion; and when he saith, *Let mine Enemy be as the wicked, or mine enemy shall be as the wicked*, he speakes of their desert, not of his own desire, or he speakes of what might justly befall them, not of what he would have them fall into. As if he had said, mine enemy, or he that opposeth me in this Cause, deserves to be as the wicked and to be handled as the wicked, or in the carriage and handling of this Cause mine enemy will be found as the wicked, and he that riseth up against me as the unrighteous. It is possible for a good man to engage in a bad matter, and in the uprightnesse of his own heart to doe and say that which is not right. Holy *Paul* could say of himselfe before his conversion; *I verily thought with my selfe, that I ought to do many things contrary to the name of Jesus of Nazareth* (Acts 26. 9.) And some after conversion have done things contrary to the name and truth of Christ, how much more of their brethren. But *no good man can oppose a good Cause, or a good man, but he gets a staine upon his goodnesse by it*. It is Iniquity, or unrighteousnesse to vex any man in his righteous cause, or in the righteousnesse of his cause. *Job* speaks home and somewhat harshly, when he called his friends Enemies, but they had constrained

Adversarium designat cujus inimicitia versatur non inter personas, sed compugnantes sententias sic ergo de merito non autem de eventu ut impius sit inimicus meus. Junius.

him. Yet two things give some allay to the sharpness of his language.

First, That he did it onely in reference to the state of the business, not of their persons.

Secondly, That he did it to awaken, and stirre them up to consider what they had done. He speakes roughly to them, that they might desist from speaking and dealing so roughly with him, and forbeare to fasten the Censure of hypocrisie upon him. And we find that the Lord himselfe in the close of this dispute, doth verifie this Prophesie of *Job* (*Mine Enemy shall be as the wicked*) for the Lord tells them (*Chap.* 42. 7.) when the business came before him) *My wrath is kindled against thee* (namely *Eliphaz*) *and against thy two freinds, for ye have not spoken of me the thing that is right, as my servant Job.* There God verified it, that *Jobs* enemies, or they that stood in this Cause against him were as the unrighteous, and wicked.

Quisquam nibil in hac causa scripsit, quam illum aliquis impius condemnabitur. Jun.

Secondly, We may take notice of the qualification of this speech, (*Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous*) he doth not positively affirme that they who were Enemies to him in that cause or businesse, were wicked, or were unrighteous, but let them be as the wicked. While they take part and joyne with the wicked and unrighteous in their Censures upon me, they make themselves such; such was *Jobs* confidence in the goodness of his Cause, that he feared not to affirme his opposers would be found as the unrighteous and the wicked.

Hence, Observe,

He that opposeth a righteous Cause, acts the part of an unrighteous man.

I doe not say, (nor did *Job*) that every one that opposeth a righteous cause, is unrighteous; but he that opposeth a godly or righteous man, in a lighter or coarse, acts like an ungodly man, or he takes the wicked or the unrighteous. Thus *Job* said to his wife (*Chap.* 2. 10.) *That spakest as one of the foolish women speaketh*; he doth not say she was a foolish woman, but in that discourse she was like one of them. Thus a good man may act as a wicked man, both in opposing that which is good, and in complying with that which is evill, and so he may be numbred with

with the wicked, yea deserve to be dealt with as the wicked, to be wrapped up under the same reproofes, and in the same Common Calamities. We may quickly bring the rod of God upon our selves, by being a rod upon the backes of others; and may sooner or latter, feele hard blowes of correction from God, for the hard words of Censure which our brethren have felt from us.

So then, when *Job* saith, *Let mine Enemy be as the wicked*, he doth not imprecate Evill upon his friends, because they appeared him to have done so, had been sinful and dissonant to the rules of charity; and it were as uncharitable for any to conceive he did so, as for himselfe to have done it. And for proof that nothing of revenge was upon his Spirit, he makes an open protestation to the contrary accompanied with a secret and severe imprecation upon himselfe, in case it were so (*Chap.* 31. 29.) *If I rejoyced at the destruction of him that hated me, or lift up my selfe when Evil found him? Then* &c. He that really wisheth Evil to his Enemy, cannot but rejoyce when evill finds him. Joy ariseth from the accomplishment of desire. But though *Job* did not wish evill to his friends, yet he would not spare them in what they did ill, their ill dealing with him.

Hence, Note;

It is no breach of Charity to speake home, and tell them who oppose the truth, that they doe wickedly, though otherwise they be good men.

Truth is a friend to be preferred before all friends. We must take heed of sowing pillowes under their armes, who maintaine a bad Cause; They who flatter and speake them faire, doe so. Such lenitives encourage errour, and such gentlenesse is deadly to those who erre. There is a sinfull provocation in speaking, especially in disputing; yet we may speake plaine, & tell men their own, without any just provocation. To maintain love & unity is good, but to maintaine purity is better. We must rather be against all men, than doe any thing against the truth. Thus *Paul* dealt with *Peter* (Gal. 2. 11.) *I withstood him to the face because he was to be blamed.* His holy zeal for God was not stopt by the respect and reverence which he bare to man. Such was *Jobs* courage according to this interpretation, while he said, *Let mine enemy be as the wicked.* I can give no better Judgment of him in this case.

Vers. 8. *For what is the hope of the hypocrite, though he have gained, when God taketh away his soul?*

Some conceive *Job* in these words giving a reason of what was said before, that he had nothing to doe, in a way of compliance, with wicked men; for *what is their hope when God taketh away their soule?* who would be in their coate, who though they flourish, and are gay while they live, yet will be most miserable when they dye. Our reading seemes to carry this sence.

Further, We may expound this text as an argument by which *Job* would prove that he was no hypocrite; As if he had said, *I'e my friends have long since given your opinion of me, that I am an hypocrite, and were I indeed such a one, my Condition, I confesse, were most miserable: although I might flatter my selfe with the gain of outward comforts and advantages in this world, yet when I dye (it may be to day before to morrow) I should have no true comfort in possession, nor any solid ground to hope for it; For what is the hope of the hypocrite, what comfort, or hope of comfort can he take up, when God taketh away his soule? But if God take away my soule, I have hope; I am fully perswaded my hope shall not dye when my body dyeth, therefore I am no hypocrite, no wicked man.* *Job* hath given proofe in divers parts of this booke, that he had hope, and another spirit in affliction than the wicked have, therefore his affliction did not prove him wicked. First, he acknowledged all his afflictions to come from God, yea from God as a father, while he wounded him as an enemy. Secondly, in his deepest afflictions he begged helpe of God. Thirdly, he had hope of helpe, or would hope upon God, though he should not help him; this no hypocrite ever did. Yea *Job* professeth, that though God should take away his soule, yet he had hope, (*Chap.* 13. 15.) *Though he slay me, yet will I trust in him; I will maintaine mine own wayes before him; he also is my salvation: and an hypocrite shall not come before him.* *Job* could trust God slaying him, or taking away his soul, and therefore he could not but have hope, if God should take away his soule. We read (*Chap.* 6. 8, 9, 10.) that when he spake of dying, and of his desire to dye, yea, was begging that he might dye, he declared a lively hope, *O that I might have my request, and that God would grant me the thing that I long for; even that it would please God to destroy me, that he would let loose his hand, and cut me off. Then*

Confirmatio innocentiæ suæ a fide in deum etiam in ipsis afflictionibus. Jun.

Then shall I yet have comfort: that is, that would be the most comfortable newes to me, that I might but dye. This is my profession, and this is my perswasion, I have hope in death, and therefore I am no hypocrite, as you take me to be; *for what is the hope of the hypocrite, though he hath gained, when God taketh away his soule?*

What is the hope of the hypocrite?

The meaning is the hypocrite hath no hope at all; he neither hath, nor can have any hope when God taketh away his soule. Hope is taken in Scripture divers wayes.

First, For the habit or grace of hope, implanted in the soule; as there is a habit of faith, and a habit of love, so there is a habit of hope, that is, an abiding principle of it.

Secondly, Hope is put for the putting forth, or for the acting of this grace in our dependance upon God in greatest straits.

Thirdly, Hope is often put for the object of hope, and that two wayes.

First, For the person in whom we hope. Thus God in Scripture is often called hope (*Jer.* 14. 8.) *O the hope of Israel*, &c. That is, O thou, in whom thy people hope.

Secondly, Hope is put not onely for the person in whom we hope, but for the thing or matter which we hope to attaine; the good, the blessednesse which we look or hope for, is in Scripture called hope, (*Tit.* 2. 13.) *Looking for the blessed hope, and the glorious appearing of the Great God, and our Saviour Jesus Christ.* That blessed hope is, that state of blessedness which believers hope and waite for, at the appearing of our Lord Jesus Christ. Here in this place we may take in all, or any of these fences; Hypocrites pretend to the habit of hope, they seeme to act hope, and to act it both upon God himselfe, and that blessednesse which floweth out from him. But *what is the hope of the hypocrite?* it is nothing; He hath no hope in him, nor is any act of hope put out by him, either upon God, or upon the good things which God hath promised in the world to come, how much soever he hath *gained in this world. What is the hope of the hypocrite,*

Though he hath gained.

There is a difference about the reading of this clause. Some thus;

thus; *That he should bring it about*; So Mr Ber *Broughton*; *What can be the hope of the hypocrite, that he should bring it about*; that is, that he should perfect or make it good. The hypocrite may have a great hope (which really is only a great presumption) but he cannot bring his hope about, he cannot compasse or obtaine that which he looks and longs for?

Nam quæ est expectatio hypocritæ quam capiat? Jun.

Secondly, (reads another) *what is the hope of the hypocrite, which he hath ga ined, or brought about?* As if he had said, *The hypocrite looks but for worldly gaine, if he can fit his purse, and get preferment, that he may fill his belly and take his pleasure, he sits downe full and sufficient, I have enough. Now what is the hope of the hypocrite, though he hath gained this hope? though he hath gained? though he hath gotten as much as ever he expected? though he be as rich as richer than ever he expected? though he be as great, and greater, in this world, than ever he expected? though he have as much pleasure and more than ever he expected? what is the hope of the hypocrite, though he hath fulfilled and reached the sum of his full hope?* may we not write vanitie, and lasciviency, may we not write darknesse and uncertainty, may we not write vanity, yea vexation of spirit upon the top of all these things? Then, *what is the hope of the hypocrite, though he hath gained?*

Because the particular gaine of the hypocrite is not expresst in the text, therefore we may affix any thing to it, that is gaine in the esteeme of the world, or worldly men, as thus.

First, Though he have gained wife and children, that's one gaine.

Secondly, Though he have gained credit, and a good name among men, that's another gaine.

Thirdly, Though he hath gained honour and authority above men, though he be become a great man, one of the greatest men in the world, yea though he hath gained the command of the whole world, what is his hope?

Etsi, secundùm accipitrum mores et instituta, prædæ causa, in aëre hinc inde vectus vastos tractus inquisitos longè non reperit. Plaut. in Perso

Fourthly, Though he hath been a *Meny-catcher* (as a heathen describes a greedy Gripers) like a Kite, or a Hawk, marching all the gaine at his game, avariticusly keeping in his prey, and glutting himself with, and glorying in his abundance, what is his hope?

Fifthly, Though he hath gained (which is a more precious gaine than all these) all knowledg and learning in all Arts and Sciences,

Sciences, and be able to speake with the tongue of men and Angels, both to God in praying, and to men in discoursing and preaching, yet *what is his hope*,

When God taketh away his soule?

There are two readings of this last clause.

שלה נעל *Tranquillum esse, quiescere. Si requiescere fecerit deus animam ejus.*

First, Some derive the word, which we translate, *taketh away*, from a roote, which signifies to be quiet, and to rest. Christ is called *Shiloh* from this roote, (*Gen.* 49. 10.) *The Scepter shall not depart from Judah, nor a law-giver from between his feet, untill Shiloh come*; that is, till Christ come, who giveth true rest, soule-rest, eternall rest to his people. And then the text is rendred thus; *what is the hope of the hypocrite, though he hath gained, and God causeth his soule to rest, or to be quiet, and sit at ease in the use and enjoyment of his gaine.* This puts the best of the hypocrites case; suppose that he hath gained much; suppose also that God gives him a quiet possession of his gaine, which is not the lot of many. Some get much, but their souls never rest, they are tumbled up and downe with restlesse turmoiles in the world, they get much trouble themselves, by what themselves have gotten. Thus *Solomon* describes the condition of worldly gainers, (*Eccl.* 2. 22, 23.) *What hath a man of all his labour, and of the vexation of his heart, wherein he hath laboured under the Sunne? for all his dayes are sorrowes* (that is, he hath sorrow all his dayes) *yea his heart taketh not rest in the night.* And again, (*Chap.* 5. 12.) *The abundance of the rich will not suffer him to sleepe.* Usually the things of the world, either rest not with us, or make us rest-lesse; yet it must be granted that some men gaine, and that greatly, and God causeth their souls to rest, they are at ease in their possessions. Now though this be the hypocrites present case, that after he hath gained, God giveth his soul to rest. As the rich man advised his soul (*Luke*, 12. 19.) *Thou hast much goods laid up for many yeares, take thine ease, eate, drinke, and be merry.* Suppose all this, and let the hypocrites soul take ease, lye downe and rumble in his greatnesse, honour, and riches, let him rock himself asleepe in carnall delights and delicacies, yet what is the hope of the hypocrite, secondly, he hath a only gained riches, but gained (which is better than riches) rest? Answer. As he gained riches, so he gained rest in a good; His is a rest in sin, as well as in riches, and makes

not

not good; His is a false rest, and that is not good; His is a short rest, a rest only fitting and fatting him for the slaughter, and such a rest is not good; though he hath rest, yet he hath no hope of rest, and what is hope in possession, where there is none in expectation?

כשל *extraxerit*, a נשל *quod est extrahere, educere.*

Secondly, Others derive the Original word from a root, which signifies *to pull away, to draw off, to draw out*; so we, *what is the hope of the hypocrite though he hath gained, when God draws out, or takes away his soule*; the soule is taken away by death, and that by a naturall death as well as by a violent. But the word here used doth properly imply a violent death, and that sence is most agreeable to the present text, because the soul of a wicked man (as will further appeare in the notes) is (as it were) forced out of his body, though he dye (as we say) fairely upon his bed. The word signifies properly, the drawing of a sword out of the sheath or scabbard, which notion doth elegantly comply with that expression of the prophet *Daniel*, who calleth or compareth the body of man to a sheath; we translate him speaking thus of himselfe; *My Spirit was grieved within me* (Chap. 7. 15.) The Chaldee is (as we put in the Margin) *in my sheath*, that is, in my body: the body being as the sheath, and the soule as the sword. When God calleth the soule of *any man* out of his body, he unsheath's it. But he pulls the soule of *a wicked man* out of his body, like a rusty sword out of the sheath, which comes not out without much strength and tugging. The word is also applyed to the pulling off the shoo from the foot; our shooes doe not drop or fall off, but are untyed & pulled off. Thus the word is used (*Exod.* 3. 5.) *put off thy shooes from off thy feet, for the place whereon thou standest is holy ground*, saith the Lord to *Moses* when he appeared in the burning Bush. The soule of a wicked man parts with his body like a strait shoo, or a shoo fast tyed from the foot, very uneasily. So that under both allusions, the word implyes such a kinde of violence, in the departure of the hypocrite out of this life, as if, *loath to depart*, were alwayes his parting, his dying song. God putteth off, or pulleth out the soule of the hypocrite, he doth not freely resigne or yeeld it up when called to come forth. So much for the opening of these words; *What is the hope of the hypocrite, though he hath gained, when God taketh away his soule.* The Observations from them are many.

First,

First, *A wicked man while he liveth may be full of hope, and his hope may live with him as long as he liveth.*

The hypocrites hope is nourished both with temporal and spiritual things. He hopeth that he hath the love and favour of God, because he enjoyeth many outward (as he thinks) favours from God. His estate is good here, and therefore he hopes it will be so hereafter. Possibly he is rich, and great, and prosperous in the world, and thence concludeth, Surely God loves me. Yea, and in reference to spirituals, the hypocrite may have hope, he may be planted into Church-Priviledges, he may be reckoned among Saints, or true believers; he may enjoy all the Ordinances of the Gospel; he may eat bread at the Table of the Lord, and sit among the Lords people; All which may breed in him a great deal of hope.

Further, He may have many and great spiritual gifts, yea, he may have a fair appearance of grace; As he often hath great gifts of knowledge, of utterance, of prayer, so he may have that which looks like grace, like faith, like repentance and godly sorrow, he may have that which looks like love and humility, and patience, he may have the appearances of all these graces, and these may wind up his hope very high, and fill his sayls with such strong confidences, that he may reckon himself among the darlings of heaven, and the delight of Christ. He may look upon himself, not only as in favour with God, but as one of Gods favourites, and say in his heart, surely I shall be saved if any are to be saved; he may come and lean upon the Lord, as the Prophet tells us that sinful people did (*Mic.* 3. 11.) *The heads therefore Judge for reward, and the Priests thereof teach for hire, and the Prophets thereof divine for money, yet will they leane upon the Lord, and say, is not the Lord among us, none evil can come upon us?* But indeed the Lord will do to him as another Prophet (*Ezek.* 29. 7.) saith, *Egypt* did to the house of *Israel*, *When they took hold of thee by the hand, thou didst break and rent all their shoulder; and when they leaned upon thee thou brakest and madest all their loyns to be at a stand.* Thus will the Lord do to all those who leane upon, and make their boasts of him, while their hearts are not perfect with him. And therefore,

Secondly,

Secondly, Observe;

Death puts an hypocrite quite off from all his hope; when God taketh away his soul, his hope is also taken away.

When he dyes, then all his hopes dye; as when the Princes of the world dye, their thoughts perish, so when they who are meer worldlings perish, their hopes perish too. How can an hypocrite hope for good in death, when his hope never entered, nor anchored within the vail, for life? his hope is not fastened upon the word of eternal life, and therefore his hope cannot be a stay to his soul when he departs this life. The hope that holds out is entred into that within the vail (*Heb.* 6. 19.) that is, it closeth with God himself in Jesus Christ, it hath sweet Communion with God by Jesus Christ our high Priest, who as our forerunner is for us entred into heaven. A beleever is subject to be tossed with troubles of mind and manifold temptations, as a Ship upon the Sea, while he is in this world; yet that hope which is entred within the vaile, stayes him as an anchor sure and stedfast in all stormes, and in all times. But the Anchor of the hypocrites hope enters not within the vail, but is cast upon false and loose ground, and therefore when the storme comes his anchor drives, and is unstedfast, and so his hope and heart fail together. The stoutest hypocrite in the world will droop at last, when God comes to take away his soul; then his crest falls, and his Plumes flagge. When *the rain descendeth, and the floods come, and the winds blow, and beat upon the house that is built upon the sand, it falls, and the fall thereof is great* (Math. 7. 27.) A false heart cannot hold out in real hardships; when rain and floods and winds (by which are meant all the troubles of this life) assault him, he runs to ruine, and cannot stand his ground: much lesse will he be able to stand in the hour of death, when the raine and floods and winds of temptations fall most furiously upon the soul. Thus *Solomon* concludes (*Prov.* 11. 7.) *When a wicked man dyeth, his expectation shall perish, and the hope of unjust men perisheth.* Possibly that may be everlasting which they hope for, yet their hopes are not lasting; the hopes of some perish, because they hope only for perishing things; others have hopes of unperishing things, whose hope yet shall perish. The voluptuous rich man is said *to have had his good things* (Luke 16. 25.) he had no more to hope for, no more to look

looke for, his hope perisheth when God tooke away his soule. When a godly man dyeth, his hope is perfected by the fruition of that which he hoped for, he enjoyeth all and more than ever he expected. But when an ungodly man dyeth, his hope perisheth in a disappoyntment of fruition, he enjoyeth nothing at all of all that, which he (though with little reason) so much expected.

Againe, *What is the hope of the hypocrite, though he have gained?* The Spirit of God joynes *gaine* with the *hypocrite.*

Hence Observe, Thirdly;

Covetousnesse and hypocrisie usually dwell together.

The true love of worldly gaine, and the false love of spirituall gaine, hunt in couples, and are seldom severed. Hypocrisie aimes at gaine, and often hits it, but it alwayes misseth true gaine; falsenesse in the things of God, waites for fullnes in the things of men, but real fullnes it gets none. When a false heart seeth that religion is in credit, that godlyness is the way to worldly greatness and that (as sometimes it doth, though rarely) the profession of it leadeth to advancement, presently he takes upon him the profession of Religion, and puts on the garbe or fashion of godlynesse. Christ saith of hypocrites, *They devoure widowes houses, and for a pretence make long prayers.* A false heart prayeth, and will be much in duty, that he may devoure the houses and estates of others, or that he may smooth his way to his own ends; but he cares not to be, nor is he at all in duty to draw neare to God, or improve his own spiritual estate to the end. This is a dangerous temptation in these times, because now religion is look'd upon with a good eye, and religious godly men are in place; a false heart works upon this, and will be in any forme of religion, that hath a faire acceptance in the world, through the favourable eye of Princes and earthly Powers, cast upon it. The Apostle speakes of some (*1 Tim.* 6. 5.) who *supposed that gain was godlyness*; and surely the end which such had in professing godlynesse, was that they might be gainers, or have outward preferment by it. As for godlynesse in it selfe, or abstractly considered, they despised it, they cared no more for it than for their old shooes; but the hope of gain was so sweet to them, or they were so hungry and sharpe set after it, that they counted godlynesse, which to their natural appetite was bitter, or at best had no better taste in their palates, than the white of an

egge, to be a pleasant morsel. Covetousnesse being predominant in the hypocrite, he will be so far a servant to any thing as it brings in gain, which is the dyet and food of covetousnesse.

Fourthly, *Job* supposeth the hypocrite gaining.

Hence Note;

Hypocrites may, and usually do, gain much in this world.

As they have a great desire of worldly gain, so they get it; they would fain have the world, and God saith, *take it*. The Lord gives them (as he gave the *Israelites* in the Wildernesse, (*Psal.* 78. 29, 30.) *their own desire, and they are not estranged from their lusts*, that is, they have what they will or lust to have, God gives them their request (*Psal.* 106. 15.) but *sends leannesse into their soul*, yea, while the meat is in their mouths, the wrath of God comes upon them. The hypocrite brings his hope about, he fulfils his desire, and obtains what he projects; hypocrisie is to some a very thriving trade. The hearts of Saints only are filled with the *hidden Manna*, but the bellies of the wicked are often filled with *hidden Treasure* (*Psal.* 17. 14.) that is, with those dainties and good things, which are vertually hidden in, and formally spring out of the belly and bowels of the earth. The Lord easily grants them their wish in such things, and gives them their portion (which is all their portion) in this life. For as they are but common professors, so these are but common mercies, such as many of his Enemies receive, who are but fatted as Oxen for the slaughter, and fitted for destruction. True happinesse is not to be judg'd by lands or houses, by gold or silver. The world is a narrow bound: unlesse we get beyond the creature, and set our hopes above this world, we cannot be happy. As hypocrites desire, so they attain much of the world, but they shall attain no more, how much soever they seem to desire it.

Observe, Fifthly;

Riches or worldly gains avail nothing in the approaches of death.

The hypocrite (which *Job*, Chap. 31. 24. professed he had not done) *maketh gold his hope, and saith to the fine gold, thou art my confidence*. But when pale death appears, when the King of terrours shews his face, neither gold nor fine gold can give any com-

comfort. The Apostle *Paul* could say upon a well-grounded assurance (*Phil.* 1. 21.) *To me to dye is gaine*. Happy are they who gaine when they dye, but all the gains of this life cannot make us dye happily. *Solomon* hath told us so, (*Pro.* 11. 4.) *Riches profit not in the day of wrath, but righteousnesse delivereth from death*. Riches and profit are (in common speech) the same things, yet there's a time when riches are unprofitable. Many have been delivered unto death for their righteousnesse (*Math.* 5. 10.) yet righteousnesse will deliver all that have it, from death; that is, from the sting and wrath that is in death. But saith the Prophet (*Ezek.* 7. 19.) *Their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord*, whether that be a day of common publick destruction upon a Nation, or a day of particular personal death. And seeing worldly things give us no relieve in death, let not us linger after, much lesse live upon worldly things; let not us live upon worldly things while we live here, much lesse expect any thing from them when we go hence. Godlinesse will stand by us when we dye, the riches of faith, the gaine of spiritual knowledge and experience; the encreases of grace which we have made, will stand by us, and stand us in stead when we are dropping to the ground, and our frail bodies falling into the Grave. When God takes away the soul of a beleever, all his soul gaines shall abide with him; But, *what doth all that avail a rich man which he hath, if he hath not God, who gave him all that he hath*? They who (as Christ speaketh, *Luke* 12. 20.) *lay up treasure for themselves, and are not rich towards God*, that is, rich in the graces which they have received from God, and rich in the duties and acts of grace which they have returned unto God. They (I say) who are not thus rich towards God, shall find no benefit in all the treasures which they have laid up for themselves, in the day of their greatest need, the day of death.

Quid prodest diviti quod habet, si deum, qui omnia dedit, non habet. August. Epist. 80.

Sixthly, *Job* speaks here slightingly of all the hypocrites gaine upon this account, because his soul continues in a lost condition. *What is the hope of the hypocrite though he hath gained, &c.*

Hence Note;

They are miserable who lose their souls, though they get much of, or all this world.

He makes an ill market that puts off his soul at any price; Christ

Christ, who knew the worth of a soul, and laid down a price to the utmost worth of souls, puts these questions (*Matth.* 16. 26.) *What is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?* that is, he is not at all profited by all the profits of the world, if he lose his soul; nor is there any thing in this world, which a man giving, may receive his lost soul back again, as it were by way of Barter and Exchange.

Secondly, From those words, *When God taketh away his soule,*

Observe;

The soul is at Gods dispose, he may send for it when he will.

The Lord can command away the soul of the strongest, of the richest, of the wisest; Life and death are in the hand of God. He can either cut the thread of life, or spin it out at pleasure. *Moses* tells the *Jewes* as one man (*Deut.* 30. 20.) *He is thy life, and the length of thy dayes.* He also *dispenseth death, and shortness of dayes.* The marriage of the soul and body together is life; the breaking of this marriage bond, or the parting of soul and body is death. God can part the soul from the body, he can break that marriage bond when & how he pleaseth. He can uncloath the soul, and leave it naked, he can quickly strip it of this garment of flesh. The soul separate from the body is naked and uncloathed. So the Apostle speaks about his own death (2 *Cor.* 5. 2, 3, 4.) *Not that he would be uncloathed, but cloathed upon, that mortality might be swallowed up of life.* When we are uncloathed or dye, mortality swalloweth us up, but when we shall be cloathed upon with, or live in glory, mortality shall be swallowed up. Now, as the time when the body shall be cloathed with glory, and mortality shall be for ever swallowed up; so the time when the soul shall be uncloathed of this body, and this life swallowed up of mortality, is at the appoyntment, and under the decree of God. When God will take away the soul no man knows, only this we know, that he both can and may take it away when he will.

Lastly, As these words (*God taketh away his soul*) imply a force,

Observe;

Though

Though hypocrites and most wicked men dye a natural death, yet to them their death is violent.

Their souls are, as it were, snatcht and taken, yea rent and torne from them, a wicked man doth not commend his soul into the hands of God, but the hand of God taketh and pulleth his soule from him. Old *Simeon* could say, *Lord, now lettest thou thy servant depart in peace* (Luke 2. 29.) And *Paul* could say, *I desire to depart* (Phil. 1. 23.) No hypocrite could ever make any of these prayers, for if his tongue hath spoken them, his heart hath not. An hypocrite may sometimes desire to dye, but he is never willing to dye. We read in the book of the *Revelation* (Chap. 9. 6.) that *many men shall seek death, and shall not find it, and shall desire to dye, and death shall flee from them.* But was this because they were willing to dye? no, but because they were weary of their lives, or afraid to live: they did not see any other good in death, but to get out of the penal evils of this life. Thus a wicked man may desire to dye, that he may be quit of the troubles, miseries, and dangers that threaten his life; but he is never willing to dye when he quietly enjoys the good things of this life; much lesse doth he see that the best things of this life are better'd in the next. He doth not see that there is more good to come than any that he leaves; yea, he will not leave his sin, his beloved lust, for any good that is to come. And therefore though the Lord suffer him to live till he be as fruitfully ripe, yea almost rotten, and ready to drop off the tree, though he be so old that he can live a natural life no longer; yet his death is violent to him. As the second or eternal death rejoyns and reunites his soul to his body fore against his will, so the first or temporal death separates and pulls his soul from his body fore against his will. There are two special considerations, upon which it doth appeare, that a hypocrite can never dye (in this sence) but a violent death.

First, He cannot freely submit to the decree of death; he cannot dye in obedience as a true beleever doth. *He that doth not live in obedience, can never dye in obedience.* As *Christ was obedient unto death, even the death of the Crosse*; So Saints (in their degree) are obedient, not only all their lives, but they are obedient unto death, that is, their dying is an act of obedience. But it is impossible that the hypocrite, who never lived in obedience to

the

the commandment of God, should dye in obedience to the decree of God.

Secondly, He hath no footing in, or assurance of a better life; he never took hold of eternal life, therefore he can never willingly let go his hold of a temporal life. No man willingly parts with what he hath, until he hath some evidence and assurance, at least some good hope of that which is better; or which he (at least) conceives to be better than what he hath. A man will not readily give up his possession of a smoaky Cottage, when he sees, if he leave it, he must be exposed to all the injuries of wind and weather, of frost and snow, in the open aire. So then, He that hath not in him a principle of obedience, while he lives, nor a well-grounded hope of happiness when he dyeth, cannot dye willingly. And therefore, that is verified upon every wicked man in the world when he dyeth, which is said to the worldly rich man, (*Luke* 12. 20.) *This night shall thy soul be required of thee*; His soul is required, not resigned, 'tis taken away, not given up; and though he say, he desireth to be dissolved, yet to be dissolved is none of his desire; He may choose death (according to his corrupt Judgment) as the lesser evil, but he never chooseth it as that which leadeth to the greatest good.

Thus we have seen somewhat of *Jobs* mind in asserting the sincerity of his soul towards God, by his hope in God when his soul should leave his body, while he in a way of diminution puts the question, *What is the hope of the hypocrite, though he hath gained, when God taketh away his soul?*

JOB,

JOB, Chap. 27. vers. 9, 10.

Will God heare his cry, when trouble cometh upon him? Will he delight himself in the Almighty? will he alwayes call upon God?

IN these two verses *Job* prosecutes and proves what he had asserted in the former verse, that, *The hypocrite hath no hope; What is the hope of the hypocrite, when God taketh away his soule?* He that hath hope shall be answered when he prayeth, God will heare his cry. He that hath hope delighteth in God, when he seeth nothing but causes of sorrow in the world. Hope encourageth the soule to seeke unto God without ceasing in the lowest ebbe, and darkest night of outward trouble. But all these run crosse to the hypocrite, He shall cry and not be heard, He hath no delight in God, nor can he hold out long in calling upon God; Therefore he hath no hope. *Jobs* proofe ariseth two wayes; He argues, First, from what God would not doe; *God will not hear his cry, when trouble cometh upon him*, therefore he hath no hope, that's his first argument; Secondly, He argues from what the hypocrite would not doe, and that in two particulars. First, his not delighting in God; *Will he delight himselfe in the Almighty?* The sence of the question is Negative; He will not, and therefore he hath no hope. Secondly, He argues from his not persevering in prayer to God; *Will he alwayes call upon God?* He will not, and therefore he hath no hope.

Vers. 9. *Will God heare his cry?*

No; He will not. The Lord heares the least whisper of a gracious soule; the language of his heart, his thoughts, have a sound in the eares of God; But the cry, the loudest cry of an hypocrite, *God will not heare*, That is, he will not shew him favour by granting him that which he cryed for. God heares what is said in prayer, whosoever prayeth, but there are many prayers made which he doth not grant; it is no good to us to be heard, unlesse we be thus heard; in Scripture language, not to be helped is not to be heard.

Will God hear his cry?

Clamare eſt ardentius aut contentius implorare opem.

By a cry we are to underſtand more than ordinary prayer, crying is vehement praying; crying notes earneſtneſſe, or fervency in prayer. *This poore man cryed*, ſaith the Prophet (*Pſal.* 34. 6.) that is, he prayed mightily) *and the Lord heard him, and ſaved him out of all his troubles* (Exod. 14. 15.) *And the Lord ſaid unto Moſes, Wherefore cryeſt thou unto me?* that is, why doſt thou call ſo earneſtly upon me? *Moſes* cryed though he ſpake nothing, it was the intention of his Spirit, nor the loudneſſe of his voyce, it was the clamour of his heart, not of his mouth that made the cry. As in Scripture the multiplying of prayer, notes the intention of the Spirit in it (*Iſa.* 1. 15.) *When you ſpread forth your hands, I will hide mine eyes from you, yea, when you make many prayers, I will not heare; your hands are full of blood.* So crying out in any one prayer, ſhews utmoſt intention of the Spirit in it. *Will God heare his cry?* That is, will he heare when he is moſt urgent and importunate in prayer? when his ſpirit is, as it were, all on fire, or inflamed in prayer? No, he will not; God will not only, not heare his ſloathfull prayers, and his ſleepy prayers, his cold-hearted, and dead-hearted prayers, but when he ſeemeth to be moſt warme and lively in prayer, when he ſeemes to be moſt hearty and preſſing in prayer, God will not heare him. This aggravates the miſery of the hypocrite exceedingly; And yet that which followeth, aggravates it much more, *Will God heare his cry*

When trouble comes upon him?

An hypocrite would not much care if he were not heard in times of peace, & in the affluence of outward injoyments, but this pincheth him to purpoſe, that God will not heare his cry when trouble cometh upon him; ſuch trouble as is a ſtreight, and puts him between two walls, yea that puts him (as it were) in the ſtocks, or in priſon, that puts him in little eaſe; ſuch a kind of trouble, a ſtraightning trouble is here meant, yea and a vexing trouble. Many troubles may come upon us, and yet not put us to ſtreights, we may be in trouble, and yet ſee our way out of trouble; but that man is in a ſad condition, who being in trouble knows not which way to turne for helpe in the world, and while he turnes himſelfe to God, God will not heare him. *When*

When trouble cometh.

The action or motion of a living creature is here aſcribed to trouble, *trouble cometh*; 'tis uſuall in Scripture to ſpeake ſo; and it is an alluſion unto an adverſary or an enemy, whether a ſingle perſon or an army. Thus it is expreſſed by *Solomon* (Pro. 6. 11.) *So ſhall thy poverty come as one that travelleth, and thy want as an armed man.* The ſloathfull man or ſluggard (for of him that text ſpeaks) ſits ſtill, but poverty is upon its ſpeed, and travelleth hard to over-take him; and as his poverty is ſaid to come like a *traveller*, becauſe it comes ſpeedily, ſo it is ſaid to come like an *armed man*, becauſe it comes violently, and as to him irreſiſtably. Thus trouble cometh upon the hypocrite, it cometh like an armed man, yea it cometh like a whole army of men, it incamps round about him, and beſieges him on every ſide. As Chriſt ſpeaks of *Jeruſalem* (Luk. 19. 43.) *The dayes ſhall come upon thee, that thine enemies ſhall caſt a trench about thee, and compaſſe thee round, and keep thee in on every ſide*; they ſhall put thee, as it were, into a pound; That's the Emphaſis of the word, here trouble ſhall come like an army of enemies upon the hypocrite, and then he will cry aloud to the Lord for helpe, but the Lord will not heare his cry. His troubles ſhall prevaile upon him, and be remedileſſe, becauſe his prayer doth not prevaile with God, but is returned or ſent back anſwerleſſe.

Verbo veniendi, videtur indicare liberam quandam potestatem castra metantis, aut adventantis exercitus ex jure justissimi belli. Pined.

Hence, Obſerve;

First, *Trouble ſhall come upon and overcome the hypocrite.*

Many are the troubles of the righteous or upright, and the hypocrite doth not ſcape without his troubles; he meets them many times in his way, and he meets them alwayes at his end. A godly man may often meet with trouble in his way, but he never meets it at his end (*Pſal.* 37. 37, 38.) *Marke the perfect man, and behold the upright, for the end of that man is peace. But the tranſgreſſours ſhall be deſtroyed together, the end of the wicked ſhall be cut off*; that is, either the thing which he propoſed to himſelfe as his deſigne or end ſhall be cut off, or himſelfe ſhall be cut off in the end. An hypocrite muſt needs meet with trouble, becauſe he is ſo ſinfull, and when he meets with trouble, that muſt needs deſtroy him, becauſe he lyes open, or naked to it, and hath no ſhel-

ter against it, he is not under the protection of God, he hath not any one promise in the whole booke of God to friend, when enemies and troubles come. He is not fenced and fortified as the upright are. God is a wall, even a wall of fire about his people, he is their defence and bulwark, their strong tower and deliverer. They have many fortifications against troubles; though they are much assaulted, yet they are well defended, God himself is their fortification, their strong hold, they are not a naked people; but an hypocrite is exposed naked to the shock & shot of every trouble. Sin doth not only bereave us of our innocency, but of our safety. It doth not only cloath us with impurity, but uncloath us of power. When *Aaron* had made the Golden Calf, *Moses* coming down from the Mount, both rebukes and questions him about it; *And he saw that the people were naked, for Aaron had made them naked to their shame amongst their enemies* (Exod. 32. 25.) How had *Aaron* made them naked? not by taking their cloaths off from their bodyes; for he tooke nothing of them towards the making of the Golden Calfe, but their Golden-earings (*v.* 2, 3.) which they might well enough spare, and not be corporally naked: But *Moses* saw them stript of the protection and favourable presence of God, which was not only as a garment to defend them from cold and shame, but as an armour of proofe, or as a strong tower to defend them from danger. A godly man sinning renders himselfe sometimes thus naked; but a wicked man is alwayes thus naked, he hath not a ragg of promise to put about him, and is therefore obnoxious to the incursions of every evill. His sin hastens the coming of trouble, and his sin leavs him unguarded when trouble comes. *He that dwelleth in the secret place of the most high, shall abide under the shadow of the Almighty* (Psal. 91. 1.) and to shew that a man resting in God is secure, be his dangers never so great, & his cause never so desperate, the Psalmist gives assurance to such a one (*v.* 4, 5.) *He shall cover thee with his feathers* (as (which is *Moses* his allusion, *Deut.* 32. 11.) *the Eagle fluttereth over her young*, or as (which is Christs allusion) *the hen gathereth her chickens under her wings*, so) *under his wing shalt thou trust: his truth shall be thy Sheild and Buckler, thou shalt not be afraid, for the terrour by night, nor for the arrow that flyeth by day.* But the hypocrites breast stands open like a Butt to all the the terrours and arrows of the Almighty.

Now

Now the troubles that come upon the hypocrite, are of two sorts; First, they are troubles from without; Secondly, troubles from within, troubles of body and troubles of mind; his conscience, which knowes what he hath done, and hath accused him for what he hath done, is ready to vex and trouble him for what he hath done. Conscience having judged and condemned him, wounds and torments him, and he hath nothing either to keepe off the stroak of it, or to heale it. Thus all sorts of trouble invade and assault him, while he hath no reall remedy or releise against any of them. For *God will not heare his cry when trouble cometh upon him.*

Secondly, When *Job* querieth, *Will God heare his cry*, &c. he supposeth and takes it for granted, that he will cry, when trouble comes upon him.

Hence observe;

Even hypocrites will pray in times of trouble.

They have the form of prayer, who neither have any power with God in prayer, nor have ever felt the power of it upon their own hearts. Heathens who know not the true God, have been knowne to pray, and will pray in trouble, then much more will hypocrites, who both know and professe his name. It is naturall to pray in trouble, and therefore no marvaile if they who have no grace fall on their knees, and cry out for mercy, when misery falls upon them. *God is neer in the mouths of many* (as the Prophet expresseth them, *Jer.* 12. 2.) *yet farre from their reines.* They greatly desire helpe from him, though they doe not at all desire him. The prophet (*Isa.* 16. 12.) saith of Idolatrous *Moab*, *It shall come to passe, that when it is seen, that Moab is weary on the high place, that he shall come to his sanctuary to pray*; that is, when he hath laboured in vaine, by offering Sacrifices in the high place to other Idols for protection, then he shall apply himselfe by prayer to *Chemosh* his cheif Idol God, in that prophane Sanctuary built & dedicated to that dunghill deity, as his last refuge; yet still in vaine. And we read that when the storme was up, those Marriners being afraid, *Cryed every man unto his God*, (Jon: 1. 5.) These Marriners were Heathens and lived without God in the world, yet every one of them had his God. *It is naturall to own a God, but to own the one God is a work of Grace.* And natural men who seldom call upon

upon God, and are therefore by the Prophet (*Jer.* 10. 25.) called *the familyes that call not upon his Name*, and by the Pſalmiſt, ſuch as have not God in *all their thoughts*, (Pſal. 10. 4.) that is, God is not at all in their thoughts; yet theſe will go to God and call upon him, when they are ſo urged with ſtormes, that they know not whither elſe to goe, nor any beſide to call upon. Yea, they who know God and profeſſe his name, are ſomtimes negligent and remiſſe in prayer, till they are quickned by their own ſmart, (*Iſa.* 26. 16.) *Lord, in trouble have they viſited thee, they powred out a prayer when thy chaſtening was upon them.* Grace acted little in that people till ſence was touched; afflictions quickned them to duty, and the rod of God upon their backs, was a meanes to ſtirre their hearts to God. Before they prayed as if they did not pray, then they prayed as if they did nothing but pray, or had nothing to doe but to pray. *Lord, in trouble have they viſited thee.* God had little of their company, few of their viſits, till he viſited them; he had ſcarce drops of prayer, when they had ſhowres of mercy. But when the Lords chaſtning hand was upon them, they powred out ſhowers of prayer. Now as trouble occaſions a godly man to pray much, and the ſtraites which God ſendeth him, ſend him to God with a more enlarged heart; ſo trouble will compell them to pray, who ſeldome uſe to pray at all, and never delight at all to pray. When nature ſuffers, meere natural men will cry to God, the groſſe hypocrite will then call upon God, much more the refined, or fine ſpun hypocrite; *They who never made God their choyce, will ſometimes make him their refuge.*

Thirdly, Obſerve;

A wicked man will not only pray in trouble, but he will pray earneſtly.

His prayer may amount to a cry. When *Moſes* was in that great ſtreight, he did no more as to the outward act, he did but *cry to the Lord.* Hypocrites will doe ſo too (1 *Kings* 18. 28.) It is ſaid of *Baals* Prieſts that they cryed; *They cryed loud, and cut themſelves after their manner with knives and lanchers, till the blood guſhed out upon them*; ſee, how vehement they were in their ſuperſtitious devotion, they cryed, *O Baal, heare us, they cryed from morning untill noone*; an hypocrite will doe all that a godly man doth, as to the outſide of it, he will pray and pray aloud,

loud, he will cry and cry aloud; ſo farre as prayer is a bodily exerciſe he will goe; yea, ſo farre as prayer is an exerciſe of the ſoule with reſpect to bodily or ſelfiſh ends, he will goe too, & that with earneſtneſs. Want of outward good, and feare of evill, will make the worſt of men beſtirre themſelves. The Prophet brings in the Lord at once diſcovering and diſowning ſuch importunate ſuiters for their bellies (*Hoſ.* 7. 14.) They cryed and they howled, but (ſaith the Lord) *They have not cryed unto me with their heart when they howled upon their beds*; with what then did they cry and howle, if not with their hearts? the ſame verſe reſolves us, that they cryed with *their bellyes*, for it followes, *they aſſembled themſelves for corne and for wine, and they rebel againſt me.* Here's the true Character of a hypocrite; firſt, He ſeeks God for the loaves; ſecondly, he prayeth, and ſinneth, he ſeeketh the favour of God, but rebels againſt the will of God; thus he runs his round of praying and ſeeking, of ſinning and rebelling; he may be very earneſt in the two former, but is moſt earneſt in the latter.

Fourthly, Note;

It is trouble chiefly, if not only, which moves a hypocrite to pray.

A day of trouble is not only the ſpeciall time when an hypocrite prayeth, but it is, upon the matter, the only time. Trouble is that ſpeciall time wherein a godly man prayeth; *is any one afflicted? let him pray* (James 5. 13.) yet he prayes at all times; he prays not only becauſe he hath need to pray, but becauſe he loves to pray, and finds ſweetneſs in the act as well as in the anſwer or iſſue. But a carnall heart hath no mind to the duty, but when he is goaded on by trouble, or driven by neceſſity; and then his mind is more upon the ſupply of his neceſſity than upon the right and holy performance of the duty. *A good heart prayeth in trouble, but when trouble only makes us pray, that is an argument of an evill heart* (Pſal. 32. 6.) *For this ſhall every one that is godly pray unto thee, in a time when thou mayeſt be found*, or, *in a finding time.* But what meanes the Pſalmiſt when he ſaith, *For this ſhall every one that is godly pray unto thee*? What is this, *For this*? I anſwer, It may referre either to the mercy already ſhewed him in the forgiveneſs of his ſin, mentioned in the former verſe, or to his protection in, and deliverance from danger, promiſed in the latter end of this; *For this, ſhall every one that is godly pray unto thee, in a*

time

time when thou mayeſt be found: Surely in the floods of great waters they ſhall not come nigh unto him; that is, theſe floods ſhall not, theſe floods of great waters are great afflictions and tribulations, which is a frequent alluſion in Scripture (*Pſal.* 69. 2.) *I am come into deepe waters* (of trouble) *where the floods* (of ſorrow and tribulation) *overflow me*, and againe (*v.* 15.) *Let not the water-floods* (that is, violent afflictions) *overflow me.* When theſe floods of great waters are up and threaten to ſweepe us away, then is a time, wherein the Godly man powres out floods of prayers and teares to God for helpe; But the ſprings and ſtreams of prayer are not dryed up in him in the faireſt day and warmeſt Sunſhine of outward peace and proſperity. He prayeth in ſickneſſe, and ſo he doth in health; he prayeth in poverty, and ſo he doth in riches; He prayeth in a time of darkneſſe, and ſo he doth when the candle of God ſhineth upon his head, and he waſheth his foot-ſteps with butter. He ſeeks releiſe by prayer in bad times, and prayer is a refreſhing to him in the beſt times. As for the hypocrite, till trouble is upon him, God heareth not of him, he doth not pray that he may doe an honour to God, and ſhew his love to God, or becauſe he rejoyceth in communion with God, but becauſe he would get off his burthen, and be at eaſe, *for this* he prayeth, and prayeth hard. *Pharaoh* prayed, and he begged others to pray for him when he was in trouble, (*Exod.* 8. 8.) *Then Pharaoh called for Moſes and Aaron, and ſaid, Intreat the Lord, that he may take away the frogs from me, and from my people, and I will let the people goe, that they may do ſacrifice unto the Lord.* O take away the frogs from me, they troubled him; but he ſaid not, O take away my hard heart from me; that troubled him not. And againe we have him in the ſame tune, (*Chap.* 10. 17.) *Now therefore forgive, I pray thee, my ſin only this once, and intreat the Lord your God, that he may take away from me this death only.* O this death; Himſelf prayed, and beſought *Moſes* to pray alſo; but, what was it for? what moved him to pray? It was, that death might be removed, not ſin, or if he prayed that ſin might be removed, it was only as to the punishment of it, not as to the pollution of it. When *Peter* ſpake thoſe bitter words to *Simon Magus*, telling him he was in the *Gall of bitterneſſe*. (Acts 8. 24.) *Then Simon anſwered and ſaid, pray ye to the Lord for me, that none of theſe things which ye have ſpoken, come upon me.* He did not begge their

their prayers that he might be delivered from his ſinfull ſtate, *from the gall of bitterneſs, and the bond of iniquity*, in which *Peter* told him he then was, but that he might be delivered from that miſerable ſtate in which he feared ſhortly to be; *pray that none of theſe things which ye have ſpoken come upon me.* The heart of the hypocrite is cheifely drawne out to prayer in two caſes: Firſt, to prevent trouble threatned, as *Simon Magus*, O pray that none of theſe things may come upon me; Secondly, to get off, or out of trouble inflicted, as *Pharaoh*, O pray that theſe froggs, this death may be taken away. We muſt pray, and that earneſtly, when trouble cometh, but we muſt not deferre prayer, no nor earneſt prayer till trouble cometh. A godly man lookes upon trouble as the occaſion of prayer, but the hypocrite, as the cauſe of it.

Fifthly, Obſerve;

God doth not regard nor anſwer the prayer of an hypocrite, no not in trouble.

As wicked men do every thing againſt the godly, ſo every thing with God, but prevaile. They may pray as *Jacob* did in his troubles, but they ſhall not be *Iſraels*, Princes & prevailers with God in prayer as *Jacob* was. God will not heare their cry when trouble cometh, though they come to him in trouble. But ſome may ſay, how then doth the Lord anſwer his own promiſe? (*Pſal.* 50. 15.) *Call upon me in the day of trouble, I will deliver thee, and thou ſhalt glorifie me.* And againe (*Iſa.* 65. 24.) *Before they call I will anſwer, and while they are yet ſpeaking I will heare.* If the Lord hath promiſed to heare before we call, will he not heare when we call? I anſwer; God is true to his own promiſe of hearing prayer, but he never promiſed to heare the prayer of the hypocrite. He hath promiſed to heare prayer; But firſt, it is the prayer of the upright, (*Pro.* 15. 8.) *The Sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight.* The blind man could ſay, *Now we know that God heareth not ſinners: but if any man be a worſhipper of God, and doth his will, him he heareth,* (*Jo.* 9. 31.) But ſome may ſay, doth not God heare ſinners? why, whom doth he heare then? if he heare not ſinners, he muſt heare none; for all are ſinners. I anſwer; God heareth not ſinners, that is, ſuch as delight in ſin, and live in a ſtate of ſin, eſpecially when ſuch pretend highly to holineſs and the ways of God,

as most hypocrites doe. All persons unregenerate are sinners in the sence of that Scripture, and so God may be said, not to heare any of them, but hypocrites are the worst of sinners, for they not only have sin in them, and are in sin, but live in sin, and love their sin, while they pretend love unto God. While they pray, they regard iniquity in their heart; and of such *David* saith, God will not hear their prayer; yea he puts the case, not in a second or third, but in his own person, (*Psal.* 66. 18.) *If I regard iniquity in my heart, the Lord will not heare me.* It is possible for a godly man, a *David*, under temptation, to shew so much countenance to this or that iniquity, as may justly be interpreted a regarding of it in his heart; and when he doth so, even he may have his prayer return'd with a present slight instead of a grant; yet I conceive that supposition is rather put to shew the certainty of the thing, that God will not heare the prayer of such as regard iniquity in their hearts, than to shew that *David* or any godly man may regard iniquity in his heart. As when he saith (*Psal.* 46. 2.) *we will not feare, though the earth be removed*; It doth not suppose, the removing of the earth, but is a strong proofe, they should not feare; So when *David* saith, *If I regard iniquity in my heart, the Lord will not heare me.* The supposition doth only give a stronger proofe, that God will not hear their prayers, who regard iniquity in their hearts. And to doe so is the very spirit of hypocrisie. The hypocrite ever regards iniquity in his heart, what professions soever he may make, or how bitterly soever he may speake against it with his mouth; though he complaine against sin, yet he complyeth with it; though he disclaime it in words, yet his soule cleaveth to and closeth with it, therefore God will not heare his prayer. The Lord hath not promised to be nigh unto them in the things they call upon him for, whose hearts are farre from him, and false to him in the things which he commands and requireth of them. The promise runs in this tenour; *The Lord is nigh to all that call upon him, to all that call upon him in truth,* (*Psal.* 145. 18.) And that a two-fold truth; First, ccording to the truth of his rule; Secondly, in the truth of their own hearts. The latter part of the verse is a correction of, or gives direction about the former; As if the Psalmist had said, when I say, the Lord is nigh to all that call upon him, my meaning is, he is nigh, not to all that call upon him any how, or in any manner, but to all

all that call upon him in truth; and indeed others doe not, truly, call upon God at all. Secondly, the Lord hath promised to heare prayer, but whose prayer? the prayer of a beleever; now an hypocrite hath no faith; he hath much presumption, but no faith; it is an easie matter to beleeve, besides the promise, or without a promise, (as every hypocrite doth) but it is a hard matter to beleeve upon, or in the promise. And the Apostle concludes, (*Heb.* 11. 6.) that *without Faith it is impossible to please God,* for *he that cometh to God* (in prayer) *must beleeve, that God is, and that he is a rewarder of all them that diligently seeke him. Whatsoever ye shall ask in prayer beleeving* (faith Christ, *Matth.* 21. 22.) *ye shall receive*; and his meaning is, that without beleeving, we shall receive nothing. They who pray beleeving, aske according to the will of God, both for matter and manner, and are therefore heard: But they who pray presuming, aske contrary to the will of God, either for the matter or the manner, and therefore are not heard. Thirdly, God hath promised to heare prayer, but whose prayer? the prayer of the *humble*, of the *broken-hearted, and contrite*, (Psal. 51. 17.) He that hath not faith, hath nothing to get a mercy with, and he that hath not a broken heart, hath nothing to put a mercy in. Now the hypocrites heart is a proud and an unbroken heart, therefore his prayer is not under a promise to be heard. Fourthly, the Lord promiseth to heare prayer, but whose prayer? it is the prayer of a willing people, or of such whose prayer is a free-will-offering. *David* prayeth (*Psal.* 119. 108.) *Accept I beseech thee, the free-will-offerings of my mouth*; that is, those supplications which my mouth freely offers. But the hypocrites prayer is not a free-will-offering, he prays not because he is free to the duty of prayer, but because he would be freed from trouble by prayer. He prayes only to have his turne served, or to get an almes. Now that prayer which is not a free-will-offering, is not accepted of the Lord. From the induction of these particulars (and many more might be added) it appears that the hypocrites prayer is unheard, and unanswered, not because God doth in the least forget or fayle in his promise of hearing prayer, but because the hypocrites prayer comes not into the account and qualification of those prayers which God hath promised to heare and answer. God only heares the prayer of the upright, of the beleeving, of the broken-hearted, of the willing, the

hypocrites prayer is none of theſe, and therefore is not under a promiſe to be heard. Yea the Scripture thunders againſt him, when he ſeemes to thunder to heaven in prayer: *David* ſpeakes thus (*Pſal.* 18. 40, 41.) *Thou haſt given me the neckes of mine enemies, that I might deſtroy them that hate me; They cryed, but there was none to ſave them*; and leaſt we ſhould think they cryed to falſe gods, or knockt at a wrong doore for helpe, he adds, *They cryed, even to the Lord, but he anſwered them not*, and what followes? *Then did I beat them ſmall as the duſt before the winde: I did caſt them out as the dirt in the ſtreets*, that is, notwithſtanding all their crying and praying for favour, the Lord declared his higheſt diſpleaſure againſt them, and gave them no anſwer, but by giving them over to deſtruction. Further, the Lord is ſo far from accepting ſuch prayers, that he hath caſt them not only as ſinfull but as ſin; *When he ſhall be judged, let him be condemned: and let his prayer become ſin*, (Pſal. 109. 7.) The prayer of the hypocrite is ſin formally, and it is ſin in the effect, that is, in ſtead of getting any good by it, he gets hurt, and the Lord inſtead of helping him becauſe he prayeth, puniſheth him becauſe of the ſinfulneſs of his prayers. Thus his prayers become ſin to him, becauſe he receives no more reſpect from God when he prayes, then when he ſins. And ſin doth not only mingle with his prayer (as it doth with the prayers of the holyeſt) but his prayer is nothing elſe but a mixture *or minglemangle* (as we ſpeak) of many ſins. The Spirit in wonderfull ſtraines of holy Eloquence proſecutes this poynt againſt hypocrites (*Pro.* 1. 27, 28.) *When your feare cometh as deſolation, and your deſtruction cometh as a whirl-wind; when diſtreſſe and anguiſh cometh upon you: then ſhall they call upon me, but I will not anſwer; they ſhall ſeeke me early, but they ſhall not find me: for that they hated knowledg, and did not chooſe the feare of the Lord.* Here's calling without anſwering, and early ſeeking without finding. And hath not the Lord reaſon to take no knowledg of them calling, who hated the knowledg of him commanding, and not to deliver them from their feares, who did not chuſe his feare? Is it not juſt, that when God call to duty, and man will not anſwer by obeying him, that man ſhould call in miſery, and God not anſwer by relieving him? Againe (*Iſai.* 1. 15.) *When you ſpread forth your hands, I will hide mine eyes from you; yea, when you make many prayers I will not heare: your hands*

are full of blood. (*Jer.* 14. 12.) *When they faſt I will not heare their cry* (Ezek. 8. 18.) *Though they cry in mine eares with a loud voyce, yet will I not heare them.* Once more, (*Mic.* 2. 4.) *Then ſhall they cry unto the Lord, and he will not anſwer them, he will even hide his face from them at that time, as they have behaved themſelves in their doings.* Thus in Scripture all along we find nothing but Negatives and denialls upon the prayer of the wicked; They who behave themſelves ill in their doings, do in vaine aske or expect good from God in the time of their ſufferings. *The effectual fervent prayer of a righteous man avayleth much* (James 5. 16.) But how fervent ſoever the prayer of a wicked man is, it is neither effectuall nor avayling. *A hypocrite may worke hard in prayer, but his prayer workes not.*

Sixthly, The deſign of the whole verſe, being to ſhew the miſerable condition of an hypocrite upon this ſingle account, becauſe God will not heare him in his miſery. *Will God hear his cry when trouble comes upon him?*

Obſerve;

Not to have prayers heard in trouble, is the worſt of all troubles.

It is worſe than all the evills that take hold of us, that our prayers for the removing of evil are rejected. This is the worſt of a wicked mans bad eſtate, the Lord will not heare him when he cryes. And this is the beſt of the Saints good eſtate, that the Lord is ready to heare their cry. That which *Moſes* ſpake, as the priviledg and happineſſe of the Jewiſh Nation in generall, is true of every true *Iſraelite* in particular, (*Deut.* 4. 7.) *What Nation is there ſo great, who hath God ſo nigh unto them, as the Lord our God is, in all things that we call upon him for?* this was a peculiar mercy to them above all Nations, that God was nigh unto them in all things that they called unto him for; and this is the happineſſe of every true *Iſraelite*, of every Jew in the Spirit, God is nigh unto him in all the things that he cryeth unto him for; and God is then neareſt to him when trouble is nigh at hand. It ſets the heare above all dangers, yea it makes our very dangers a ſafety to us, to have an aſſurance that God will be with us, in danger, for the asking. So the Apoſtle (1 *Joh.* 5. 14.) *This is our confidence that we have in him, (that if we ask any thing according to his will*

he heareth us. This is the confidence of Saints in a double notion. First, it is their confidence, or they are as confident as confidence it selfe, that God will heare them in trouble; Secondly, that God will heare them makes them as confident as confidence it selfe in the midst of troubles. 'Tis reckoned a happinesse among men (and the confidence of man riseth high upon it) to have the eare of Princes, that whatever we ask we shall be heard in it by those in power. To have audience and acceptance with Great men is a great priviledg among men; no man can tell what he hath got, when he hath gotten a great Kings eare; how much more is this true, when we have got the eare of God, who is the King of Kings. *Davids* great desire was (*Ps.* 19. 14.) *Let the words of my mouth, & meditation of my heart, be acceptable in thy sight, O Lord my strength and my redeemer.* When those words of our mouths which flowe from the meditation of our hearts are acceptable in the sight of God, what can we want, while we have an heart to meditate upon the fullnesse of God, or a mouth to expresse our owne wants? If a man had all that in his hand which this world could afford him, and God should say, I will not heare thee, his all were nothing; if he had riches and honour and pleasure, if he were a petty god upon the earth, yet if he cannot be heard in heaven, he may say as *Haman* (after the boast of all his Greatnesse at Court, and riches at home) because *Mordecai* the Jew sate in the Kings gate, and would not bow to him, what doth all this availe him? The meanest and most afflicted beleever is better than he, because God heareth him. We may quickly see the outside, the end of all *perfection*, (Psal. 119. 96.) that is, of all worldly perfection. But who knowes what this may produce and bring forth, that God doth hear us and accept us, and is ready when we come with petitions to give an answer. As the Spirit of prayer is the most excellent gift, so the hearing of Prayer is the most comfortable gift. Though *we lye among the pots*, yet if God hear us, all's well; *then shall we be as the wings of a Dove covered with silver, and her feathers with yellow gold*, (Psal. 68. 13.) Holy desires and prayers are the wings of the soule by which we mount (as doves) and ascend in spirit unto God; and if the Lord heare and grant those desires and prayers, then our wings are indeed silver'd and gilded over, richly laden with blessings and with mercyes. *Will God hear our cry in trouble? is not best a heart-troubling word. God will heare our cry in trouble, is a heart-reviving and quickning word. God will not heare our cry in trouble, is a heart-breaking, a killing word; and that's the hypocrites word. Will God heare his cry, when trouble cometh upon him?* He will not.

We have seen in this 9th verse, what God will not do for the hypocrite; now we shall see what the hypocrite will not doe in reference to God.

Vers. 10. *Will he delight himselfe in the Almighty? Will he alwayes call upon God?*

He will cry unto God, but will he delight himselfe in God? he will cry unto God sometimes, but will he alwayes call upon God? He may be violent in duty, but he is not constant. Thus the hypocrite failes and falls short.

Will he delight himself in the almighty?

The word here translated *to delight*, as also what it is *to delight* our selves in any person or thing, was opened at the 26th verse of the 22d Chapter of this booke, and therefore I passe it here. Mr. *Broughton* reads the text thus, and so doe some others, not *Will he*, But *can he delight himself in the Almighty?* As if the sence were, it is a thing impossible that he should. To delight in God is one of the highest exercises of Grace, and how can he doe that, who hath no grace at all? The hypocrite cannot find comfort in God, when the world affords him none, as a Godly man can.

Nam poterit in omnipotente delectari? Vulg.

We render well, *Will he delight himselfe in the Almighty?* As if he had said, As the Almighty will not grant his requett, nor give him in his delight, that is, the thing which he desired, so he hath no will, no mind at all to delight in the Almighty. The proper matter of delight is to have what we desire, and to enjoy what we have. The hypocrite hath no pure desire to have or enjoy God, but his desire is to have and enjoy somewhat from God, and when once he perceives that he cannot obtain that from God which he delights in, he hath no delight at all in God. Desire is love in motion, and delight is love at rest. The hypocrites will doth not rest in God, but runs out many wayes after creatures; after them he will goe, and therefore he hath no will to delight in God, which is to rest in God, when God denies him the creature, which

Præstat ut hujusmodi delectatio ad rem ipsam referatur et preces obtentas votaq; consequuta: nam hæc est propria delectationis materia, sicuti habear, quæ desideraveris desideratis perfruaris. Pined.

which he so much desired to rest in, as will appeare further in the Observations. Only, before I come at them, we may take notice of the Title by which God is here expressed, as not delighted in by the hypocrite. *Will he delight himselfe*

In the Almighty: or, *upon the Almighty?*

This name of God *Shaddai*, imports both his power and his goodnesse. God is a full store-house, or a most plentifull Spring of all good to his People, ready to conveigh and give out himselfe for the supply of all their needs. He is, and hath everything which may draw out desire, and render him (as was said of *Titus Vespatianus*, but it is infinitely more true of God) *The delights of Mankind*, yet there are but few among the sons of men, whose desires and delights meet and center in God. And such is the falsenesse of the hypocrites heart, that though he seeme to make much love to God, yet this Negative interrogation is true of him; *Will he delight himselfe in the Almighty?*

Delicise humani generis.

Hence, Observe;

First, *They who are godly delight in God.*

Yea they delight in nothing but God, or that which carrieth the appearance, or beares the image and impression of God upon it. Thus they delight in the word of God, in the works of God, whether of creation or providence, in the wayes and ordinances of God, in the servants and people of God, *in whom David* (as a type of Christ) said (*Psal.* 16. 2.) *is all my delight*; and all because in these persons and in these things the invisible things of God, his power and wisdome, his holinesse and goodnesse are seene and as it were, made visible. While *Moses* calls the people of *Israel* to delight in the good things of God, he teacheth them to terminate all their delight in the Lord himselfe, (*Deut.* 12. 7th & 18th verses compared.) *And there ye shall eat before the Lord your God, and ye shall rejoyce in all that you put your hands unto, ye and your households, wherein the Lord thy God hath blessed thee. But thou must eat them before the Lord thy God, in the place which the Lord thy God shall choose, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates: and thou shalt rejoyce before the Lord thy God in all that thou puttest thy hand unto.* (As if he had said); *when thou shalt rejoyce*

joyce in all that thou puttest thy hands unto; be sure that thy rejoycing be before the Lord; that is, in a sence of the presence of the Lord with thee, who hath blessed thee, and caused thee to prosper in all that thou hast put thy hand unto. Thus *Paul* enjoynes the *Philippians* (Phil. 3. 1.) *Finally, my brethren, rejoyce in the Lord*: and (Chap. 4. 4.) *rejoyce in the Lord alway; and againe, I say rejoyce.* This joy or delight in the Lord belongs to the first Commandement; and therefore it is called natural worship, (not naturall, as naturall is opposed to spiritual, but as naturall is opposed to formal or instituted worship) because this delight is a worship which we were to give unto God, considered in himselfe, though he had not given any direction about it, as he hath done about his externall worship. We know not in what particular forme God will be worshipped, till he declares his own will about it; and though we ought alwayes to be willing to worship God, yet we must not give him a will-worship. But if we know no more of God, than that he is, we may know that we ought to worship him by delighting in him, for that is a natural sequel from the knowledg of him. And so to feare God, to trust upon him, to beleeve in him, are acts of worship, which the very discoveries of God call us unto, though God had never published a law requiring any such worship. But how little of this pure spirituall worship hath God in the world? how few are there that delight in God? Some cannot take any delight at all, if there be but a mention of God; to discourse of God, puts them into a fit of Melancholly; they must put God out of the company, before they can be merry or rejoyce, *They like not to retaine God in their knowledge*, (as the Apostle speakes of the old Gentiles, *Rom.* 1. 28.) and therefore the knowledg of God cannot at all be delightfull to them. Yea, how little of this internall and most spirituall worship hath God from his own people? how little are they in thinking and speaking of him with delight? How seldome are they longing to enjoy him? how seldome rejoycing in the enjoyment of him? though every one, who is truly godly doth truly delight in God; yet it is to be charged upon most godly men, that they are not filled with those delights. 'Tis rare to find *David's* spirit, who could say (*Psal.* 63. 1.) *O God, thou art my God, early will I seek thee, my soul thirsteth for thee, my flesh longeth for thee, to see thy power and thy glory, so as I have seen it in the Sanctuary.*

They who have seen and tasted how gracious the Lord is, will be calling for more such sights and casts, and the more they have had of those sights and tasts, the more they will desire them. What *David* had seen of God in the Sanctuary, he could not but desire to see againe. And how doth he promise himself all delightful satisfaction in God, could he but feed upon him in his thoughts, (*v.*4, 5. of the same Psalme) *My soul shall be satisfied with marrow and fatnesse, and my mouth shall praise thee with joyful lips; when I remember thee upon my bed, and meditate on thee in the night watches.* As it is the property of a godly man to delight in God, so he doth promise, yea assure himself of more delights in God, could he but get and keep his heart more to the meditation of God.

Secondly, Observe;

A hypocrite doth not, will not, cannot truly delight in God.

He doth not, because he is carnal, and filled with the wisdome of the flesh, and so with desires after and delights in fleshly things. And until this fleshly mind, with which he is vainly puft up, and which (in the very wisdome of it) is enmity against God, he neither will nor can delight in God. The Lord saith of the hypocritical Jewes (*Isa.* 58.2.) *They seek me daily, and delight to know my wayes, as a Nation that did righteousnesse*, &c. A hypocrite may imitate those who delight in God and his wayes, but he hath no real delight in either. The delight which he hath in worldly things is seldome, if at all, hearty; for (as *Solomon* speaks, *Prov.* 14.13.) *In laughter his heart is sorrowful, and the end of such mirth is heavinesse.* As there is a worm at the root of his pleasant gourd, which kills it, and causeth it to wither: so there is a worme, a gnawing worm at his heart oftentimes, which makes his pleasures wither, while his gourd is green and flourishing. And surely if the hypocrites delight in the best of his temporal enjoyments be scarcely hearty, how heartlesse is his delight in spiritualls? Till the affections are made spiritual there is no affection to things that are spiritual. So then at best, the hypocrite who takes but a poor delight in any thing, takes only a hypocritical delight in the best things of God, and in God who is best of all.

Hypocrita negat deum negat divina habet in deliciis.

For, First, he hath no hope in God, therefore no delight in God. He that is without hope, is without God, and how can he have

have delight in God who is without God.' The hypocrite is without any true hope at any time, and many times he is without so much as a shew or shadow of hope. His hope (like his goodnesse) is as a morning cloud, and as the early dew it goeth away. And if the hope deferred maketh the heart sick, surely when hope in God is quite departed and gone, the heart cannot delight in God. There is no condition doth so much estrange the heart from God, as a hopeless condition (*Jer.* 18.12.) *And they said, there is no hope*, (what will they do then? even run as farre from God as they can? so it follows in the same place) *But we will walk after our own devices, and we will every one doe the imagination of his evill heart.*

Secondly, The hypocrite hath no suitableneſse in his heart to God, therefore no delight in God. There must be some likeneſse between the faculty and the object, else there can be no delight in any kind whatsoever. Now what likeneſse is there between light and darkneſse, between good and evill, between a holy God and an unholy heart, between the true, the faithful God, and a false-hearted hypocrite?

Thirdly, The hypocrites delight is so carryed out to other things, the streames of it are divided into so many channels, that he hath none to spare for God; his delight runs to riches, to gold and silver; his delight runs to pleasure, to the fat and sweet of the creature; his delight runs to honour, to dignities and preferments among men; he delights in friends, yea he delights in sin and wickedneſse. All these steale away his delight from God; and put his mouth out of tast as to tasting that the Lord is gracious, or how gracious the Lord is. As Christ expostulates the matter sharply & chidingly with the hypocritical *Jewes*, (Joh.5.44.) *How can ye beleeve, which receive honour one of another, and seeke not the honour that cometh from God only?* So we may expostulate with the whole kind of hypocrites, How can ye delight in the Almighty, who take up your delights in the creature, and seek not, nor are at all satisfied with those delights that are in and come from God only. *If we delight not in God only, we delight not in God at all.* As we cannot serve, so we cannot delight in God and in Mammon; for if we love the one, we will hate the other, and if we delight in the one, we shall despise the other. As God despiseth those who delight in the creature, so they who delight in

the creature, will despise God; And if such say they do not, yet God knows they do despise him, and doth interpret all such pleasure taken in the creature, a contempt of himself. And hence Christ denounceth, *Woe unto them that laugh now,* (Luke 6.25.) That is, who laugh and rejoyce in worldly enjoyments, because such joy and laughter is inconsistent with joy in God. The creature may be the (medium or) means of our delight, but God only must be the object of it, or our delight may passe through the creature, but it must determine in God alone.

Againe, Compare the former verse, (*Will God hear his cry, when trouble cometh upon him,*) with this, *Will he always delight himself in the Almighty?*

Observe;

Unlesse the hypocrite get what he asks of God, he takes no delight in God.

The Psalmist calls all the prayers of hypocritical persons, *flatteries* (Psal. 78.36.) *When he slew them they sought him, and they returned and enquired early after God, and they remembred that God was their rocke, and the high God their Redeemer,* (that is, they told God in prayer that he was their rock, &c.) *Nevertheless, they did but flatter him with their mouth, and they lyed unto him with their tongue, for their heart was not right with him.* That is, they had no true love to, nor delight in God, only they would faine have got help from him, and deliverance from their troubles. A flatterer doth not delight in the person flattered, but in that which he hopes to obtain of him by flattery. And as their hypocrisie did break out in their departures and backslidings from God, as soon as they were eased of their fears, so the hypocrisie of others, breaks out in their departure from God, when they cannot get their desires. The heart of a sincere man is of another frame and temper; for though God delay, yea deny him an answer in that he prayeth for, yet he delighteth in him. He cryeth to the Lord in sicknesse, in poverty, in straits, and the Lord sometimes lets him lye sick, and poor, and straitned, and gives him no reliefe; yet he delights and comforts himself in God, yea, God is better to him than that he asks at the hand of God, and therefore he takes pleasure in communion with God, though God be not pleased to mend his condition. We may well suppose that

that the Prophet *Habbakuk* prayed hard for the keeping off that sore judgment of famine, yet in case famine should devour all, and so his prayer not granted, yet his heart towards God was the same, and his assurance strong, that his enjoyment of God alone, would be as sweet to him, as in the greatest plenty of creature-enjoyments. (*Hab.* 3.17.) *Although the fig-tree shall not blossome, neither shall fruit be in the Vines: the labour of the Olive shall faile, and the fields shall yield no meate, the flock shall be cut off from the fold, and there shall be no heard in the stalls; yet will I rejoyce in the Lord: I will joy in the God of my salvation.* A sincere heart can feast in God, while he is starving in the creature; God is as good to him without the world as with it; and whatsoever good he asks of God, God is better to him than what he asks, except when he asks God himself. None pray purely to God, but they who can rest satisfied with God, though God doth not satisfie their desires in granting what they pray for.

Lastly, We may take these words, *Will he delight himself in the Almighty?* as a reason why the hypocrites cry is not heard; God doth not hear his prayer, because he hath no delight in God; he would have the mercies of God, but he cares not for the God of his mercies, and so he hath neither.

Hence Observe;

He that doth not delight in God, is not heard of God.

The Lord can easily distinguish between a flatterer and an humble petitioner. He knows who come to him for his, or because they know not what to do without him, and who come to him for himself, and because they love to be with him. (*Psal.* 37.4.) *Delight thy self also in the Lord, and he shall give thee the desires of thine heart.* As if *David* had said, Would you have the desires of your heart given in, and your prayer granted, when you ask of God, delight your selves in God, *and you have your desires.* This the Psalmist affirms, not only because God in whom the soul delights, is more than all we can desire beside, but because they who truly delight in God, are in the readiest way to receive all that they desire besides. Every man delights in the things he heartily asks for; how glad would they be of riches, who being poor, ask for riches? How glad would they be of health, who being sick, pray for health, &c.? But every godly

man

man delights more in God of whom he asks, than in that which he asks of God; And therefore, as God gives himself, so that which he desires too. *It is the delight of God to hear those that delight in him*; And though Gods delighting in us is indeed the cause of his granting our desires, yet it is our duty as well as our interest to delight in God, that we may have our desires granted. When God sees that we rejoyce more in this, that he is our God, than in all things else that can be given us, then he is ready to give us all things else. The Lord was so well-pleased with *Solomons* asking, when he asked a wife and an understanding heart to governe that great people, that the Lord gave him not only what he asked, but what he asked not, riches and honour, (1 *Kings* 3. 11, 12, 13.) Surely then, the Lord is so well-pleased with those who ask and earnestly desire the enjoyment of himself, that he cannot with-hold from them any lawful enjoyment, which is good for them, and desired by them.

Now as the hypocrite, not delighting in God, is not heard when he calls, so because he delighteth not in God, he will not be long heard calling, as is shewed in the close of this verse.

Will he always call upon God?

בכל־עת *in omni tempore* עת *significat tempus opportunum seu idoneum ut Græcis καιρὸς*

The hypocrite prayeth, but he doth not hold out or persever in prayer. The Original words, which we translate *always*, are *in all time*, that is, in all the due times and seasons of prayer; as if *Job* had said, Will the hypocrite call upon God as often as the providences of God and his own duty call him to pray? They pray *always*, who pray when they ought, or as often and as long as they ought. Thus the hypocrite *will not always call upon God*; He will not take his times and seasons to begin, nor will he continue in it as he ought when he hath begun. We may be said to do that always, which we do as often as we are called, and which we are always ready and willing to doe, though not called.

Hence note, first, from the Connection;

Unless we are in a frame to pray always, God will not heare us at all.

That is, unless we would always be in such a frame; The holiest man living may have his heart out of order, but he loves to have

have it always in order and ready for every good word and worke. He would always be in a praying frame: and he actually prayeth in time of prosperity, as well as in time of adversity, in time of peace, as well as in time of trouble, when all is well with him, as well as when he is at the worst. Unless our spirit be for prayer at all times, we make God our refuge only, not our choyce, and are as they who would make use of a friend, but care not at all to enjoy him. And will God hear such, when he sees he should never hear of them, unless compelled to ask by necessity. It is true, That God hears his people in many cases before they cry, he prevents prayer, yet 'tis as true, God hears not any, unless they pray always, unless they pray continually. And he that did ever pray (I do not say, he that ever said a prayer, or made a prayer, but he that did ever pray indeed) and hath cryed *Abba Father* though but once, thorough the Spirit of Adoption, That man cannot but (in the sence explained) be always praying.

Secondly, From the words considered in themselves, note;

It is our duty to call upon God always.

The text implies this clearly, other texts speak it plainly. The Lord gives a Parable (*Luke* 18.) and this is the scope of it, (*v.* 1.) *He spake a Parable unto them, to this end, that men ought always to pray, and not to faint.* The Apostolical rules are, *Pray always, with all prayer and supplication in the spirit.* (Eph. 6. 18.) *Pray without ceasing*, (1 Thess. 5. 17.) There are many urgent grounds why prayer must be continued.

First, We cannot subsist a minute without the assistance of God; *for in him we live and move, and have our being*, (Acts 17. 28.) And as we have our life, motion, and being, so the comforts of our life, the guidance of our motions, and our well-being from him. Therefore we must always pray, both to acknowledge our dependance, and to receive assistance from him.

Secondly, We are continually besieged with evils and temptations, we have enemies about us, either visible or invisible, seen or unseen, therefore we have need to pray continually. If we had enemies always in sight we would pray always, we have unseene enemies always about us, and these are the most dangerous enemies, therefore we have more need always to pray, and call in the aide of God against them.

Thirdly,

Thirdly, We have work to do continually; if we know our duty, we can never be out of work; and what-ever we do we are to pray for help in it, and a bleſſing upon it. We riſe early in vain, and labour in vain, unleſſe the Lord be with us in all our labours.

Fourthly, We are continually uſing the creature, we uſe food and rayment for the ſupply and ſupport of our earthly Tabernacle; therefore we muſt pray continually. What good can the creature do us without God? our bread cannot nouriſh us, nor our cleaths keep us warme, but by a command from him. As *every creature of God is good* (in it ſelf) ſo *it is ſanctified* (unto us) *by the word of God and prayer* (1 Tim. 4. 4, 5.)

Fifthly, We are often in troubles and afflictions. Now the rule is, *Is any one afflicted, let him pray* (James 5. 13.) and if we muſt pray as often as we are afflicted, we ſhall have cauſe to be very often praying.

Sixthly, When we are at eaſe and quier, in health and peace, when the rock powrs us out rivers of oyl, and we waſh our footſteps (as once *Job* did) with butter, even then we have need to pray that our proſperity hurt us not, that we loſe not God in the crowd of creature-comforts, that we kick not againſt him (as *Jeſurun* once did) while he makes us fat and flouriſhing.

Seventhly, We ſin continually, we ſin (as I may ſay) without ceaſing, often doing that which is ſinful, and ſin always mingling it ſelfe with that we do; and therefore we had need to pray continually, to mingle prayer with all we do, both for the pardon of ſin, or of what we do ſinfully, as alſo for power and grace that we may do ſo no more.

Eighthly, We ought continually to glorifie God, therefore to pray continually; for though God may have glory by any of our actions or duties, yet the duty of prayer is that which gives him the greateſt glory, while we therein acknowledg his Allſufficiency to do what we ask, and his goodneſſe in being always ready to do it.

Yet this poynt is not ſo to be underſtood, as if we ſhould doe nothing elſe but pray, as ſome have ignorantly and erroneouſly infer'd from this, or ſuch like Scriptures; for every man hath or ought to have a calling in this world, wherein as the Apoſtle ſpeaks (1 *Cor.* 7. 24.) *He may abide with God*; That is, both with

with the good leave and favour of God, as alſo in a conſtant communion with God, while he walkes according to the rule and in the duty of it. We muſt doe nothing without prayer, but we may doe many things beſides praying.

Thirdly, Obſerve, (which is implyed in the Queſtion, *Will he always call upon God?*)

A hypocrite will not always call upon God.

You may ſee him ſet out very full of mettle; he ſets out about good duties, as ſome horſes that will ſtand no ground in a morning when they goe out, but they tire after an houres riding, they will not travel all the day; ſo a hypocrite may ſet out with a great deale of mettle, but will he pray alwayes? no, he will be weary of duty, and throw it up at laſt. And he throws it up upon theſe, upon either of theſe two occaſions; both which we may take notice of from the text.

Firſt, When he ſpeeds not in prayer, then he will throw up prayer; When he ſeeth nothing come, he cannot goe on; will he continue when there is no anſwer? no appearance of an anſwer? or when God ſeemes in his providence to ſpeak contrary to his prayer? will he now perſevere in calling upon God? no; he hath no deſire to duty when he cannot get what he deſires by duty. It is with him as with ſome draft Horſes, they will draw when the load is coming, but if they feel it not coming, they trample and will not draw: But take a horſe of a right breed, and put his traces to a tree or a poſt, he will ſtraine and ſtraine, and dye upon the place, though nothing come, before he will give it over; Thus 'tis in this caſe; a godly man though he feele not the petition come for which he aſks, whether in ſpiritualls or temporals (it may be he hath prayed many a yeare for ſuch or ſuch a mercy, and cannot get it) yet he will pray ſtill. He knows it is his duty to waite as well as to pray; and though the Lord let him waite long, yet he will pray ſtill, without limiting the holy one of *Iſrael*. It ſhewes a very gracious heart, to be encouraged by the experience we have of the Lords anſwering prayer to pray ſtill. But it is an argument of a more gracious heart, not to be diſcouraged from continuing in prayer, when we get no anſwer. This Sollicit or ſtir cannot be ever lodg'd in the heart of a hypocrite; if God will not doe what he prayeth for, he hath done praying.

Secondly, Take the contrary; If the hypocrite speed in prayer, and get what he askes, then also he throwes up prayer, and will aske no more. If from a sick-bed he be raised to health, he leaves prayer behind him (as it were) sick a bed; He growes weak in calling upon God, when at his call, God hath given him strength. And thus 'tis in any other instance. When he hath got what he had a mind to in prayer, he hath no more mind to pray: whereas a godly man prayes after he hath sped as he did before, and though he fall not into those troubles againe, and so is not occasioned to urge those petitions againe, which he did in trouble, yet he cannot live without prayer; because he cannot live out of communion with God. The creature is as the white of an egge, tastlesse to him, unlesse he enjoy God. *David* saith (*Ps.*116. 1, 2.) *I love the Lord, because he hath heard my voyce and my supplication*; that is, because he hath granted me that which I supplicated to him for; but did this grant of what he had asked, take him off from asking more? the next words shew us, what his resolution was upon that grant; *Because he hath enclined his ear unto me, therefore I will call upon him as long as I live*; as if he had said, I will never give over praying, forasmuch as I have been heard in prayer. It is reported of one who alwayes laid a nett upon his table when he went to meat, to mind him of his duty, to fish for soules in his pastorall care and office (as was pretended of him, I say, it is reported) that when he had attained to high preferment, he laid aside the use of his nett at table, and being asked why, answered, that he had now got that which he had been fishing for. He had catch his fish, and therefore cared no more for his nett. Thus the hypocrite puts away his nett of prayer, when once he hath taken the fish, the benefit which he desired and laboured for. In both these cases we may put *Jobs* Question, *Will the hypocrite pray always?* If he can get nothing, he saith, why should I waite upon God any longer? What profit is it to pray unto him? And if once he get his profit, he saith, what need I pray any longer, I have what I would have; and then he either growes remisse and slack in duty, or layes it quite aside. He never sought God for himselfe, but himselfe in seeking God: and so having found what he desired for himselfe in seeking God, he hath no desire, or but a very cold one, to seek God any more. Therefore

Si super omnipotente delectabitur invocabit deum omni tempore. Drus. Translatio.

Lastly,

Lastly, Comparing the two parts of the text (*Will he delight himself in the Almighty, will he always call upon God?* I say, comparing these) together, we may for conclusion of this verse,

Observe;

They that delight in God (and they only) will always call upon God, or persevere to the end in prayer.

The reason is, because God is the same always without any variablenesse or shadow of turning. A sincere beleever sees he hath as much need of God, when he hath supplyed all his present needs, as he had before. And he knows God is as good, as gracious, as desireable as ever he was, though he delay or deny the grant of that which he hath desired; so that whatsoever God dispenceth or giveth out to him, whether good or evill, bitter or sweet, dark or light, griefe or sorrow, he still keeps close to God, and will always be making his addresses and applications at the throne of Grace. God is sweeter to him than all the mercies and blessings, than all the graces and comforts which he hath given him; and God is exceeding sweet to him, though he doth not presently give him the mercies, and the blessings, the exercise of those graces, and the feeling of those comforts which he hath prayed for.

To close all, We have three things remarkable in these two verses concerning the hypocrite. First, The Hypocrite *delights not in God*; There's his sin. Secondly, *God hears not the cry of the hypocrite*; That's his misery. Thirdly, *The hypocrite will not always call upon God*, That's both his sin, and his misery. It is a great sin not to call upon God, and none are more miserable than they who doe not call upon him; for their misery is irremovable. From all, *Jobs* inference, that he was no hypocrite; for though God did not presently heare him so as to deliver him, yet he delighted in the Almighty, and would continue praying to him, and trusting upon him, though he should slay him.

JOB. Chap. 27. Vers. 11, 12, 13.

I will teach you by the hand of God: that which is with the Almighty, will I not Conceale.
Behold, all ye your selves have seen it, why then are ye thus altogether vaine?
This is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty.

THe two former verses of this Context are a preface, wherein *Iob* perswadeth his friends to hearken to what he should further propose, both in this Chapter and in the next: and it refereth chiefly to two things, which are the matter of his discourse in both.

First, That though he had all along denyed himselfe to be a wicked man because afflicted, yet he did not at all deny that God doth very much afflict wicked men, and often breakes them with temporall judgments.

Secondly, That though Gods proceedings with wicked men are in many things plaine and visible, yet take them altogether, and they are above the reach of any humane understanding; this he chiefly insists upon in the 28th Chapter.

Verse 11. I will teach you by the hand of God.

[יד] *pittpasseth, excidit os suum, per metaphoram vigentium, et vibrantium, et vibrando, docendi, quasi instillatur: unde mos discentium ori inhiare.*

The word which we render to teach, hath a three-fold signification in Scripture.

First, Properly it signifies to cast, or throw a thing out of the hand, to throw dart or a stone, and to cast a lot.

Secondly, It signifies to raine: and the reason of it is, because rain comes out of the clouds, and (as it were) shot down from heaven, as with bowes and arrowes.

Thirdly, By a metaphor, and in allusion to both the former, it signifies (as we translate it here) *to teach: Right teaching is as the dropping of seasonable and wholesome truths into the mind by way of a shower, a distilling, a dreping of instructions into the understanding, from whence they shake into the will and affections;* and so those who receive them are made fruitfull in practice. When *Moses* was about to make his last or dying Sermon to *Israel*, he insists much upon this metaphor, *My doctrine shall drop as the raine, and my speech shall distill as the dew, as the small raine upon the tender herbes, and as the showers upon the grasse,* (Deut. 32. 2.) And in the 34th Chapter of this booke, *Elihu* preferring the teachings of God above all teachings, saith, *Who teacheth like him?* namely, like God; none teacheth so powerfully, so effectually as God; yea, there's no efficacy or power in any teaching but in the teaching of God. The Hebrew is, *who raineth like him?* No man ever powred out such raines or distilled such dews of holy doctrine as God doth; He with a word can make that heart and the life which before was a dry heath or barren wildernesse, to bud or blossom like *Eden*, to spring like a watered garden. But though it be true which *Elihu* said, that no man can reach or raine down like God, yet man must venture and doe his part, He may say to his Brother or friend, as *Iob* here did, *I will teach* (or drop doctrine upon) *you by the hand of God.*

Hence Note;

It is a duty to teach those who are ignorant and out of the way.

It is a duty to learn, but it is a higher duty to teach; it is good to receive Instruction, but it is better to give it. *David* having prayed earnestly that God would give him a new experience of his free grace in the pardon of his sin, promiseth (*Psal.* 51. 13.) *Then will I teach transgressors thy wayes, and sinners shall be converted unto thee*; That is, I will doe my utmost, and take all opportunities for the conversion of sinners. Christ saith to *Peter*, (*Luk.* 22. 32.) *When thou art converted strengthen thy brethren*; strengthen them by instruction, and strengthen them with consolation, even with those comforts wherewith thou wast comforted in thy conversion. He speaks not of his first Conversion, *Peter* was converted long before from a state of sin, but he speaks of his renewed conversion from a speciall act of sin. When thou art converted from that sin, from that foule sin of denying Christ, then strengthen thy brethren by telling them what God hath done for thy soul. *It is the duty of all who are able and called to teach others, but more of it here, nor have any so much reason to doe it, as they who have experienced the grace of God to themselves in the pardon of*

of sin, and the grace of God in themselves to heale their sinfullness.

I will teach you by the hand of God.

There are considerable differences in the reading of this clause.

Docco vos in plaga dei sanie versans. Jun.

First, Some thus; *I teach you being under the hand of God*; As if he had said, *I being now sorely corrected and chastened by the hand of God, am ready to reach out to you a hand of direction and instruction; I, in my sorrowes, and in my sicknesse, I being troubled with the darkness of my own Spirit, and with the hidings of the face of God, will shew you what light I have concerning God and his wayes.* There is a great truth in this, and the text may bear it; for indeed, as afflictions teach us, so they prepare us to be teachers; afflictions are Instructions; and they who have been long afflicted, are best able to give instruction, especially in the dealings of God with the afflicted: none have spoken such lessons, preached such Sermons, as they who have been under the hand of God. Chastisings make men wise, and spiritually learned, able to teach indeed. *I* (saith *Job*) *being under the hand of God will teach you*, and becaus you see me under the hand of God, you may be sure that I will teach you nothing but the truth, and in the truth or sincerity of my heart. 'Tis no time to speak flatteries and falsehoods; I am ready to dye, and I will speak my mind (and I hope) the mind of God, as if I were to dye presently. A dying man should speake none but words of weight, and his words should have weight with all the living.

Græpositio ☐ *notat objectum, sc. plagam divinæ manu illatam.* Cajet.

Secondly, The text is rendred thus, *I will teach you of the hand of God*; So the preposition in this place notes the matter treated upon, *the hand of God*; That's the object about which he would teach, or concerning which he would instruct them. Thus Master *Broughton* reades, *I will teach you of God his hand*, or, *of the hand of God*; As if he had said, the poynt which I will deale with you about, shall be *the hand of God*. And the the meaning is this; I will teach you of the wayes and administrations of God, how God doth order the things of the world, both towards the wicked, and towards the righteous; I will teach you, what course, what method God usually keeps in these his dispensations; what we may expect he will doe, what he now doth, and what he hath done. Your opinion is, that God bestowes outward good things upon those he loves, and that he still afflicts those whom he hates.

But

But the truth is, outward good or evill, fall indifferently from the hand of God upon the good and upon the evill, as to himselfe seemeth good. One of the Ancients doth not at all expresse the word *hand*, but renders the text in generall termes, *I will teach you what, or how God disposeth of things*: The hand of God is put for those acts and administrations of God which are done by his hand or power. And to teach others of the hand of God, is to teach them what is in the hand or power of God, as all the afflictions and comforts of the children of men are. This reading containes also a cleare truth, and a very usefull one; How can our tongues be better imployed than in teaching what the hand of God hath done, or what the workes of God are both in creation and providence. God speakes much to us by his hand, and we ought to be continually speaking of the hand of God; yet I conceive this text doth not clearly lead us to that doctrine, and therefore I shall not stay upon it.

Quid disponet deus? August. *Annunciabo vobis quid sit in manu domini, quæ sint apud omnipotentem.*

Thirdly, We translate;

I will teach you by the hand of God.

In manu dei Heb. i. e. *deo juvante et administrante facultatem addiscendum.* Vatabl.

And so the meaning of it is, first, I will teach you by the helpe of God, or the Lord helping and assisting me, the Lord giving me wisdome to administer councell and instruction, *I will teach you.* As the hand of a man, both in Scripture and common speech signifies the helpe of a man, so doth the hand of God (*Hag.* 1.1.) *In the first day of the month came the word of the Lord by Haggai the Prophet*, &c. The text is, by the hand of *Haggai* the Prophet, that is, by the ministry or service of *Haggai* the Prepher, the Lord spake. Againe (*Haggai* 2.1.) *In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the Prophet Haggai*, or *by the hand of the Prophet Haggai*. Now as when God doth a thing by the hand of man, it notes that God doth it by man as his instrument, or that he useth (not that he needeth) the helpe of man; so, when man is said to doe any thing by the hand of God, it implyeth, that he doth it by the help and strength, by the ayd and assistance of God. The hand of God is the power of God strengthening man in any duty, (*Isa.* 8. 11.) *The Lord spake thus to me with a strong hand*, (*or in strength of hand*) that is, the Lord spake to me with an evidence of his power; the Lord gave me effectuall strength, and *instructed me that I should*

not

not walke in the way of this People. So in the Prophesie of *Ezekiel* often (*Chap.* 1. 3. *Chap.* 3. 14, 23. *Chap.* 23. 22.) The hand of the Lord was there upon him. *The hand of the Lord was upon me in the Evening.* The Lord layd his hand upon the Prophet to confirme and comfort him in his hard service, or he layd his hand upon him, as men use to doe upon those, to whom they are about to impart some secret, or with whom they would have conference; or the hand of the Lord was upon him to carry him throughout the work, the hand upon him, was as much as the hand with him. The hand of the Lord is upon men sometimes to punish and afflict them, and sometimes the hand of God is upon men to assist and strengthen them; so we are to understand the Prophet when he said, *the hand of the Lord was upon me.* The same Prophet speaks more fully (*Ezek.* 37. 1.) *The hand of the Lord was upon me, and carryed me out in the spirit of the Lord*; That is, there was a mighty impression upon my spirit, and a power from the Lord, that did helpe and carry me out in that service. Thus here. *I will teach you by the hand* (or helpe) *of God.*

Hence Note;

We need the helpe and hand of God to be with us in the teaching of others.

All our worke will be in vaine, all our labour lost in teaching, unlesse we teach by the helpe and hand of God. That's a significant sentence, with which some alwayes begin their divine teachings or Sermons; *Our help standeth in the name of the Lord, who hath made heaven and earth*; He helpeth Ministers to give Instruction, and he helpeth the people to receive Instruction. It is the hand of the Lord which removes all those impediments and carnal reasonings, which hinder his Ministers from a faithfull delivery of his Message. And it is the hand of the Lord which casts downe all those strong holds and prejudices, which hinder his people from receiving and obeying his messages. We do not so much teach by our own tongue, as by the hand of God; it is not our words, but his power that doth all unlesse the Spirit teach at the heart, it is in vaine for us to teach at the eare. The tongue cannot reach the heart. The hand of man can doe nothing in common works, without the hand of God. *Except the Lord build the house, they labour in vaine that build it: except the Lord keepe*

Nisi intus sit qui doceat, in vanum lingua docentis laborat. Gregor.

keepe the City, the watchman waketh but in vaine. It is much more so in spirituall work and watchings: souls are neither brought to, nor built up in their holy faith, nor effectually perswaded to walke in holy wayes, but as the Lord perswades them. It was a good prayer of *Austin* when he was about to speak to the people in the name of the Lord, *Give me, O Lord, what I shall speake unto thy servants my fellow-servants.* Before we adventure to teach, we should pray for the hand of God: no power can take upon the spirit of man, but the power of the Spirit of God: it is not the power of Rhetorique, or Eloquence; it is not the power of humane reason and authority; none of these powers will doe it without the power of the Spirit. Except when the word goes out from man, a divine vertue goe out from God, it works not; 'tis but an empty sound. *The weapons of our warfare, are not carnal,* (that is, weake) *but mighty through God* (2 Cor. 10. 4.) but through man they have no might. The Spirit of God is the hand of God with us to doe good; and therefore, that which is said in one place (*Luke* 11. 20.) to be done by the finger or hand of God, is said in another place (*Math.* 12. 28.) to be done by the Spirit of God, namely, *The casting out of Devills.* And when-ever by the Ministry of the word any Devils, or lusts, which are the seed of the devil in us, are cast out, or any grace and holy principles planted in us, we must say, the hand, the finger of God hath done it.

Domine, da quod dicam servis tuis conservis meis. August. lib. 4. de doctr. Christi. cap. 15.

I will teach you by the hand of God.

Further, The hand of God signifies, not only that general assistance and strength given in by God in the Ministery of his Prophets, but it signifies the Spirit of Prophesie it self, or an immediate extraordinary inspiration, whereby the holy Prophets without study or premeditation were enabled to deliver the mind of God unto the people. And such kind of Prophesying may well be called, *The hand of God*, because it came with an irresistible power upon them, as the Prophet shews (*Jer.* 20. 9.) *Then I said, I will not make mention of him, nor speake any more in his name. But his word was in mine heart, as a burning fire shut up in my bones, and I was weary with forbearing and I could not stay.* Thus some expound this phrase in *Job* (*I will teach you by the hand of God*) that is, I will teach you by Prophesie; but we need not take it so strictly; For as the hand of God is often put for Prophesie in

Manus dei quandoq; prophetiam notat, quæ venit cum robore et potentia. Drus. *Prophetiam dei.* Drus.

in Scripture, and all prophesie came by a speciall power and inspiration of God; so they who teach effectually, are said to teach by the hand and helpe of God; And therefore, when *Job* saith, *I will teach you by the hand of God*, his meaning may be no more, than as if he had said, I wil teach you by the Lords help, those more secret doctrins and misteries of his providence which I have learned by my own experience, or which God hath made known to me by any of his teachings. The Apostle *Peter* speaking of Prophesie in a strict sence (2. *Ep*: 1. 21.) saith, *The Prophesie came not in old time by the will of man, but holy men of God spake as they were moved by the holy Ghost*; that is, as the hand of God was with them. And take Prophesie in a large sence as the Apostle *Paul* describes it (1 *Cor*. 14. 3.) for any *speaking unto mens edification, and exhortation, and comfort*, that also is done by the good hand of God upon us and with us. So that, if we take the hand of God, of which *Job* speakes, either for that assistance, which all that teach with effect have from him towards the Instruction and salvation of those they deale with; or for that word which God gives in speciall by aspirit of Prophesie, and immediate revelation (as the same Apostle speaks in his own case (*Gal*. 1. 12.) *I neither received it of man, neither was I taught it but by the Revelation of Jesus Christ*; Which way soever, I say, we take the hand of God, by which *Job* promiseth to teach his friends) the generall sence will be the same, namely, that he would teach them, according to the best of his light received faithfully, and according to the best of his received strength, powerfully.

Dicit se hæc accepisse a deo speciali aliqua inspiratione et lumine prophetico, id enim indicat per manum dei. Qui loquendi modus afflatum vim et impetum significat divinum unde sæpe audimus factum esse dei manum super aliquem. Sanct.

I will teach you by the hand of God:

That which is with the Almighty will I not Conceale.

What *Job* spake affirmatively in the former part, he holds forth negatively in this latter part of the verse. There he said, *I will teach you*; here he saith *I will not Conceale*; it is in effect the same thing, not to conceale a thing, or to teach it.

I will not Conceale that which is with the Almighty.

This expression (*with the Almighty*) imports the most secret and reserved doctrines and truths of God. There are two Prepositions in the Hebrew, which are of the same signification, noting Vicinity and Intrincity, when matters are so inward that they live as

Duæ sunt apud Hebræos præpositiones על *apud* עם *cum*

as it were within the breast of man, or dwell in his heart, as in their home and habitation, then they are said, *to be with him*; So here (that which *is with the Almighty*) is that, which is neerest to the Almighty, that which he hath in his heart, that which is laid up, as it were, in his very Cabinet: that *which is with the Almighty*, is any secret of the Almighty, and that *Job* seems to promise to unlock and declare unto them; yet we are not to conceave *Job* an intruder into the Arke of Gods secret counsels. There are secrets in the providence of God, as well as in the decrees of God. The mind and purpose of God in what he doth openly, and before the eyes of men, is often hidden from them; they understand not what they see, nor doe they percieve that which they cannot but behold. Now (saith *Job*) *that which is with the Almighty, I will not Conceale*; that is, I will not only shew you the face and out-sides of his works of God, but I hope by the hand of God working with me, to shew you the mistery, the secret of his works, what the Lord meaneth and purposeth, what he aymes at and intends when he afflicts the godly, and lets the wicked prosper. Thus, *That which is with the Almighty* is opposed, to the Hand of God in the second interpretation of it, before given, as it notes things outwardly done, or the acts of providence abroad in the world. As if *Job* had said, I will not only teach you what God doth with his hand, but I will shew you also what is in the heart of God, or those things which are hidden from the world, and are only revealed (and that but rarely) to his *hidden ones*. *Job* was farre from presuming that he could reveale all that was with God, but there are many things with God which though they are reserves from the generality of the sons of men, yet he reveales them to his own servants. *The secret of the Lord is with them that feare him*, (Psal. 25. 14.)

quæ vicinitatem intrinsecam adhæsionem conjunctionem et coævitatem denotant. Bold.

Againe, *That which is with the Allmighty*, may be expounded of the future rewards of good men, and punishments of wicked men, in opposition to the troubles, which the one is at present under, and the prosperity which the other at present enjoyes. As if *Job* had said, I will not only shew you what God now doth with good and bad men, but (which will set all right at last) I will declare what God hath with him in store for them both; What mercy for afflicted Godly men, and what wrath for wicked men, who now are in their flourish. *That which is with the Almighty I will not conceale.*

Hence

Hence Observe;

All things are with and before God.

They are alwayes in his Councels, he hath an idea of what is past, and of what is to come; things past, or to come are as much with God as that which is present. A skilfull artificer in any kind hath his work with him at all times; it is with him not only when he is at work, but when he is not at work; His skill is with him, his Art is with him, and he carryes the forme of all in his phancy whithersoever he goeth or wheresoever he is. Now if a mortall man that is experienced in any Art, hath the shape of all things which concerne it before him; much more hath the Infinite only wise All-knowing God the idea of all administrations before him, whether good or bad.

Imago vivit in mente artificis.

Secondly, observe;

There is a secret in all the works of God.

As there is somewhat outwardly and visibly acted, of which we may say, it is with man, so there is somewhat inward and intended, which is *with the Almighty*. There is a purpose, an end, a designe in the heart of God, for which he doth any thing with his hand.

Thirdly, Observe;

We should labour to understand the purpose and mind of God in every thing which he doth either to our selves and others.

Every one sees the external part of a work, whether a work of mercy, or of Judgment, but few understand the inside and scope of it. They feel their own smart, or their own comfort, but that which is with God, what he meanes by it, or what the issues of it may be, they mind not. Few have learned, and therefore few can say with *Job* here, *That which is with the Almighty*

I will not Conceale.

I will not hide, nor wrap it up in a napkin, I will not vaile it over in silence; and when he saith (*I will not Conceale*) he intends more than he speakes, even thus much, I will openly declare it to the utmost of my power, ability, and opportunity, I will even proclaime that which is with God.

Non celabo, i.e. omnibus modis patefaciam. Druf. Meiosis.

Hence

Hence Note;

What we know of the mind of God we should not Conceale, or, it is our duty by all meanes to make the mind of God known to others.

What we know of God is a Talent, and we must not hide our Talents; He was an evill servant that did so. Their sin who refuse to make known to others what themselves know of God, is next in sinfulnesse to theirs, who themselvs refuse to receive the knowledg of God. And as this duty is incumbent upon all, so especially upon the Ministers of the Gospell. *Paul* labours much to acquit himselfe in this (*Acts* 20. 20, 27.) *Ye know how I kept back nothing that was profitable for you, but have shewed you and taught you publickly and from house to house.* As if he had said, If I had kept back any thing that was profitable unto you, I had been like him that hid his talent, an unprofitable servant. There are some things knowable, which 'tis no profit to know; to conceale these is our wisdome, as not to conceale things profitable is our duty. And hence the same Apostle insists further in justifying the faithfull discharge of his duty in this poynt. (*v.* 27th) *I have not shunned to declare unto you the whole Councell of God.* But was *Paul* of the Cabinet Councel? knew he the whole Councel of God? Is there not a height and depth of his Councels that none can reach? How then saith he, *I have not shunned to declare unto you all the Councell of God?* The meaning is, all that of his Counsell which he hath made known to me, I have made known to you: not that *Paul* knew all the Councels of God, no nor any Angel in heaven; and when we make others know what we our selves know of the Councel of God, this is the discharge of our duty: and such a man may say with *Paul*, *I have declared unto you the whole Councel of God*, as to matters of faith and repentance, as to what concerneth you to beleeve and doe. The Councels of God are of two sorts; first, what he himselfe will doe; secondly, what his will is we should doe: The former councel he hath but sparingly made known to us, but when and as farr as he doth, we must not conceale them. As he discharged the Prophet in that case (*Jer.* 26. 2.) *Diminish not a word.* The latter fully. We are not to conceale the former so farre as they are revealed in the word; as for the latter, they being fully revealed in the Word, we must reveale

reveale them fully. They who faile in revealing the things of God, are of three sorts; first, some through ignorance cannot; secondly, there are others who through idleness doe not make known the things of God. A third sort through Craft and subtilty will not make known all that they know of God, but keep back part of it, and corrupt that which they make known, they purposely and industriously obscure, yea and deprave the truths of God. We find the Apostle industriously acquitting himselfe of this wicked practice. (*2 Cor.2. 17.*) *For we are not as many who corrupt the word of God, but as of sincerity, but as of God, in the sight of God speake we in Christ.* Some deale with the word of God as unworthy Merchants doe with wines and precious oyntments, which they embase in their nature, that they may advance in the price, and so increase their own profit. This have not I done saith *Paul*, I have given out the word in sincerity, not in subtilty; as I have not concealed the word of God, so neither have I embased it by any false glosse of mine. Take heed of all these concealements. It is bad enough that any through Ignorance cannot; worse, that any through idleness doe not; worst, that any through Craft will not reveale, but obscure and darken the truth of God; let us neither conceale what is of God, nor spoyle it in the revealing. The Leapers coming into the Assyrian Camp found a great store of good things, even enough to releive the City, but having tarryed somewhat long there, they were troubled, and said, (*2 Kings 7. 8, 9.*) *We doe not doe well; this day is a day of good tidings and we hold our peace; if we tarry till the morning some mischiefe will come upon us; now therefore come that we may goe and tell it to the Kings household.* They that have good tidings, that are acquainted with the store, bounty, and fulnesse of Jesus Christ, as they doe well to take hold for themselves, so they doe not well, if they withhold from others. *Goodnesse is communicative, and so are they that are good. That which is with the Almighty I will not conceale.*

Verse 12. *Behold all ye your selves have seen, why then are ye thus altogether vaine?*

Behold! He had said before, he would shew them what was with God: now he saith, *ye have all seen.*

Some expound these words as a Correction of what he spake before;

before; as if he had said, I told you I would teach you the secrets of God; nay truely, the things I teach you, though they are the Councels of God, yet they are such as you and others observe for truths, as well as I. And so *Iob* seemes to appeale to their owne experiences, your selves have seen examples of Gods various proceedings in the world; or to their consciences; *Behold, all ye your selves do see it*, that is, your consciences bear witness to the truths which I am about to report unto you, your selves cannot but understand and know these things as well as I my selfe. *Seeing* is applyed in Scripture both to the Experimentall and rationall part of knowledge. The heart seeth as well as the eye. The eye seeth what is open to sence, the heart seeth what we understand.

Per correctionem superioris sententiæ videtur hæc adjungere. Pined.

Videt oculus, videt cor, oculus videt quæ cernit, cor videt quæ intelligit. Druf.

Hence Observe;

First, *It is a strong Conviction to appeale to the Experiences and Consciences of those we have to doe with.*

When we can put it home upon our opponents, that themselves know what we say, this cannot be put off. *Paul* speakes thus (*Rom. 7. 1.*) *Know ye not brethren (for I speak to them that know the Law) that the Law hath dominion over a man as long as he liveth*; As if he had said, the poynt that I am about to Instruct you in, you your selves know, the principle that I am upon is a common principle, *Know ye not Brethren*, you know 'tis a truth, that *the Law hath Dominion over a man as long as he liveth*. The like Expression of the Apostle useth (*1.Cor.6.2*) *Dare any of you goe to Law before the unjust*, &c. *Know ye not that the Saints shall judge the world?* I appeale to your own Consciences, are not you cleare in this thing? doe not ye know what I am about to say before I say it? To appeale either to former Experiences, or to the present dictates of Conscience, and light of understanding, is enough to stop the mouth of any Gainesayer. How can they object against what others say, who cannot answer what themselves (if they will but heare themselves) say?

Secondly, Observe;

The truth of the Word of God is visible in his works.

The works of God are nothing else but the fulfilling, the making good of his word: therefore (saith *Iob*) *all ye have seen it.* The works of men should be a fulfilling of the word of the Commands

mands of God; all that we doe we should see a Command or rule for it. And so all that God doth, or the works of God, are a fulfilling of his own word.

First, The works of God in Judgment are the fulfilling of his threatnings.

Secondly, The works of God in mercy, are the fulfilling of his promises, and so the word of God is visible both in his Judgments and in his mercies.

Thirdly, (which takes in both these) the word of God is visible, when his Prophesies are fulfilled, whether of Judgment or of mercy. There are some Prophesies that speak wrath to the world, to the wicked world; and some Prophesies speake good, favour and mercy to the Church and people of God. The works of God are the fulfilling of these Prophesies; and so the truths of God are visible in those works, and dealings of God, with his foes and with his friends. We may see the word of God bud and blossome, and bring forth in all that he doth among the children of men.

Why then are ye thus altogether vaine?

The words carry in them a kinde of admiration: one would wonder you should be thus vaine, seeing you have observed these things with your own eyes; As if he had said, *Seeing what I say doth appear to your own Consciences, how comes it to passe that you heap up words and arguments to darken it? why doe you crosse your own observation? Ye have seen what I say, yet you deny what I say. What? are you indeed strangers to your own reason?* if this be not a vanity, what is?

Why are ye thus altogether vaine?

Vana vanis adjicitis. Sept. *Vane vana loquimini.* Auguſt.

The Hebrew word is very Emphaticall, *why are ye vaine in vanity*, or, *why doe ye vainly vanity it?* why doe *ye adde vaine things to vain*, say the Greek Translaters? *why do ye speak vain things vainly*, saith one of the Ancients? These are the severall readings of the text. To be vaine in vanity is to be altogether vaine, and to speake vaine things vainely, is to adde one vaine thing to another. Thus *Job* chargeth his friends with heapes of vanity; the matter was vaine, and their manging of it was vaine too; all meeting in this, that they shewed themselves most vaine.

Master

Master *Broughtons* translation comes up fully to this sence; *why do ye then vanish in vanity?* that is, (as we say) *why are ye thus altogether vain?* Double words shew much force of speech, and a strong intention in the speaker. (*Deut.*16.20.) *That which is altogether just thou shalt do*; the Hebrew is, *Justice, Justice, shalt thou doe*: we read well, *thou shalt doe that which is altogether just.* This phrase in *Job*, though it be not altogether in the same forme, yet is full of the same sence, and is therefore significantly enough rendred, *Why are ye thus altogether vain?* or, *why do ye adde vanity to vanity?*

Hence Note;

First, *To maintain an errour is altogether a vain thing.*

There is nothing more vain in it self than an errour or false opinion, either concerning God, or the wayes and dealings of God. An Errour is *very vanity*, for it is a doctrine of lyes, and therefore they are very vain who maintain an Error; *why are ye then thus altogether vain?*

Secondly, In that he doth charge this upon them in reference to their own knowledge and experience (*ye have all seen it*, to be so) Observe;

It is extreamly vain to maintain any opinion against the light of of our own experience or conscience.

They are vaine enough who maintain an Errour for want of light, but they are much more vain, who maintain an errour against light. It is very bad to oppose a truth when we do not see it, but to see it and oppose it is infinitely worse; yet here, I conceive *Job* did not charge his friends with resisting that light, which they did indeed see, but with resisting that which had they been diligent observers and students in Gods School of providence, they might have seen.

Hence Observe;

Thirdly, *We are justly chargeable with sinning against all that knowledge and light which we might have had, as well as with sinning against that knowledge which we have.*

To be ignorant of what we have had meanes to know, and so to act or speak against it, is not a sin of ignorance, but of know-

ledge. All they will be judged in the laſt day as having been altogether vain againſt what they have ſeen, who have been vain either in opinion or practice about theſe things which they have had light to ſee, but have neglected it.

Obſerve, Fourthly;

They are vain, who either depend upon that which is not, or oppoſe that which is.

The Scripture ſpeaks often of vanity, and of being vain in both theſe reſpects. It is ſaid of the *Iſraelites* who were carried into captivity in the reign of *Hoſhea*, (2 Kings 17.15.) *That they followed vanity, and became vain*; that is, they truſted to that which was not, which had no being, no ſubſiſtence: they gave a Deity to that which had not ſo much as an Entity. (*Jer.* 2. 5.) *Thus ſaith the Lord, what iniquity have your fathers found in me, that they have gone farre from me, and walked after vanity, and are become vain?* that is, they have truſted upon Idols, or dung-hil gods, which are not. What iniquity have your fathers found in me? have I ever deceived you or wronged you, that ye ſhould go farre from me after vanity, from me, that am the only being, the fountain of beings, and follow after vanity, that is, after things, which have no being. This is vanity and madneſſe. From all ſinful dependencies, or dependencies upon ſin, we are called off (*Pſal.*62.10.) *Truſt not in oppreſſion, and become not vain in robbery.* What, would he have them ſerious in robbery? no, the meaning is this, do not truſt in a thing of nought; if you rob, oppreſſe, deceive, or wrong others, you truſt to a vain thing, in a thing that is not, in a thing that will never do you good; theſe will be no tack, no hold in any thing got in ſuch a manner. When you think to get riches by wrong dealing, or cloſely circumventing others, you become vain in robbery. Now as the Scripture ſheweth the vanity of man in ſetting up a creature in the roome of God, or an Idol in the place of Jehovah, that is, in truſting and laying hold upon that which hath no hold in it, or which is not; ſo it ſhews their vanity, who oppoſe that which is, that which hath truth and ſubſtantiality in it. Thus *David* (*Pſal.*4.2.) Rebukes that generation for becoming vain; *O ye ſons of men, how long will ye turn my glory into ſhame? how long will ye love vanity?* What was this vanity? I conceive it was

was not ſo much the vain poor things of the world (though that be a truth) *But how long will ye love vanity?* is, how long will ye oppoſe me in my Reign and Government? how long will ye reſiſt that honour and dignity which God hath beſtowed upon me? you ſet your ſelves againſt that which God hath ſet up: this is to love vanity; you reproach and ſcorn me, you make me your ſong, upon whom God hath faſtned honour and glory. *David* doth not ſpeak this vauntingly and boaſtingly, as *Nebuchadnezzar* did, *Is not this great Babel that I have built for the glory of my Majeſty?* &c. But he ſpeaks it according to the truth of God in his dealings with him; *How long will ye turn my glory into ſhame, and love vanity?* that is, oppoſe me and my State, and *ſeek after leaſing*; that is, raiſe ſlanders and falſe reports concerning me. This I underſtand to be the meaning of *vanity* in that place. And as *David* calls it a vanity to oppoſe him in his reign and power over the bodies of men, ſo *to oppoſe the power and reign of any truth over the ſpirits and conſciences of men, whether our own or others, is a moſt vain thing, and they are become moſt vain who do it.* This is vain as to the ſinfulneſs of the act, and it is vain as to the fruitleſneſſe and inefficacy of the act, for truth will prevail and get the upper hand, that which God hath ſet up ſhall ſtand. As he ſaid in the Acts, *If this thing be of God, take heed ye be not fighters againſt God*, if it be not of God it will downe, but if it be of God, be not ſo vain to fight againſt it, if you do, you will have the worſt end of the ſtaffe quickly; your arguments will be vain, and your reaſons will be vain, yea without repentance, you will draw vanity, that is, trouble upon your own perſons. Your attempt will be vain, not only becauſe you cannot attain your end, and have that ſucceſſe which you look for, but your attempt will be vain as drawing that trouble, yea and vexation upon your ſelves, which ye looked not for; and to do ſo is indeed *to be altogether vain.*

Fruſtra tempus conſumitis et me obtunditis. Jun.

Verſ.13. *This is the portion of a wicked man with God, and the heritage of oppreſſors, which they ſhall receive of the Almighty.*

Now *Job* comes to ſpeak to the poynt it ſelf, having laid down his caution by way of preface in theſe two verſes.

There are two general opinions concerning the scope of this verse, and of the latter part of this Chapter.

First, Some understand it as a repetition of what his friends had said before, you say this is the portion of the wicked, they are alwayes afflicted, *&c.*

Secondly, These words may be taken by way of Concession As if he had said, I grant what you have asserted, that God punishes and afflicts wicked men; I say so too; there's no controversie between us in this poynt: but, this is not the whole matter, this is not the hinge of the business; this is not, as one calleth it, the depth of divine wisdome; there is a secret beyond all this: God doth also afflict the godly and the righteous, he layes heavy stroaks upon them also, yea, there is an appearance of wrath upon them in many divine dispensations. And here's the difficulty, how to unfold, how to unriddle this, that God should love a man, and yet expresse nothing but wrath in his dealings with him; that God should embrace a man in the arms of mercy, and yet daily wound him; that God should smile upon a soul, and yet shew nothing but frowns in his face toward him; how can these things be? I grant what you say, God doth afflict and vex the wicked of the world, but there is more in it; He also afflicts the godly, and how to reconcile these two, is the knot of the controversie between us.

But some may say, *Job* seems to say and unsay; for at the 21. Chapter, he enlarged himself concerning the prosperity of the wicked, and here he speaks as much concerning the misery of the wicked, as if he were agreed with his adversaries.

I answer, *Job* doth not crosse what before he asserted, he acknowledgeth that wicked men are afflicted, yet that no man can conclude that any one is wicked because afflicted, which he had often denyed, and still did, concerning himself, notwithstanding all his afflictions; for as much as he still depended upon God in the midst and worst of them, which the wicked cannot doe. *This is the portion of the wicked.*

I shall not stay upon this verse, because it hath been handled in the substance of it already at large (*Chap.* 20.29.) Where *Zophar* thus concludes his discourse; *This is the portion of a wicked man from God, and the heritage appoynted to him by God.* *Job* makes up the same conclusion, *This is the portion of a wicked man with God, and*

and the heritage of oppressors which they shall receive from the Almighty.

Yet there is a difference between *Job* and *Zophar* in expressing one and the same thing. *Zophar* saith, *This is the portion of a wicked man from God*, &c. In this place *Job* saith, *This is the portion of a wicked man with God*; that is, which God hath in store, which God hath laid up by him to Inflict upon him whenever he seeth the fittest season and opportunity? *Zophar* speaks of the portion as given out; *Job* speaks of it as laid up; it is *with God* saith *Job*; it is from *God* saith *Zophar*. This way of *Job* in speaking his mind to this poynt, answers what he said in the last clause of the former verse; *That which is with the Almighty I will not conceale.* Now here he saith, *This is the portion of a wicked man with God.* Though he seeme to receive at present a faire and comfortable portion from God, yet there is another portion, even a portion of wrath, which he hath a purpose to give out unto him.

In the latter clause the same difference is observable; There *Zophar* said, *and the heritage appoynted to him by God*: here *Job* saith, *and the heritage of oppressors, which they shall receive from the Almighty*: the portion is spoken as given out by *Zophar*, and as laid up by *Job*: and so the heritage is given out as spoken of by *Zophar*, but as to be given out by *Job*: *This is the heritage of oppressors*, (which though they have not yet) they shall receive of the Almighty. The word which we render *oppressors*, and Mr. *Broughton*, *Tyrants*, signifies such persons as are *strong*, *violent*, *terrible*, *powerfull*, such as will not bend, men that are inflexible, inexorable, such are oppressors; But *the Lord hath an heritage for them*, which they must bend to, and bow their necks and their backs to, *this is the heritage which they shall receive of the Almighty*, of the Omnipotent. He useth that attribute in reference to oppressors, they are mighty, but *God is Almighty*: he opposeth the *Omnipotency* of God to their *potency*; the strength of God to their fortitude; the dread of God to their terrour: they are terrible and dreadful men, there is no humane strength can deale with them; yet God can deale well enough with them; There is one higher than the higest, and stronger than the strongest of the children of men. Thus *Solomon* speakes (*Eccl.* 5.8.) *If thou seest oppression of the poore, and violent perverting of Judgment and Justice in a Province, marvaile not at the matter, for he that is higher than*

עדץ
ἀκαμπτοις, quæ flecti nequit. Theod.

than the higheſt regardeth, and there be higher than they. It is a marvail that any ſhould oppreſſe thoſe that are already preſſed with poverty, and that they who have power to do juſtice, ſhould uſe their power only, or at all, to do injuſtice. But ſeeing the unrighteous heart of a Judge is alwayes oppoſite to righteouſneſs in judgment, marvail not *at the matter*, or, as we put in the Margin, at *the will and purpoſe of* ſuch oppreſſors; ſuch do but according to their kind. And there is one higher than the higheſt, more mighty than the migheſt of them, who in ſilence and patience takes notice of the wrong, and will ſet all right at laſt. Oppreſſors are high and keep all under them, none can ſtand before them; yet there is one above, infinitely above them; as they have enlarged their inheritances, by oppreſſing others with their might, ſo they ſhall receive the heritage due to them from *the Almighty*.

Hence Obſerve;

Firſt, *God hath a ſtore, a portion by him for all ſorts of men.*

He hath a ſtore for the good, and a ſtore for the bad; a ſtore for the humble, and a ſtore for the proud; a ſtore for the holy, and a ſtore for the prophane. God hath his ſtores by him, and with him: with him is the fountain of life, with him alſo is the fountain of death; life flows naturally from him, and death Judicially; God hath a treaſury of wrath by him, and he hath a treaſury of mercy. *There is mercy with thee, that thou mayſt be feared*, ſaith the Pſalmiſt; much more is there wrath with God for thoſe that fear him not. *This is the portion of a wicked man with God.*

Secondly, Note;

The only portion, or all the portion of a wicked or evill man is Evil.

The portion of a ſinner is ſorrow, and nothing but ſorrow. This is the portion; this, and none other; this, and no portion beſide; this is all that he ſhall have, and he ſhall not avoyd or put by the having of this. For,

Thirdly, He ſaith, *Which he ſhall receive from the Almighty.*

Obſerve;

The

The Almighty God will be too hard for the mightieſt of evill men.

He ſhall receive his portion whether he will or no; he would not receive it, but he muſt; here is a heritage that he hath no mind to. Moſt are forward enough to receive an heritage, and think every year leaven till they come to their inheritance; but a wicked man is very loath to come to take poſſeſſion of his proper heritage, oh he would fain have God defer it, he hath no mind to it. In the 25th of *Jeremy*, when the cup is carryed about to the Nations (it was a ſad Cup) they had no deſire to drink of it. There are Cups carryed about in Nations, which the wicked are very greedy to drink at, yea, and drink up. The drunkard deſireth his Cup, and is ſorry 'tis no further to the bottome. But ſaith God there, I will ſend a cup that they have no thirſt to: carry a cup of blood to this Nation, and that Nation, and *ſay unto them, drink ye and be drunk, and ſpue and fall, and never riſe more, becauſe of the Sword, which I will ſend among you*, (Jer. 25. 27.) But what if they refuſe to drink it? Then ſaith God (*ver.* 28.) I will make them drink it whether they will or no, *and it ſhall be if they refuſe to take the Cup in thy hand to drink, then ſhalt thou ſay unto them, thus ſaith the Lord of Hoſts, ye ſhall certainly drink*; As if the Lord had ſaid, I will even ſerve you in your own kind, I will powr it down your throats, as drunkards ſomtimes deal with thoſe that have no mind to drink their cups; drink it, ſay they, or we will powr it down your throat. Certainly, if the wicked refuſe the cup of Gods wrath he will powr it down their throats. Thus the Pſalmiſt deſcribes the unavoydableneſs of this cup (*Pſal.* 75. 8.) *In the hand of the Lord there is a Cup, and the wine is red*, (it is a cup of wrath and fury) *it is full of mixture, and he powreth out of the ſame: but the dregs thereof all the wicked of the earth ſhall wring them out, and drink them.* God gives the wicked many commands to do his will, but they refuſe and will not; At laſt he will give out a command for their ſuffering, and that they ſhall not be able to refuſe it. He will come with an irreſiſtible word of his wrath upon all thoſe who have reſiſted the word of his grace.

Againe, Whereas *Job* ſaith, *This is the portion of a wicked man with God, and the heritage which he ſhall receive*,

Obſerve

Obſerve;

The wrath and miſery that falls upon wicked men, both in time and to eternity, is with God.

It is in his decrees and appoyntments. As all the mercies and good things which godly men receive are with God, ſo likewiſe are all the puniſhments of the ungodly. He brings all his adminiſtrations out of the treaſury of his own counſels; And that's the reaſon why they ſhall certainly receive accordingly, *For the counſels of the Lord ſhall ſtand, and the thoughts of his heart to all generations,* (Pſal. 33. 11.) Jeſus Chriſt himſelf did therefore undergoe all thoſe ſorrows, becauſe they were with God: he received at his fathers hand the bitter cup, becauſe it was his determinate counſel he ſhould do ſo (*Acts* 2. 23.) and therefore he ſaid (*Heb.* 10. 7.) *Loe I come* (*in the volume of thy book it is written of me*) *to doe thy will*; to do it in this, to drink the bitter cup. Now if Jeſus Chriſt could not avoyd that cup (though he urged to the utmoſt that he might be ſpared) becauſe it was with his Father, his purpoſe was that he ſhould drink it for our ſakes. Thus ſurely wicked men ſhall receive that portion which is with God for them, and the heritage which he hath appoynted.

Laſtly, *Job* ſeems to ſpeak it Emphatically, *Which they ſhall receive from the Almighty*, ſetting the Almighty handling the oppreſſor, in oppoſition to man. As if he had ſaid, *The oppreſſour was ſo mighty that he received no ſuch heritage from men, no man could touch him, nor meddle with him, nor bring him to a reckoning*; But the Almighty will reckon with him, *This is the heritage which he ſhall receive of the Almighty.*

Hence Note;

Though wicked men may eſcape a reckoning among men, yet they cannot eſcape a reckoning with God, the Almighty God.

Let none think themſelves diſcharged, becauſe they are freed from the hands of men, let none think themſelves ſafe, becauſe they are out of the danger of the creature, becauſe they are ſo ſheltered and ſtrengthned, that none can approach to them to give them their portion; for from the hand of the Almighty they ſhall receive it. The might of the mightieſt, the ſtrength of the ſtrongeſt,

ſtrongeſt, the wit of the wiſeſt, the highneſſe of the higheſt, all theſe are nothing to the power, wiſdome, ſtrength, and highneſſe of God. Wicked men often reſiſt the will of God in that which he commands them to doe, they reſiſt and doe it not; wicked men reſiſt the will of God much more in that which he appoynteth them to ſuffer, but though they reſiſt, they muſt ſuffer it. There is pride and ſtubbornneſs enough in the heart of man, to throw off the præceptive part of the Law, but there is not power enough in the hand of any man to throw off the pœnal part of the Law; the laws of God are not (as ſome have compared the laws of men) like Spiders webs, which catch and hold flyes only, or ſuch like weaker creatures; but the lawes of God are like chaines of Iron able to hold the Eagles, and the Lyons, yea the Leviathans of this world, who King it over all the children of pride. *Woe to him that ſtriveth with his maker* (ſaith the Propher, *Iſa.* 45. 9.) either reſiſting his word, or his workes, his directions or diſpenſations, whether towards others or himſelfe; *Let the potſheard* (as it there follows, and the beſt of men are no better) *ſtrive with the potſheards of the earth*, that is, with men like themſelves; let them meddle with their match, and not with the Almighty; let them take heed how they enter the liſts and undertake the combate with him, with whom they cannot in the leaſt make their party good, but ſhall be broken as the potters veſſel with an iron rod. How much ſoever the oppreſſor ſtriveth, he ſhall be oppreſſed; and as he hath taken away the heritages of others, ſo he ſhall receive his heritage of the Almighty.

Thus farre *Job* hath ſet it down only in general, that the oppreſſor hath an heritage to receive, but in the following part of the Chapter, he tells us, what this heritage is which he ſhall receive. And it is a very ſad and miſerable one; *If his Children be multiplyed, it is for the ſword*, &c.

JOB, Chap. 27. Vers. 14, 15, 16, 17.

If his children be multiplyed, it is for the sword: and his off-spring shall not be satisfied with bread.
Those that remaine of him shall be buried in death: and his widdowes shall not weepe.
Though he heap up silver as the dust, and prepare raiment as the clay:
He may prepare it, but the just shall put it on, and the innocent shall divide the silver.

IN the former verse *Job* spake only in generall, *This is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty.* In this context and so forward to the end of the Chapter, he gives us a particular of the portion of a wicked man, and telleth us distinctly what he hath reason to expect, as the lot of his inheritance. We may reduce his whole discourse about it unto these two heads.

First, What punishment shall be the portion of his posterity.

Secondly, What shall be his own.

The punishment that shall be the portion of his posterity, is described from this 14th to the 19th verse. And that upon his own person, beginning at the 9th verse, concludes the Chapter.

The words in hand shew the judgment of God upon a wicked mans posterity.

Verse 14. *If his children be multiplyed, it is for the sword: and his off-spring shall not be satisfied with bread.*

We have foure or five severall punishments assigned his children in these words, and those which follow.

First, the Sword. *If his children be multiplyed, it is for the sword.*

Secondly, Famine. *And his off-spring shall not be satisfied with bread.* Both in the 14th verse.

Thirdly, The Plague; *Those that remaine of him shall be buried in death*, in the former part of the 15th verse.

Fourthly, An ignominious buriall; his children shall dye undesired;

desired, *his widowes shall not weepe*, in the latter part of the 15th verse.

Fifthly, the losse or spoyle of all the riches which he had prepared and heaped up for his children. As first the losse or spoyle of money (*v.* 16, 17.) *Though he heape up silver as the dust*; secondly, the losse or spoyle of goodly apparrel, though he *prepare raiment as the clay, he may prepare it, but the just shall put it on, and the innocent shall divide the silver.* Thirdly, the losse or spoyle of houses, *v.* 18. *He buildeth his house as a moth.* Thus sword and famine, and plague, sweepe his posterity from the face of the earth to an inglorious buriall; and all his substance, with the goodly furniture of his house, yea houses, and all shall either perish in their own hands, or fall into the hands of strangers.

If his children be multiplyed, it is for the sword.

That's the first Judgment; As if he had said, though it be granted that he hath *many children*, yet they shall soon be cut off. Further the word which we render *multiplyed*, signifies both to *multiply and magnifie*; which latter sence gives us another aggravation of that misery which descends upon the off-spring of the wicked man. Though his children be *many*, yea though they become very *great* and *mighty*, though as their number encreaseth, so their riches and honour encrease too, yet down they shall. Againe, some by his children, understand not only such as are born of him, but all his confederates and associates, all the friends and Allies of his family, by whom he hoped to strengthen and secure himselfe while he lived, and his estate when he dyed, even all these shall be but food for the sword, and fewel for the devouring vengeance of God. The *sword* here threatned, may be taken either strictly for that known famous weapon of warre, and so by a trope (frequent in Scripture) for warre it selfe; or it may be taken for Magistraticall power, by which offenders are punished, of which the sword is both the instrument and the Embleame. Whence the Apostle saith of Rulers (*Rom.* 13. 3.) *They beare not the sword in vaine.* Or it may be understood of the sharpe justice and vengeance of God, in what kind soever, hewing down sinners, (*Deut.* 32. 41.) *If I whet my glittering sword, and my hand take hold of Judgment, I will render vengeance to mine enemies, and reward them that hate me.* Any destroying evill is Gods

רבה *Multiplicatus*, magnificatus.

sword, and evill men are called Gods sword, because they are so apt to destroy and afflict his people, (*Psal.* 17. 13.) *Deliver my soul from the wicked, thy sword* (or as we translate) *which is thy sword.* Yea and drought caused by the extraordinary and long continued heate of the Sun, is called the sword (the same word signifying both *drought* and the *sword*; as we may see in the Margin of our large Bibles (*Deut.*28.22.) So that when *Job* saith, the wicked mans children are multiplyed for the sword, the meaning is extendible to shew their liableness to any judgment whatsoever. Yet I conceive the sword intended by *Job* is some one or all these three.

First, The sword of the *Souldier*, the martiall or military sword, his children shall dye in battel or in open warre.

Secondly, The sword of a *murderer*; His children shall dye by bloody-minded men in secret.

Thirdly, The sword of the Magistrate; his children shall commit such crimes as shall make them obnoxious to the sword of ordinary justice; they shall be slaine by the Law. *If his children be multiplyed, it is for the sword*, or, as the Seventy render it, *for the slaughter.* The Originall is very concise. The text in termes is only thus, *If his children be multiplyed, for the sword*; We supply those words (which more plainely make the sword the designe of their multiplication) *It is for the sword*; As if it had been said his children are destinated or appoynted for the sword; they are borne and brought up for the slaughter, they are (as the Prophet speakes in another case, (*Zech.* 11. 4.) *The flock of slaughter.* The sword is their portion, not to conquer with, but to fall by it.

[illegible] est concisa loquutio Hebraica, in (vel ad) gladium supplendo sunt, vel destinantur; quasi ad gladium nati et educeti.

Hence Note;

Children are a blessing, and the more children the more blessing.

(As hath been shewed from other passages of this Booke) yet this shall not be a blessing to the wicked man; For, as it followeth, *it is for the sword*, that his children are multiplyed or magnified, that they are many or great.

Hence Note, Secondly;

The very blessings of a wicked man are a curse to him.

Children are a blessing, a sweet blessing, but children for the sword

sword are a sword upon the father. The Prophet threatens, (*Mal.* 2. 1, 2.) *If ye will not heare, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of Hosts, I will even send a curse upon you, and will curse your blessings: yea, I have cursed them already, because ye doe not lay it to heart.* To lay a thing to the heart, is to think of it with greatest earnestness and seriousness. Now saith the Lord by the Prophet. Though ye heare my word, or take it in at the eare, yet if ye doe not ponder my word, and lay it to heart, both as to your esteeme, and for your practice, I will even curse your blessings; that is, I will make those things a curse to you which in themselves are blessings. It is not so bad not to have a blessing, as to have it cursed; not to have children is an affliction, but when we have them, that the sword or plague should take them, especially the *sin-Plague*, or corruption of the world, this goes deepe, and is a dreadfull affliction. As Christ saith, *If salt have lost its savour, wherewith shall it be seasoned?* So we may say, if our blessings make us miserable, what shall make us happy? How miserable are wicked men when they seeme to be most happy, seeing there is a curse in their blessings? When we see the fairest cluster of their grapes, we cannot say as it is in the prophet (*Isa.* 65. 8.) *Hurt it not, for there is a blessing in it.* There is a blessing in some clusters of children not only as they are blessed of God, but as they are blessed unto us; yet when wicked men have children like clusters of grapes, their wives being like a Vine upon the walls of their house, yet you cannot say, there is blessing in it, hurt it not. I know the clusters of good men, even their children, many times prove a crosse to them; severall of *Davids* children were so to him; yet this is a speciall threat against wicked men; their clusters have no blessing in them. Though a wicked man have children and riches, yet a curse hangs over his head; whereas the afflictions of a godly man are sanctified, and his evills made good unto him; when he is in want of all outward blessings, yet he wants not a blessing, because he enjoyes the favourable presence of God. Thus the Prophet triumphed in beleeving, (*Hab.* 3. 17.) *Although the fig-tree shall not blossome, neither shall fruit be in the Vines, the labour of the olive shall faile, and the field shall yield no meat, the flock shall be cut off from the fold, and there shall be no heard in the stalls.* These are hard cases; but is the godly man miserable in any of these cases? no; he hath a blessing in all, and he may

may notwithſtanding all, as it follows in the ſame place, *rejoyce in the Lord and joy in the God of his ſalvation.* When clouds and darkneſſe compaſſe him about here below, yet precious promiſes hang over his head, ready to drop and diſtill upon him; what different *ifs and thoughs* doth the Scripture put in reference to the wicked and the Godly; here is an *if*, or a *though*, *his children be multiplyed, and though he heap up ſilver as the duſt, and rayment as the clay*, yet he is miſerable; He is unhappy, *though* he have all that which he calls happineſſe. A Godly man hath a better ſort of *ifs and thoughs*; *though he walk through the valley of the ſhadow of death, yet ſhall he feare no evill*, (Pſal. 23. 4.) and againe, (*Pſal.* 46. 2, 3.) *Therefore will not we feare, though the earth be moved, and though the mountaines be carried into the midſt of the Sea, though the waters thereof roare and be troubled, though the mountaines ſhake with the ſwelling thereof*, &c. Here are foure *thoughs*, each one importing trouble enough to diſquiet and fright a well-ſetled man, yet the Godly man is not ſtirred; For when theſe ſtormes are up and theſe Seas rage, even then, as it follows at the 4th verſe of the ſame Pſalm, *There is a river, the ſtreames whereof make glad the City of God*; that is, the Citizens of God. Who though they may be poore, ſick, diſgraced, childleſſe, yet unbleſſed or unhappy they cannot be. This firſt obſervation runs through the whole context, and is a truth in all as well as this particular, *if his children be multiplyed it is to the ſword.*

Whence obſerve, Thirdly;

When the children of wicked men ſuffer, their parents ſuffer.

We read (2 *Sam.* 21. 1.) of a famine continuing three yeares together, and *David* enquiring of the Lord about the cauſe of that ſad diſpenſation, was anſwered, *It is for Saul, and for his bloody houſe, becauſe he ſlew the Gibeonites.* Hereupon *David* called the *Gibeonites, and ſaid unto them, What ſhall I doe for you, and wherewithall ſhall I make the Atonement, that ye may bleſs the inheritance of the Lord? and the Gibeonites ſaid unto him, we will have no ſilver nor gold of Saul*, &c. *And he ſaid, what you ſhall ſay, that will I doe for you. And they anſwered the King, the man that conſumed us*, &c. *Let ſeven men of his ſons be delivered unto us, and we will hang them up unto the Lord in Gibeah of Saul. And the King ſaid I will give them. But the King ſpared Mephiboſheth the ſon of Jonathan,*

than, the ſon of Saul, becauſe of the Lords oath, &c. *and delivered ſeven others to be hanged.* Here we ſee *Jonathan* a good man ſpared in the ſparing of his Son. And *Saul* a man from whom God was departed ſmitten and puniſhed in his ſeven Sons or Grandchildren delivered up to death. How dreadfull a Tragedy is that which is ſtoryed of *Ahab* ſons (2. *Kings* 10. 7.) *Ahab* was a wicked man, and he had many ſons who were all brought forth to the ſword, upon the receit of *Jehu's* Letter to the Rulers of *Samaria*, ſo ſaith the holy ſtory; *they tooke the Kings ſons, and ſlew ſeventy perſons, and put their heads in baskets, and ſent him them to Jezreel.* I ſuppoſe ſuch a preſent in all poynts was never ſent to any Prince, either before or ſince unto this day. It is wonderfull to heare of a mans ſons multiplyed to ſeventy. But to ſee them all multiplyed to the ſword, and ſlaine as one man in one day is a ſtupendious Judgment of God. Take one inſtance more; *Haman* multiplyed ſons, He had ten, but they were multiplyed to the ſword, (*Heſt.* 9. 10.) *The ten Sons of Haman the Son of Hammedatha, the enemy of the Jews, they ſlew*, &c. The Prophet denounceth a dreadfull threatning (*Hoſ.* 9. 13.) *Ephraim, as I ſaw Tyrus, is planted in a pleaſant place: but Ephraim ſhall bring forth his children to the murderer.* That is, his children ſhall be murdered. And hence ſome conceive, that the Prophet foreſeeing this heavy Judgment coming upon *Ephraim*, prayeth in the next verſe (after he had been a while at a pauſe in his own ſpirit, what to ask of God for them, (*v.* 14.) *Give them, O Lord: what wilt thou give? give them a miſcarrying womb, and dry breaſts*; As if he had ſaid, O Lord, let them be barren and bring forth no children, rather than that their children ſhould be multiplied to the ſword, and brought forth to the ſlaughter. In which ſence Chriſt himſelf ſaith, (*Luke* 23. 29) *Behold the dayes are coming, in the which they ſhall ſay, Bleſſed are the barren, and the wombs that never bare, and the paps which never gave ſucke.* This is a ſad caſe, when that which is in it ſelfe a curſe, is to be reckoned among our bleſſings. Better it is to have no children than to have them brought forth to the murderer, or as *Job* here ſpeaks, to have them *multiplyed to the ſword.*

And his off-ſpring ſhall not be ſatisfied with bread.

Such as the ſword ſhall ſpare, famine ſhall eat up and devoure; when

when the text saith, *They shall not be satisfied with bread*, it may be understood two wayes.

First, That they shall not have plenty: though they have bread to keep (as we say) life and soul together, yet they shall not have enough to live comfortably; they shall be pinched or pined with hunger, and though not starved, yet in a starving condition, or hunger-bitten. *Not to have enough is a degree of famine.*

Secondly, When he saith, *they shall not be satisfied with bread* more is intended than expressed, and so not to be satisfied with bread, is to famish for want of bread; *not to be satisfied with bread*, is, they shall perish because they have no bread. Such forms of Speech are frequent in Scripture, (*Math.* 12. 32.) *Whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come*; The meaning is, he shall be punished in this world, and in the world to come. The words are milder than the sence; not to be forgiven in this world, nor in the world to come, is to be punished everlastingly, or to be punished both in this world, and in that which is to come. So here, *His off-spring shall not be satisfied with bread*, is, they shall be famished and dye for want of bread.

In Scripture, *bread* signifieth, first, any kinde of good thing belonging to this life. When Christ directeth us to pray (*Math.* 6. 11.) *Give us this day our daily bread*, we are to understand that all the needful comforts of this life are asked in that one petition.

Secondly, Bread is put more particularly, for any kinde of food, even the best; all things eatable come under the name of bread. Thus flesh is bread, and greatest dainties are bread (2 *Sam.* 9. 7.) *David* said unto *Mephibosheth*, *Feare not, for I will surely shew thee kindnesse for Jonathan thy fathers sake, and will restore thee all the land of Saul thy father, and thou shalt eat bread at my table continually*; that is, thou shalt sit with me, and have such as I have, a kingly fare, and that was more than bread, it was all manner of dainties. A Kings table is a full table.

Thirdly, Bread is taken properly and in kind for the lowest and meanest sort of food only, because though bread be the most necessary food, yet it is the most common food, which is proper for man; and a man that is kept only with bread, is kept with the lowest

lowest and most sparing diet. In this latter sence we are to expound this Scripture. *His off-spring shall not be satisfied with bread*, that is, they shall not have so much as the meanest food, they shall not have that which is necessary, they shall want even bread it selfe. The Septuagint translate fully to this sence, if escaping the sword his children come to be men, *they shall begg*, they shall goe about the streets from doore to doore begging for a crust. In this sence *David* useth the word (*Psal.* 37. 25.) *I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread*; that is, I have not seen them destitute of that which is needfull and necessary for a livelyhood: though they have not daintyes or aboundance, yet they have food convenient, or bread enough for the support of life. *Job* Prophesieth the quite contrary of the wicked mans *off-spring*, *they shall not be satisfied with bread*.

Necessarius et quotidianus illis victus deficiet. Pined. προσμιτήσουσιν. *Mendicabunt.*

Hence Observe;

[illegible] which the wicked provide for their children, [illegible] to their children poverty, nor shall it prevent their [illegible].

How much soever a man leaves behind for his children, if he leave not a blessing behind, he leaves poverty behind, his plenty will come to poverty. A little, with a blessing from God is enough both for our selves and others; but aboundance without a blessing is not enough for either. This is the meaning of *Davids* assertion (*Psal.* 37. 16.) *A little that a righteous man hath, is better than the riches of many wicked.* The righteous mans penny is better silver than the wicked mans is, not in it selfe, not either as to quantity or quality, but because the righteous mans penny, though a little one, hath a blessing in it to him and his, which the wicked mans hath not.

Secondly, Observe;

Not to have that which satisfieth, is, if not as bad as to have nothing at all, yet next doore to it.

Suppose a man perish not by famine, yet it is a very great evil not to be satisfied. There are two Considerations, wherein to have bread and not to be satisfied, is a great affliction.

First, to have so little that it will not satisfie nature, (which I

conceive

conceive is the thing intended in this place (this is a sore evill. We commonly say, Nature is satisfied with a little, and Grace with lesse, and though we can never have so little, but that grace is satisfied with it (for grace is satisfied even when the Lord lets nature perish) yet many have too little to satisfie, that is, to sustaine nature. Some would have bread to satisfie their lusts, and they, as the Apostle speaks, (*Rom.* 13. *ult.*) *Make provision for the flesh to fulfill the lusts of it.* To be cut short of the creature as to the excesse, is a mercy, but not to have bread for the necessity of nature is in it self a curse. (*Levit.* 26. 26.) *When I have broken the staffe of your bread* (saith the Lord) *ten women shall bake your bread in one oven, and they shall deliver you your bread againe by weight: and ye shall eat and not be satisfied*; As if he had said, you shall have ten times lesse bread then you used to have; that oven which served but one womans batch before shall serve ten; and then you shall eate and not be satisfied, that is, you shall have lesse bread than will satisfie. It was the Lords charge or command to his antient people, the *Jewes*, concerning the Levites, as also the stranger, and the fatherless, that they should have bread to satisfaction provided for them, (*Deut.* 14. 29.) *And the Levite because he hath no part nor inheritance with thee, and the stranger, and the fatherlesse, and the widdow, which are within thy gates shall come, and shall eate, and be satisfied; that the Lord thy God may blesse thee, in all the works of thine hand which thou doest.* Such was the Lords care of those who could lest care for themselves, that they should have not only enough to keepe them from starving, but that they should have a competency, or comfortable subsistence, they shall eat and be satisfied. To eat lesse than will satisfie nature, is a burthen to nature, as well as to eat more. And hence that promise (*Psal.* 22. 26.) *The meeke shall eat and be satisfied.* And againe (*Psal.* 37. 19.) *They shall not be ashamed in the evill time, and in the dayes of famine they shall be satisfied.*

Secondly, As to eat and not be satisfied, because we have too little, is a great evill, so to have much and not to be satisfied, is a farre greater evill, this curse is visible upon many; they have much to eat, and yet are not satisfied. (*Eccl.* 5. 10.) *He that loveth silver shall not be satisfied with silver*; that is, how much soever he hath of it, he shall not be satisfied; his inward appetite, his desire shall increase, he shall have a hunger upon his spirit worse

worse than the hunger of the stomacke. *Solomon* gives us the character of such a person, (*Eccles.* 4. 8.) *There is one alone, and there is not a second, yea, he hath neither child nor brother, yet is there no end of his labour, neither is his eye satisfied with riches, neither saith he, for whom doe I labour, and bereave my soul of good? this also is vanity, yea it is a sore travel. He eats and is never satisfied, who thinks he hath not enough, howmuch soever he hath more than he can eat*; an unsatisfied body is a great affliction, but an unsatisfied mind is a far greater, and is at once an affliction and a sin. Not to be satisfied with a little, with the least portion which God alloweth us is sinfull; and such is the sinfulnesse of many, that they are never satisfied, how much soever their portion is. The present text and poynt may reach this dissatisfaction, both as it is the sin and the punishment of the wicked mans posteritie; but I rather conceive that other un-satistyednesse here intended and threatned only as an affliction or punishment of the wicked mans posterity, a want of sufficient bread to satisfie them, *His offspring shall not be satisfied with bread.*

Verse 15. *Those that remaine of him shall be buried in death: and his widowes shall not weepe.*

In the former verse his posterity were expressed by two words; first, *His children*; secondly, *His off-spring*. In this verse we have a third word for the same purpose; *His remaines*, or as we render *those that remaine of him*; yet this title may be understood two wayes.

First, More generally for all his children left behind him. when he goeth out of the world, or departs this life.

Secondly, More specially for those of his children that escape the two former evills, sword and famine.

The former verse speakes as if the sword and famine had swept them all away, and made a clear riddance of his whole family. But suppose any should be left remaining after that common destruction and miserable devastation, yet they shall not long escape the hands of death. The *Scripture* speaks sometimes as if all were destroyed when only many are. *That which most suffer, all are said to suffer.* (Jer. 44. 27, 28.) *Behold I will watch over them for evill, and not for good, and all the men of Judah that are in the land of Egypt shall be consumed, by the sword, and by the famine,*

untill there be an end of them. Here are the two consuming evills, spoken of by *Job*, sword and famine; all the men of *Judah* shall be consumed, by the sword, and by the famine, untill their be an end of them. Yet (it followes) *A small number that escape the sword shall returne out of the land of Egypt into the land of Judah*, &c. Where only a few escape a mischeife, all are said to fall under it. Thus here, because the most of a wicked mans children shall fall by the sword, and famine, the text speaks, as if all had fallen; But, if any be left, *they*

Shall be buried in death.

What else? should not a man be buried when he is dead? or what doth *Job* meane, when he saith, *They shall be buried in death?* As soone as *Sarah* was dead, *Abraham*, though he loved her intirely yet provided for her buriall, and thus bespake the men of that Country (*Gen.* 23.4.) *I am a stranger and a sojourner with you; give me a possession of a burying place with you, that I may bury my dead out of my sight.* Why then is it said here, *That those that remaine shall be buried in death?* There are divers interpretations of it which I shall touch upon, when I have only noted, That the Septuagint read, *They shall dye in death*, which is of like force *They shall dye the death.* That repetition of the word either way adds force to the matter spoken, and signifies not only the certainty of death, but the sharpness and greviousness of it. But to keep our rendring, *They shall be buried in death.*

ἐν θανατῷ τελευτήσουσι. Sept.

First, Some understand it only thus, *They shall be buried in the grave*, which is called, *the chamber of death*, (Pro.7.27.) The sepulcher is the house of the dead, and as it were of death it selfe, there death keeps house. But I shall passe this as too low and flat an interpretation.

Secondly, Thus; *They shall be buried in death*; that is, they shall be forgotten as soon as they dye; to be so, is a Judgment. Then a man is properly & indeed buried in death, when he is forgotten as soone as he is dead, and no sooner out of the world, but out of all mens minds, unlesse to think and speak of him with abhorrence. Thus to say a man is buried in death, is as much as to say, he shall not be remembred with credit when he is dead. Some are thus buried in life or alive, and many are thus buried in death. This is a faire interpretation.

Thirdly,

Thirdly, *They shall be buried in death*; that is, they shall be buried presently as soone as they dye, they that take care of their funerall, shall scarce tarry till the breath is out of their bodyes, or the breath shall no sooner be out of their bodyes, but their bodyes shall be thrust into the grave. Men who dye in honour, are buryed with deliberation; but all men, even neerest friends and relations shall be so weary of these, that they shall hasten, yea hurry their carkasses to the earth. So to be buried in death is to be buried even while dying, or before death hath made a perfect conquest over them, implying that all are glad to be rid of them. So Mr. *Broughton* seemes to understand *Jobs* text, translating it thus; *His remnant shall be buryed as soone as they are dead.* Which he glosseth thus; *As condemned slaves presently*; According to this interpretation, the sence is, they shall be brought to the grave without any comly attendance, and shall have an ignoble buriall. The dead bodyes of great men are kept sometimes a week, sometimes a month, yea sometimes severall months above ground, that they may be buried at last with greater solemnity. But these no sooner dead but buried, *away with them.* The particle *Beth*, used here in the text, shews such a suddennesse of one thing done after another, as if there came no time between, much lesse any considerable time. So 'tis rendred in that famous Prophesie of the kingdom of Christ in and with the Saints (*Dan.* 2.44.) *And in the dayes of those Kings shall the God of Heaven set up a kingdom which shall never be destroyed.* When he saith, in the days, we are not to understand it, that that kingdom shall be contemporary with those other kingdoms; for though Christ hath a kingdom in all kingdoms, and a throne among all thrones, and a people among all people, yet the Prophet is not so much speaking of that kingdome of Christ which shall grow up in the dayes of those kings, as of that which shall be built upon their ruines. And accordingly Mr. *Broughton* translates that place, *not in the dayes*, but *presently after the dayes of those Kings shall the God of Heaven set up another kingdom.* Thus here, *They shall be buried in death*; that is, presently after they are dead, or they shall be buried in obscurity, without pomp, no man regarding, scarce any man accompanying their carkasses to the grave.

Semivivi sepelientur moribundi. Vatab.

Fourthly, Others understand this *burying in death*, of the second death, or of eternall death, Such are buried in death indeed, who

lye

lye under the bands of eternall death. The godly are buried in life, and the wicked in death. But I shall not stay upon that notion; for I conceive *Job* is not describing the wicked under eternall, but temporall evills and punishments.

Peste interempti sepelientur Pined. Coc. *In castigationibus morborum.* i. e. *per diros morbos.* Rab. Sol. *Chaldæis pestilentiæ* מוֹתָא *dicitur.* Druf.

Fifthly, We may take death here by way of speciality for some extraordinary death, and so to be buried in death, is to dye of the Plague; And then we have the three great Judgments of God met together in afflicting the posterity of the wicked man, sword, famine, and the pestilence. The plague or pestilence may justly be called *death*, by way of Eminency because it is a disease so deadly. Among the *Chaldeans* the pestilence is not numbred among diseases, but 'tis called *Death*. And so we find it expresst (*Revel.* 6. 8.) *And I looked, and behold, a pale horse, and his name that sat on him was death*, that is the pestilence, *and hell followed him, and power was given unto him, over the fourth part of the earth to kill with sword, and with hunger, and with death*; that is, with the plague or pestilence. And they who dye of the plague may well be said to be buried in death, as to the first sence given, because they as soon as dead are, suddenly carried out to burial, lest they should infect the ayr, and so taynt the bodyes of the living. *Mortem Tridui Elegit. Sulpit. Severi Sacr. Histor. lib.* 1. And so some render *Davids* choyce of the pestilence (1 *Sam.* 24. 13.) by this Generall word, he chose three *Dayes death*. In our language we commonly call the *pestilence*, not only *The sickneſſe*, as if no disease were a sickneſſe except that; but we call it also the *Mortalitie*, as if no sickneſſe brought death with it but that; and experience teacheth, that no disease bringeth such certaine death as that. How doth death ride as it were in triumph, where the pestilence reigneth. Other diseases slay their thousands, but the plague of pestilence its ten thousands, and therefore this may be received from the clearest and most proper exposition of this text *They that remain of him shall be buried in death*, that is, the plague (which is say some an immediate stroke from God) shall sweepe them away, after they have survived and scrambled out of the hands of sword and famine.

Observe, First;

God hath varietie of judgments at his call; when he commands, sword, and famine, and pestilence, say, here are we.

If one misse the other shall hit; as it is said (1 *Kings* 19. 17.) *Him*

Him that escapeth the sword of Hazael, shall Jehu slay, and he that escapeth the sword Jehu, shall Elisha slay. He that escapes one judgment may fall by the hand of another; let not the wicked man please himself in the hopes of impunity, because this or that evill, sword, or famine, hath not dispatch him, for the pestilence quickly may. And if he escape all these, and a thousand deaths besides, yet the second death or hell will take him at the last, unlesse he repent, returne, and make his peace with God. How shall they escape, what can save them who neglect *the Great salvation?*

Secondly Note;

The pestilence is a very grievous and sore judgment, 'tis death.

This is one of the *three evils*, so often mentioned and threatned in the Prophets against a rebellious people; Famine, sword, pestilence, are the first three, and in some sence, pestilence is the first or worst of the three. Is it not then a great mercy that God hath delivered us from it, that we have had so long a freedome from *the arrow that flyeth by day, and from the pestilence that walketh in darknesse?* (Psal. 91. 6.) It walketh not so much in natural darknesse, or in the darknesse of the night, as in a figurative darknesse, no man knoweth where it walkes, or whether it will walke, in the clearest light, whether to the poor mans house, or to the rich mans house, whether to the dwelling of the Plebeian, or of the Prince, till it hath left its own marke, and given a deadly stroake. The Prophet *Elisha* (2 Kings 8. 10.) said to the Messenger that came to him from *Benhadad*, to know whether his master should recover or no, *Go say unto him, thou mayest certainly recover: howbeit, the Lord hath shewed me, that he shall surely dye.* His meaning was, that his disease was such as he might recover of, yet God had shewed him that he should not. God can bring death in any disease, but some diseases carry death in the very face of them. *Hezekiah* being sicke of the plague (as some conceive, because mention is made of a malignant ulcer or boyle, *Isa.* 38. 21.) it is said that *Isaiah* come to him and told him, (*v.* 1.) *Thus saith the Lord, set thine house in order, for thou shalt surely dye, and not live;* As if he had said, thou art markt for death, thou art a dead man; thou are as sure to dye of this disease, as if thou wert already dead. Thy disease is not only deadly, but death; Though the Prophet knew the Lord was able to correct the malignity of that disease, yet

yet looking upon it in its own nature, he might say, *thou shalt dye and not live*, as well as he said so by direct order from the Lord. And he put this warning peece for death, both in the affirmative, and in the negative, to shew the undenyable sequel of death in such a case, unlesse the Lord (at whose command life and death, health and sicknesses are) would please to give a countermand. As the worst of our spirituall diseases is the *Plague of the heart*, (1 *Kings* 8. 38.) so the worst of outward diseases is the *plague of the body*.

And his widowes shall not weepe.

The words seem to speak only of one husband, but of many widowes, which some say *Job* doth, because the Ancients in those parts had many wives, yet we may expound it distributively, not collectively, *His widdowes*, that is, [illegible] them, and that makes the sence [illegible] he had said, this shall be the [illegible] dowes, he shall not be more [illegible] another: when their husbands live, they shall [illegible] stocks or stones in that dolefull day.

Viduas pluraliter dicit, quod sæpe lures uxores haberent veteres illi. Merc.

His widdowes shall not weepe.

It may be Questioned, why they should not?

Say some, his widdows shall not weepe, for they shall be cut off too: his children and wives shall be slain together, and so none left to weepe. But this is rather to take away the subject of the Question, than to answer to it. And therefore we must suppose his widowes living, and inquire, why they are not weeping, there being nothing more proper for a widdow than teares at the remembrance of her late deceased husband.

Viduæ non plorabunt quia simul moriemur. Coc.

We may answer,

First, they weepe not being over come with the greatnesse of their trouble, and terror of the Judgment. To lose a husband any way is a great affliction, but to have a husband snatcht away by some extraordinary death is greater. Now great afflictions stop the naturall course of teares, they as it were, dry up the Springs of sorrow, or at least hinder them from flowing forth. *Light sorrowes speake out and make a noise in Lamentations, but vast sorrowes spend themselves in an amazed silence and astonishment.*

Curæ leves loquuntur ingentes stupent. Fletu acerbo funera et quæstu carent. Sen. in Oedip. Act. 1.

Thus

Thus the Lord forbad *Ezekiels* mourning for the death of his wife, the desire of his eyes, for a signe to the *Jewes* that he would bring such a calamity upon their most desireable things, their sons and their daughters, as should exceed mourning (*Ezek.* 24. 21, 22, 23.) *Behold, I will prophane my sanctuary, the excellency of your strength the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword: and ye shall not doe as I have done, ye shall not cover your lips, nor eat the bread of men, and your tires shall be upon your heads, and your shoes upon your feete* (that is, ye shall not use any gestures, nor make any signes of sorrow, as it followes) *ye shall not mourne nor weep, but ye shall pine away in your iniquities, and mourne one towards another*; As if he had said, your miseryes and sufferings shall be such as open mourning cannot expresse, but ye shall consume away in a stupid and desperate sencelesness under them.

Quilachrymont desunt, indefletæq; vagantur, naturum matrumq; animæ Juvenumq: senumq; Virg. 3. Æneid.

Secondly, When he saith, *His widowes shall not weepe*, it may note the worthlesnesse and wickednesse of their husbands. Their baseness was such while they lived, that their neerest relations would not bestow a teare upon them, when they were dead. It is said of wicked *Jehoram* King of *Judah* (2 Chron. 21. 20.) *That he dyed without being desired*; that is, none desired that he should live any longer, all were weary of him. Now they who dye undesired, dye also unlamented. No man grieves for the losse of that either person or thing, which he did not desire. And when 'tis said here, *His widowes shall not weepe*, the meaning is, that none shall; when they who are neerest related (being one flesh with the deseased) mourne not, it cannot be supposed that others should,

Thirdly, These words, *His widow shall not weepe*, may signifie that he shall not have any solemne buryall, as was touched before; Weeping and lamentation are the most proper funeral musick; then nothing sounds so well as a sigh, nor is any thing then so much in season as a teare. *In Rama was there a voyce heard* (Math. 2. 18. What voyce?) *Lamentation, and weeping, and great mourning, Rachel weeping for her children and would not be comforted*, (and why so? the reason is added) *because they were not*; that is, they were not alive but dead. But here saith *Job*, Husbands are not, and their widowes weepe not; As wives, they had no comfort in them, & as widowes they had no sorrow for them.

Hence

Hence Observe;

To dye unlamented, is a lamentable death.

It is reported among those Judgments which fell upon the people of *Israel* for their sins, especially for their great sin of unbeleif, That *their Preists fell by the sword, and their widowes made no lamentation*, (Psal. 78. 64.) Which some expound according to the second sence given of these words in *Job*, *Their widdowes were slaine with them.* Others, that they were so overwhelmed with greife for the fall of their husbands, that they dyed themselves presently, and so could make no lamentation for them. Such was the case of *Phinehas* his wife, who hearing that her husband was slaine, and the Ark of God taken, travelled presently, and having said, *The Glory is departed from Israel*, she her selfe departed, (1 *Sam.* 4. 19, 20.) Whether upon these, or any other grounds these widdowes made no lamentation, the scope of the Psalm is the same, shewing that it is a Judgment, either upon such persons in speciall, or upon the times in generall, when men dye and lamentation is not made for them. Usually in all places and times (as *Solomon* speakes, *Eccl.* 12. 5.) When man *goeth to his long home, the mourners goe about the streets:* And therefore to dye and none mourne, is to fall below the common condition of man. We read sometimes that the Lord to shew his displeasure, both against the dead, and the living, hath by speciall order interdicted the living from mourning for the dead (*Jer.* 16. 5.) *Thus saith the Lord, enter not into the house of mourning, neither goe to lament, nor bemoane them; for I have taken away my peace from this people, saith the Lord, even loving kindnesse and mercies: both the great and the small shall dye in this land, they shall not be buried, neither shall men lament for them.* And againe (*Chap.* 22. 10.) *Weepe ye not for the dead, neither bemoane him*, &c. There is a prohibition against weeping for the dead, because their state was better than theirs, who lived to be carried away captives. And therefore it is added (*v.* 11.) *Weepe for him that goeth away* (into captivity to *Babilon*) *for he shall returne no more, nor see his native Country.* And at the 18th verse, *Thus saith the Lord concerning Jehojakim, the son of Josiah King of Judah, they shall not lament for him, saying, ah my brother, or ah sister: they shall not lament for him, saying, ah Lord, or ah his glory.* Such were the expressions, such the language of

of sorrow at the buriall of Great Princes; their kindred used then to groane out, *Ah my brother, or ah my sister*; and their Subjects in Generall, *ah Lord, or ah his Glory* or Magnificence, how is that stayned! How is all his pomp, all his splendor layd and obscured in the dust? And whether we take those words in that place *they shall not lament*, as a command not to lament, or (as I conceive they are to be taken) only as declaring the event, that they should not; they are of equall strength as to the confirmation of the poynt in hand. I grant there is no reason at all to lament the death of good men, in respect of themselves, for they gaine by it, (*Phil.* 1. 21.) And hence our Lord Christ, when being led away to be crucified, *a great company of people and of women followed him, which also bewayled and lamented him*; he turning to them said, *Daughters of Jerusalem, weep not for me, but weepe for your selves, and for your children. For behold, the dayes are coming, in which they shall say, Blessed are the barren*, &c. But though good men dying doe not at all need the teares of the living, because they are entred into greater good than any they had while they lived, yet it is a great argument, both of the goodnes, usefullnes, and holynes of those who dye while they lived, as also of the favour and respect of God himselfe to them, when going out of this world, they are greatly lamented, and the mourners goe about the streets while they are going to the grave. *They deserve to be most lamented who need it least. And they have most need to be lamented, who deserve it least.* When widows (unlesse such as have lost all naturall affection) weepe not, husbands deserve not. *His widdows shall not weepe.*

Vers. 16. *Though he heape up silver as the dust, and prepare raiment as the clay.*

Vers. 17. *He may prepare it, but the just shall put it on, and the innocent shall divide the silver.*

Job proceeds further to shew the misery of the wicked man in these two verses.

Though he heape up silver as the dust.

Here are two words that expresse aboundance of silver in the possession of the wicked man.

First, *It is heaped up.* When Christ would shew what full re-

turnes charitable gifts shall have; He saith, *Give, and it shall be given you, good measure, pressed down, shaken together, and running over shall men give into your bosomes* (Luke 6. 38.) The wicked mans measure is full of silver; Though men do not give into his bosome, yet he will get it (if he can) rather than not get it, out of the bowels of other men; and he will never leave getting and griping, vexing and oppressing, till he hath gotten a *heap of silver*. That he *heaps up silver*, is the first signification of his aboundance.

There is a second word yet more significant, or which signifies more, Though he heap up silver *as the dust*; that is, though he heap up so much, that 'tis as common and plentiful as the dust with him and his, of which enough and too much, for the most part, is every where to be had. The aboundance of riches in *Solomans* time is thus expressed (*6 Kings* 10. 27.) *And the King made silver to be in Jerusalem as stones, and Cedars made he to be as the Sycamore trees that are in the valley, for aboundance.* And *Joseph* is said to gather Corn in *Egypt* in the seaven years of plenty, *as the sand of the Sea*, (Gen. 41. 49.) Noting the vast store which he gathered and laid up against the years of famine. To gather Corn as the sand, to make Silver as the stones, to heap it up as dust, are all high strains of Rhetorick, implying the same thing. The next words are spoken in a like strain, and with a like intent.

And prepare rayment as the clay; or as the word is read, *as a heap.*

כחמר *sicut acervum; aliqui legunt* כחמר *in acervum, simplicior prorsus et lenior sensus.* Bold.

By *rayment*, he means all that furniture which serves either barely for the necessity, or for the ornament of the body. As if he had said, Though he hath Piles of apparel, whole wardrobes filled with several sorts of rayment, yet, as it follows in the next verse; But before I open that, I shall a little consider the oppressors way and study, the course and scope of his life, and of all his actions, which seem here to be set forth under these high and strong Hyperbole's, *Though he heap up silver as the dust, and prepare rayment as the clay.*

Hence note;

First, *The work and businesse of a worldly man, is to gather riches.*

Such

Such as their nature is, such are their motions and designes, (1 *Joh.* 4. 5.) *They are of the world, and therefore speake they of the world*; and as their language is of the world, so their labour is for the world.

Secondly, Note;

A little of the world will not serve the worldly mans turne, he must have heap upon heap, if it be possible till it be heaped up as the dust.

Jobs suppositions may be resolved into positions; They heap up wealth as dust or clay; or as the Prophet *Isaiah* speakes, (*Chap.* 5. 5.) *They joyn house to house, they lay field to field, till there be no place, that they may be placed alone in the midst of the earth.* They would have all to themselves; their Spirit is full of envy at the little which others have, and it is never filled, how much soever themselves have. A little doth not please, a competency is scarcity, they are insatiable, they would get more when they have got most, and they would be richer when they are at richest. It is not sinfull to have aboundance, but to covet after aboundance, and to project aboundance, that is sinfull. The Prophet *Habbakuk* speakes of such (*Chap.* 2. 6.) *Shall not all these take up a Parable against him, and a taunting proverbe against him, and say, woe to him that increaseth that which is not his: how long? and to him that laydeth himselfe with thick clay*, that is, with the things of this world. The covetous are described labouring, and that in the very fire, to loade themselves with thick clay. And the nearer they come to their journeys end, the more would they load themselves with it; the lesse way remaines for them to goe, the more provision they make. This disease of heaping up riches, increaseth most when men are nearest death; they are never so craving for the world, as when they are going out of the world, & when they have no appearance of need, they have the strongest workings of desire. They would be getting aboundance, even when they are dying, though (as Christ hath assured us (*Luke* 12. 15.) *The life of man doth not consist in the aboundance of that which he possesseth.* How sad is it that man should live in the pursuit of that wherein his life doth not at all consist? As all our care cannot adde one cubit to our stature, no, (of it selfe) one dust to the dust heap of our riches; so how many heapes soever of this dust we have heaped

Quo minus restat via eo plus quærunt viatici. Cic. de Senect.

ped up,they cannot adde one moment of time nor minute of content to our lives. And as the heapers of ſilver and apparrel cannot keepe the rich mans life,ſo the rich man ſeldome keeps them while he lives. For *Though he heape up ſilver as the duſt, and prepare rayment as the clay*, yet (as it followes)

Verſ. 17. *He may prepare it, but the juſt ſhall put it on,and the innocent ſhall divide the ſilver.*

In this verſe *Job* ſheweth us how the wicked man is diſappointed;he is not contented with what he hath, and he ſhall be diſappoynted of what he hath ;*he may prepare* the ſilver and the rayment, with an opinion that they ſhall be his for ever. As the rich man in the Goſpel ſaid, *Soul take thine eaſe, eat, drink and be merry, for thou haſt goods laid up for many yeares.*

He may prepare it,&c.as if *Job* had ſaid, I grant he may proſper ſo far as to get great heaps of ſilver,but he ſhall not long enjoy what he hath gotten;or thus,let him toyle and vex himſelfe in preparing it as much as he will;So M. *Broughton* tranſlates,*Well may he prepare it*. God will ſuffer him to do it. And ſo 'tis of like ſence with that of the Prophet, (*Mal.* 1. 4.) *Whereas Edom ſaith, we are impoveriſhed, but we will returne and build the deſolate places : Thus ſaith the Lord of Hoſts ; they ſhall build, but I will throw down, and they ſhall call them the border of wickedneſs, and the people againſt whom the Lord hath indignation for ever.* The wicked man ſaith, I will heap up ſilver, and prepare rayment, I, doe (ſaith God) prepare it, and ſpare not,*but the juſt ſhall put it on, and the innocent ſhall divide the ſilver.*

Hence Obſerve;

First, *The ſinfull cares and endeavours of a worldly man may have much ſucceſſe.*

Whether the ſinfullneſſe of his cares and endeavour doe ariſe either from the inordinacy of them,or, from the unrighteouſneſſe of them,he may prove a great getter,a great gainer in this world. Thus 'tis ſaid (*Hoſ.* 12.7,8.) *He is a Merchant, the ballances of deceit are in his hand,he loveth to oppreſſe ; And Ephraim ſaid,yet I am become rich, I have found me out ſubſtance* ; As if he had thus ſaid, and pleaſed himſelfe in ſaying ſo ;though I have oppreſſed others,yet I have proſpered,though I have been unjuſt, yet I have been

been ſucceſsfull. He indeed carryed it cloſely in all his labours, they could find none iniquity in him, yet it was the gaine of iniquity by which he ſo proſpered.

Secondly, Obſerve ;

The ſucceſſe of the cares and labours of worldly men, doth not reach the end intended by them.

He may prepare it, yet not for any good to him ; no,it ſhall be for another uſe, or rather for anothers uſe than he appoynted it. What, or whole is that ? The next words anſwer, *The juſt ſhall put it on. What ſhall the juſt put on ?* The rayment which the wicked man hath prepared: he juſt ſhall have the benefit,uſe,and comfort of what he hath prepared, *And the innocent ſhall divide the ſilver.*

The former verſe ſpake of the ſilver firſt, and of the rayment laſt ; this verſe ſpeakes of the rayment firſt, and of the ſilver laſt. When two things are mentioned in Scripture, it is uſual in the repetition of them to begin with the laſt, and ſo proceed to the firſt. *The juſt ſhall put it on*, &c. The Scripture ſpeaks only againſt the unjuſt man ; and here the rich man ſtands in oppoſition to the juſt ; the juſt ſhall put on his rayment, and the innocent ſhall divide the ſilver. That man ſhall poſſeſſe his treaſure, for whom he never intended it. *The innocent ſhall divide the ſilver.* But ſhall they invade the mans eſtate,and pull away his goods becauſe he is a wicked man ? no,but the providence of God ſhall give them a right to it. We may not without juſt cauſe given,take away the rayment,or divide the ſilver of the wickedeſt man in the world;we muſt not take it,becauſe he came unworthily by it, or is unworthy of it. We muſt not divide any mans, the worſt mans eſtate, till we can make out a good title to it.

Secondly, when it is ſaid, *The innocent ſhall divide the ſilver*, we are to underſtand it not only of a diviſion among themſelves, but to and among the poore, they ſhall lay it out better than he laid it up. Thus *Solomon* concludes of ſuch a man (*Pro.* 28. 8.) *He that by uſury and unjuſt gaine increaſeth his ſubſtance, he ſhall gather it for him that will pity the poore* ; that is, his ſilver ſhall come into ſuch a mans hand and power, as will divide it to thoſe who have moſt need.So(*Eccl.* 2. 26.) *God giveth to a man that is good in his ſight, wiſdome and knowledg and joy : But to the ſinner he giveth travell to gather, and to heape up, that he may give to him*

that

that is good before God. He doth not meane that the sinner will give it to him that is good before God; for as the sinner giveth little, if any thing of what he hath gotten, so he giveth least of all, indeed nothing at all with his good will, or intentionally, to him that is good before God; but the meaning of the Preacher is, that God by his providence disposeth the sinners riches into such hands, as will distribute them to him that is *good before God.* He doth not say to him that is good before or in the esteem of men, but to him that is *good before God*; that is, to the truly godly; as *Job* here describes the right heires of the oppressor, *The just and the innocent.*

Hence Note;

First, *A wicked mans labours are often inherited by the righteous.*

He labours for himselfe, and his, no man more, no man so much, but neither himselfe nor his reape the benefit of his labours. Thus *David* speakes (*Psal.* 49. 10.) *he shall leave his riches to others*; it is true of all when they dye, (for no man can carry his riches with him out of the world) they leave their riches to others; but it is true in a further sence of many, they shall leave their riches to others; men whom they never put in their will, shall share their estate when they dye. (*Psal.* 39. 7.) *Surely every man walketh in a vain shadow; he heapeth up riches, and knoweth not who shall gather them.* He labours and gathers for one or more whom he knowes, for wife and children, yet he knowes not whether they shall ever enjoy what he hath gathered. The Lord by *Moses* tells us what he did with the estates of the Idolatrous uncircumcised Nations, (*Psal.* 105. 44.) *He gave them* (that is, the *Jewes*) *the lands of the heathen: and they inherited the labour of the people.* The lands and labours of those wicked nations were not for themselves, but for them who were good before God.

Secondly, Note;

It is a sore judgment not to enjoy the fruit of our own labours.

When a man shall heap up silver, and another divide it; when he shall gather rayment, and another put it on, this is a cutting judgment. It is said of the sloathfull man, *that he roasts not what he takes in hunting* (Pro. 12. 27.) Indeed the sloathfull man will not take the paines to hunt for it: if he have any roast meat, it must be of

of other mens hunting and catching. But some are industrious enough, they hunt, yet cannot eate what they have got by hunting, but another eates it: The Lord doth make a distribution of their estates and portions to such as they dreamt not of, and least intended them to. As the Lord divides the Powers of the world, and puts them out of one hand into another, (*Psal.* 75. 6, 7.) *Promotion cometh neither from the East, nor from the west, nor from the South, but God is the Judg, he hath put down one, and setteth up another.* And againe (*Job* 34. 41.) *He shall break in peices mighty men without number, and set others in their stead.* Now as God disposeth of the Powers of the world, and breakes them as he pleaseth; so he breaks the riches of men, and disposeth them into what hands he pleaseth. Thus 'tis said in the conclusion of the parable (*Matth.* 21. 41.) *He will let out his Vineyard to other husbandmen.* Which is true, as of that great trust of the Gospel, so of any particular trust; they that have had the vineyard, shall not alwayes have it; if they are wicked, God will let it out to others; the just shall put on the rayment, and the innocent shall divide the silver.

Thirdly, This Scripture doth not only say, *He may prepare it, and others, in general, may divide the silver*, but we have a speciall character of the persons that shall divide it, they are the Innocent.

Hence Observe;

The labours of the wicked shall be to the good of the righteous.

The sweat of the unjust shall be sweet to the just, and their travel shall be his benefit (*Pro.* 13. 22.) *A good man leaveth an inheritance to his childrens children: and the wealth of the sinner is laid up for the just.* The sinner doth not lay up his wealth with a purpose that the just shall have it; but the providence of God over-rules his purposes, and in the issue the sinners wealth becomes the portion of the just. This text of *Solomon*, as also those touched before in the opening of the text, are a cleare Comment upon, and an exposition of this in *Job*, *The Innocent shall divide the silver*; the silver of dishonest men shall come into honest mens hands at last, and they shall make a better distribution and improvement of it, than ever the first owners or heapers of it up had a heart to doe. They who having justly gotten, duely di-

Patrimonium nostrum retentum perditur manum erogatum. Greg. l. 8. Moral. c. 9.

vide their estates, shall hold them, but they who get them unjustly, or hold them basely, shall have others to share and divide them. He that gets honestly, yet keepes covetously, endangers his wealth to the division of strangers. *Solomon* speakes this expressely (*Pro.* 11. 24.) *There is that scattereth* (he doth not meane it of a prodigal scattering upon our lusts, but of a prudent scattering to good and pious uses ; a man may give so much to these that it may be said he scattereth) *and yet increaseth ; and there is that withholdeth more than is meet, but it tendeth to poverty*, that is, it tendeth to his own poverty, and may possibly, be a reliefe to the poverty of others. Now I say, if he that keepes covetously, what he hath got honestly, endangers it to a division among strangers, how much more he that keepes covetously, what he hath gotten dishonestly ? the carnall man in gathering the riches of this world is but like the beast, he hath the least of it himselfe, he workes for others; He is like the Asse or Camel that carries a great burthen of excellent things, of precious Jewels & rich commodities, yet never shares of them, but is put off with a little hay or provinder. So in this case, while covetous worldly men burthen and tire themselves out in gathering and heaping up the things of this world, the best of them, the sweet of them is enjoyed by such as they suspected not, much lesse wished should enjoy them. God provides heires for them, and puts their wealth, into hands that will make better use of it than ever themselves would. *This is the portion of a wicked man ; the portion which he hath prepared, neither he nor his shall inherit: The just shall put on his rayment, and the innocent shall divide his silver.*

JOB,

JOB, Chap. 27. Vers. 18, 19, 20,

He buildeth his house as a moth, and as a booth that the keeper maketh.
The rich man shall lye down, but he shall not be gathered, he openeth his eyes, and he is not.
Terrors take hold on him as waters, a tempest stealeth him away in the night.

JOB proceedeth in a further Exemplificating of the miseries falling upon and oppressing the wicked man. His great riches in heaps of money and wardrobes of aparrel being exhausted, wasted and gone, his house followes and goes too. Judgment passeth from his moveables to his immoveables, and they also prove but moveables. *Upon what family soever the wrath of God abideth, nothing can long abide.*

Verse 18. *He buildeth his house as a Moth.*

בעש pro
וכבית העש
Sicut tinea pro sicut domum tineæ. Tinea animalulũ a mordendo et corrodendo nomen habet.

The moth is a little inconsiderable creature, yet a harmful creature, and therefore it hath its name sutable to its nature ; and work, from *biting* or *fretting*.

This similitude of a moth is two wayes applyed by Interpreters.

First, to shew the sinfull and injurious wayes, by which the wicked mans builds his house. The moth defaceth and spoyleth the fairest garment to make it selfe a house or lodging. Wheresoever the moth dwells, it is to the cost and detriment of others.

Hence Note ;

Wicked and ungodly men care not whom they dammage or wrong, so they may house and help themselves.

They build their own houses with the ruine of their neighbours. They eat their brethren (as we say) out of house and home, out of trade and estate, that they may increase their own. The Prophet describes such moths, and denounceth a woe against them (*Isa.* 5. 8.) *who joyn house to house* (by thrusting others out of their houses) *that lay field to field* (taking away their neigh-

 bours

bours fields) *till there be no place* (for any honest man to live by them, that they may be placed alone, as Lords and proprietaries, all others being but their servants, tenants, or underlings) *in the midst of the earth.* Thus another Prophet expounds it (*Mic.* 2. 2.) *They covet fields, and take them by violence; and houses, and take them away: so they oppresse a man and his house, even a man and his heritage.* To buy fields or to build houses is not unlawfull; but to invade fields, and to build houses for our selves by pulling down other mens houses, or by putting them out of their houses, this is to build like a moth.

Secondly, This similitude of a moth is applyed to set forth the uncertainty and short continuance of the wicked mans house. The moth makes himselfe a house or nest in some goodly garment, as if it were to be his mansion for ever; and yet the moth is soon dispossessed either of these two wayes.

Corrodendo ædificat, corrodendo diruit.

First, As the moth by eating and fretting the garment, makes his dwelling, so he consumes it and spoyles his own habitation.

Whence Note;

While wicked men make themselves houses by wronging others, they indeed ruine them and bring them to nought.

As he is a moth to other mens houses, so also to his own; yea God himselfe will be as a moth (that is a secret and silent consumption) to his house, as he threatned (*Hos.* 5. 12.) *Therefore will I be unto Ephraim as a moth, and to the house of Judah as rottennesse*; I will make them rot and moulder away insensibly. *Wo unto him that buildeth his house by unrighteousnes, & his chambers by wrong; that saith, I will build me a wide house, and large Chambers, and cutteth him out windowes, and it is ceiled with Cedar, and painted with vermillion: shalt thou reigne because thou closest thy selfe with Cedar?* The interrogation denies strongly, Thou shalt not reigne, thou shalt not continue long in thy house which thou hast built (like a moth) by unrighteousnesse: thy cedar shall be moth-eaten, and thy vermillion discoloured as with wormes. Sin hath raised many houses, and it will ruine all that it hath raised.

Secondly, It that maketh doth not spoyle his house by fretting the garment, so neither is it meet it should be ayred and built, the moth-holes cleared, built up or crusht to peeces.

Hence

Hence Note;

If wicked men doe not quickly waste their own houses, yet they are in danger to be quickly thrust out of them.

They have no more assurance of holding their houses, than a moth hath to dwell long in a garment. The wicked mans house is of short continuance; God can demolish the strongest stones and timber as soon as we can crush a moth. *When thou* (saith *David* Ps. 39. 11.) *with rebukes doest chasten man for iniquity, thou makest his beauty to consume away like a moth.* The beauty of the mind, gifts, and comforts; the beauty of the body, health and strength; the beauty of the house and state, riches and honour, consume at the rebukes of God; and they consume as the moth, they are cast out of their dwelling as the moth, and they are crusht out of their life as the moth. All men (as *Eliphaz* told *Job*, Chap. 19.) *dwell in houses of clay, whose foundation is in the dust, and they are crushed before* (that is, as easily and speedily as) *the moth.* But as sin hath brought the weaknesse of a moth, and of a moths house, upon all mens lives, persons, and estates, so much more upon the wicked, who live in sin, and both live and love to sin. *He buildeth his house as the moth.*

There is yet another rendring and reading of these words, which I shall but touch and passe on.

He shall build his house as Arcturus.

The same word signifieth both a *Moth* (which is one of the meanest creatures on earth) and *Arcturus*, which is one of the most remarkable starrs (or constellations rather, that is, knots or combinations of starrs) in heaven; and so the word is rendred in the 9th Chapter of this book, at the 9th verse. And then the meaning and sence of the word is this; He (the wicked man) shall build a goodly house, as it were a heavenly Pallace or Paradise; as if (as it is said the proud Assyrian said in his heart, *Isa.* 14. 13.) *he had exalted his throne above the starres of God*; as it (as it is said of *Edom*, Obad. 4.) *he had exalted himself as the Eagle, and set his nest among the starrs.* The sum of all is this; He shall build a beautifull house, like the houses of heaven; A strong house like the houses of heaven; a large house, like the houses of heaven; a house quite out of Gun-shot, and the reach of

Carper

vide their estates, shall hold them, but they who get them unjustly, or hold them basely, shall have others to share and divide them. He that gets honestly, yet keepes covetously, endangers his wealth to the division of strangers. *Solomon* speakes this expressely (*Pro.* 11. 24.) *There is that scattereth* (he doth not meane it of a prodigal scattering upon our lusts, but of a prudent scattering to good and pious uses; a man may give so much to these that it may be said he scattereth) *and yet increaseth; a d there is that withholdeth more than is meet, but it tendeth to poverty*, that is, it tendeth to his own poverty, and may possibly, be a reliefe to the poverty of others. Now I say, if he that keepes covetously, what he hath got honestly, endangers it to a division among strangers, how much more he that keepes covetously, what he hath gotten dishonestly? the carnall man in gathering the riches of this world is but like the beast, he hath the least of it himselfe, he workes for others; He is like the Asse or Camel that carries a great burthen of excellent things, of precious Jewels & rich commodities, yet never shares of them, but is put off with a little hay or provinder. So in this case, while covetous worldly men burthen and tire themselves out in gathering and heaping up the things of this world, the best of them, the sweet of them is enjoyed by such as they suspected not, much lesse wished should enjoy them. God provides heires for them, and puts their wealth, into hands that will make better use of it than ever themselves would. *This is the portion of a wicked man; the portion which he hath prepared, neither he nor his shall inherit: The just shall put on his rayment, and the innocent shall divide his silver.*

JOB,

JOB, Chap. 27. Vers. 18, 19, 20,

He buildeth his house as a moth, and as a booth that the keeper maketh.
The rich man shall lye down, but he shall not be gathered, he openeth his eyes, and he is not.
Terrors take hold on him as waters, a tempest stealeth him away in the night.

JOB proceedeth in a further Exemplificating of the miseries falling upon and oppressing the wicked man. His great riches in heaps of money and wardrobes of aparrel being exhausted, wasted and gone, his house followes and goes too. Judgment passeth from his moveables to his immoveables, and they also prove but moveables. *Upon what family soever the wrath of God abideth, nothing can long abide.*

Verse 18. *He buildeth his house as a Moth.*

The moth is a little inconsiderable creature, yet a harmful creature, and therefore it hath its name sutable to its nature; and work, from *biting* or *fretting*.

This similitude of a moth is two wayes applyed by Interpreters.

First, to shew the sinfull and injurious wayes, by which the wicked mans builds his house. The moth defaceth and spoyleth the fairest garment to make it selfe a house or lodging. Wheresoever the moth dwells, it is to the cost and detriment of others.

Hence Note;

Wicked and ungodly men care not whom they dammage or wrong, so they may house and help themselves.

They build their own houses with the ruine of their neighbours. They eat their brethren (as we say) out of house and home, out of trade and estate, that they may increase their own. The Prophet describes such moths, and denounceth a woe against them (*Isa.* 5. 8.) *who joyn house to house* (by thrusting others out of their houses) *that lay field to field* (taking away their neigh-

כעש pro
וכבית חעש
Sicut tinea pro sicut domum tineæ. Tinea animalulū a mordendo et corrodendo nomen habet.

bours

bours fields) *till there be no place* (for any honest man to live by them, that they may be placed alone, as Lords and proprietaries, all others being but their servants, tenants, or underlings) *in the midst of the earth.* Thus another Prophet expounds it (*Mic.* 2. 2.) *They covet fields, and take them by violence; and houses, and take them away: so they oppresse a man and his house, even a man and his heritage.* To buy fields or to build houses is not unlawfull; but to invade fields, and to build houses for our selves by pulling down other mens houses, or by putting them out of their houses, this is to build like a moth.

Secondly, This similitude of a moth is applyed to set forth the uncertainty and short continuance of the wicked mans house. The moth makes himselfe a house or nest in some goodly garment, as if it were to be his mansion for ever; and yet the moth is soon dispossessed either of these two wayes.

Corrodendo ædificat, corrodendo diruit.

First, As the moth by eating and fretting the garment, makes his dwelling, so he consumes it and spoyles his own habitation.

Whence Note;

While wicked men make themselves houses by wronging others, they indeed ruine them and bring them to nought.

As he is a moth to other mens houses, so also to his own; yea God himselfe will be as a moth (that is a secret and silent consumption) to his house, as he threatned (*Hos.* 5. 12.) *Therefore will I be unto Ephraim as a moth, and to the house of Judah as rottennesse*; I will make them rot and moulder away insensibly. *Wo unto him that buildeth his house by unrighteousnes, & his chambers by wrong; that saith, I will build me a wide house, and large Chambers, and cutteth him out windowes, and it is ceiled with Cedar, and painted with vermillion; shalt thou reigne because thou closest thy selfe with Cedar?* The interrogation denies strongly, Thou shalt not reigne, thou shalt not continue long in thy house which thou hast built (like a moth) by unrighteousnes: thy cedar shall be moth-eaten, and thy vermillion discoloured as with wormes. Sin hath raised many houses, and it will ruine all that it hath raised.

Secondly, If the moth doth not spoyle his house by fretting the garment, yet when the garment is taken up to be ayred and brusht, the moth is presently brusht off or crusht to peeces.

Hence

Hence Note;

If wicked men doe not quickly waste their own houses, yet they are in danger to be quickly thrust out of them.

They have no more assurance of holding their houses, than a moth hath to dwell long in a garment. The wicked mans house is of short continuance; God can demolish the strongest stones and timber as soon as we can crush a moth. *When thou* (saith *David* Ps. 39. 11.) *with rebukes doest chasten man for iniquity, thou makest his beauty to consume away like a moth.* The beauty of the mind, gifts, and comforts; the beauty of the body, health and strength; the beauty of the house and state, riches and honour, consume at the rebukes of God; and they consume as the moth, they are cast out of their dwelling as the moth, and they are crusht out of their life as the moth. All men (as *Eliphaz* told *Job*, Chap. 19.) *dwell in houses of clay, whose foundation is in the dust, and they are crushed before* (that is, as easily and speedily as) *the moth.* But as sin hath brought the weaknesse of a moth, and of a moths house, upon all mens lives, persons, and estates, so much more upon the wicked, who live in sin, and both live and love to sin. *He buildeth his house as the moth.*

There is yet another rendring and reading of these words, which I shall but touch and passe on.

He shall build his house as Arcturus.

The same word signifieth both a *Moth* (which is one of the meanest creatures on earth) and *Arcturus*, which is one of the most remarkable starrs (or constellations rather, that is, knots or combinations of starrs) in heaven; and so the word is rendred in the 9th Chapter of this book, at the 9th verse. And then the meaning and sence of the word is this; He (the wicked man) shall build a goodly house, as it were a heavenly Pallace or Paradise; as if (as it is said the proud Assyrian said in his heart, *Isa.* 14. 13.) *he had exalted his throne above the starres of God*; as if (as it is said of *Edom*, Obad. 4.) *he had exalted himself as the Eagle, and set his nest among the starrs.* The sum of all is this; He shall build a beautifull house, like the houses of heaven; A strong house like the houses of heaven; a large house, like the houses of heaven; a house quite out of Gun-shot; and the reach of

danger

danger from man, as the houses of heaven are. And yet this beautifull, strong, large, safe house and state of his, shall soon decay, rot, fall, and in the issue, be but as a common cottage, or as it followeth in the text,

As the booth that the keeper maketh.

סכה *umbraculum tabernaculum ex frondibus et ramis arborum non diu durans. Tabernaculum hujusmodi proverbiali specie sumitur pro re momentanea.* Sanct.

We have here another comparison or lively image of the short and fading felicity of wicked men. For a booth is either made only of green boughs and branches of trees set and wrought together, to keepe off the extreame heat of the Sun; or it is a little slight house of boards suddenly and rudely clapt together in some Orchard, Garden, or open field, where fruit or Cattel are in danger to be spoyled and taken away, in which the keeper shelters and shrouds himselfe from wind and weather, till the fruit be gathered, or the Cattel removed, and then the booth is removed too, and taken down, or if left standing, it is not long ere it falls and drops down. When the Prophet would shew the desolate condition of *Zion*, He saith (*Isa.* 1. 8.) *The daughter of Sion is left as a Cottage in a vineyard* (when the grapes are gathered) *or as a lodge in a garden of Cucumbers*, when the fruit is taken out. And againe (*Isa.*24.20.) *The earth* (that is, the glory and most established prosperity of the inhabitants of the earth) *shall reele to and fro like a drunkard, and shall be removed like a Cottage*, or a Shepheards or Souldiers tent. Thus *Hezekiah* bemoaned himself in his sicknesse, as he thought, with a dying song, (*Isa.* 38. 12.) *Mine age is departed and is removed from me as a Shepherds tent.* Once more. The Prophet *Jeremiah* lamenting the miseries of *Jerusalem*, expresseth it in this language (*Lam.* 2. 6.) *He hath violently taken away his Tabernacle, as if it were of a Garden*, that is, as a booth or sorry hovel in a garden, which the keeper setteth up to repose and shade himselfe in from the heat of the day and the cold of the night, while he watcheth the fruits thereof? All tents or booths are movable, but the Gardeners, the Shepherds, and the Souldiers most of all. Thus *Job* derides the most magnificent and stately structures, the strongest and most fortified towers of the wicked mans worldly greatnesse and pomp, calling them or comparing them to booths, tents, and Country Cottages, made up, not of Cedar-beames and Marble-pillars, but patch and clapt up with hurdles, sticks, and dirt. And in these contemptible termes the Lord

Lord speakes, (as it is said of proud *Tire, the Crowning City, whose Merchants were Princes, whose traffickers were the honourable of the Earth*, Isa.23.8,9. Thus I say he speaks) *to staine the pride of all* (sinful) *glory, and to bring into contempt all the* (wicedly) *honourable of the earth. These build their houses as a moth, and as a booth that the keeper maketh.* This transitory and fashion-changing state of the wicked man (both as to his possessions and his person) is further prosecuted in the verse following.

Vers. 19. *The rich man shall lye down, but he shall not be gathered; he openeth his eyes, and he is not.*

There are three interpretations of this verse, which though they have much variety considered apart, yet no contrariety to the scope of that poynt which *Job* had in hand, yea they all center in his purpose, to shew the sudden changes and calamities which fall upon the wicked.

The rich man shall lye down.

שכב *cubuit procubuit, jacuit.*

The word which we render to *lye down*, is applyed, first, to note, living, setling, and inhabiting in a place (*Levit.* 26.6.) *I* (saith the Lord) *will give peace in the Land, and ye shall lye down, and none shall make you afraid*; that is, ye shall live peaceably and quietly in the Land. Secondly, It is applyed to lying down to sleepe (*Gen.* 19. 4.) *But before they lay down, the men of the City, even the men of Sodom, compassed the house round*, &c. Thirdly, to a lying down sick or diseased. Thus *David* describes his malicious enemies pleasing themselvs in the incurablenes of his sicknes, (*Psalm* 41. 8.) *An evill disease, say they, cleaveth fast unto him, and now that he lyeth* (sick abed, or as we say, upon his sick bed) *he shall rise up no more*; that is, he shall never recover his health againe. Fourthly, it is applyed to a lying down in death (2 *Sam.*7.12.) *When thy dayes be fulfilled* (saith the Lord to *David* by his Prophet *Nathan*) *and thou shalt sleepe* (or lye down, it is this word) *with thy fathers, I will set up thy seed after thee*, that is, when thou dyest I will bring thy children to the throne.

Dives cubat] eum nihil dum interversũ est; ubi oculos suos aperit, nihil adest. Jun.

Here in this place, the rich mans *lying down* is expounded.

First, Of lying down to sleepe. And then the whole verse is rendred in a sutable sence thus; *When the rich man lyeth down, it is not taken away, when he openeth his eyes it is not.* As if he had said,

said, When the rich man goeth to bed, to take his rest, he sees his house and goods safe, all is well about him, but when he awaketh in the morning, or through some terror of the night, he finds all is gone and himselfe left helpless, friendless. As *Naomy* said, (*Ruth* 1.21.) *I went out full, and the Lord hath brought me home againe empty.* So the rich man may say sometimes, I lay down, I went to bed full, my house and goods being untoucht and quier, but I arose empty, my riches having made themselves wings like Eagles, are fled away. For the clearing of this sence, it is to be considered, that the Original text may be rendred either, *He*, of a person, or *It* of a thing; so *it is not taken, and it is not*, that is, his wealth, a little before was not taken away, yet by and by, it is not. All is gone, and he is stript of all in a night; His riches are stolne by theeves, or consumed by fire before the morning. Further, for the making out of this translation, we must take notice, that the same Hebrew word signifies both to *add*, or *gather*, as also *remove* or *take away*, because that which is added or gathered to one, is commonly taken away from another. From this exposition of the words

אסף *collegit congregavit, per metalepsin abstulit, removit.*

Note;

There is no assurance in any earthly inheritance.

As the life, so the worldly estate of man (especially of a wicked man) stands upon termes of greatest uncertainty. The rich man (*Luke* 12.19.) told his soul that he had goods laid up for many years; but God told him he had not life enough laid up for one night; *Thou foole, this night thy soul shall be required of thee.* And as that rich fooles soul lasted not in his body one night, so the riches of many such fooles last not one night in their hands or houses, God sends out his writ of sequestration, and saith to him, This night shall thy goods, thy gold and silver, thy lands and revenewes be required of thee. *It is best to make little reckoning of that, as to esteem, of which we cannot truely make any long reckoning as to continuance.*

Secondly, Others interpret these words, not of a sudden surprizal of his riches by some unexpected yea unsuspected judgment when he lyeth down to rest; but of his fall into poverty in generall. *He shall lye down*; that is, he shall fall or come down from his hight of riches and greatness, and shall become so poore that

that he shall even lye in the streetes, or by the high way side, no man affording him either so much respect or pity as to gather him up, that is, to receive him into his house, or give him lodging. He shall be not only poore, but forsaken and forlorne; in pursuance of which sence the latter clause of the verse is thus rendred; *He openeth his eyes, and there is none*, that is, he being in this extremity, shall looke round about him for helpe, but shall find none to releive him. *Greatest states have greatest turnes.* They who cast down others, shall fall down themselves and have none to helpe them up. How often are oppressors crushed, and they who have unjustly spoyled others of their comforts, justly denyed the smallest curtesie.

Thirdly, our translaters (and so doe most) understand the words *lying down*, of dying or of a lying down in death; and those negative words, *He shall not be gathered*, of his want of buryall. We find the word *Gathered*, applyed expresly to the grave (2 *Kings* 22. 20.) where the Lord promiseth that young good King *Josiah*, that he shall not see the evills propheſied against *Jerusalem*. *Behold I wil gather thee unto thy fathers, and thou shalt be gathered unto thy grave in peace*, &c. As to be gathered to our Fathers, or to our people, is to dye (*Num.* 20. 26. *Num.* 31. 2.) So to be gathered to the grave is to be buryed; and we read of gathering and burying put together, *Jerem.* 8. 2. *Jer.* 12. 33. *They shall not be gathered nor be buryed, but shall be for dung upon the face of the Earth.* So that *not to be gathered*, implyeth not only (as some interpret) the want of an honourable buryall, but the want of any buriall at all. And *Job* in speaking thus, seemes prophetically to threaten the wicked rich man, who aboundeth in all things while he lived, with the deniall of a grave or honest interrement when he should dye: which (as the abhorrence of nature) hath been adjudged for the punishment of publick enemies and trangressors of the Lawes of nature. And (in the Judgment of *Solomon*, Eccl: 6. 3.) this want of buryall is accounted and cast up for a greater evill than abortion or an untimely birth. *If* (saith he) *a man beget an hundred children, and live many yeares, so that the dayes of his yeares be many, and his soul be not filled with good, and also that he have no burial; I say, that an untimely birth* (that is, one that is borne before his time, and dyeth before or as soon as borne) *is better than he.* Master

Broughton translateth and glosseth *Jobs* text fully to this sence. *The rich* (in death) *lyeth and is not taken up*, that is, *to be honestly buryed, for his children shall be killed* (v. 14.) *Amongst the wild Arabians* (saith he) *this remaineth unto this day: and in our wild Countryes. It is an Hebrew Phrase, for one dead taken freindly to buriall, or of a stranger into lodging*; thus farre He. When men are buryed, they are gathered as into a store-house, and there laid up safe till the great day of the resurrection; then the graves shall be unlockt, and commanded to give up their treasure. Now seing *Job* threatens this as a plague after death upon wicked men, that they shall not be gathered or buryed,

Observe;

It is a mercy to have a decent buriall, and to be laid up fairly in the grave.

As it is a very great Judgment when the bones of the dead are disquiered and pulled out of their graves (*Jer.* 8. 1, 2.) *At that time, saith the Lord, they shall bring out the bones of the Kings of Judah, and the bones of his Princes, and the bones of the Preists*, &c. *out of their graves, and they shall spread them before the Sun and the Moon*, &c. As this (I say) is a very great Judgment to have buried bones pul'd out of their graves; so it is no small Judgment when dead bones have not the favour of a grave or buriall. It shews that a price is put upon a thing when 'tis carefully laid up. Good garments are put into Chests or Wardrobes, not thrown about the house. The body is the Garment of the soul, and therefore death is called an uncloathing (2 *Cor.* 5. 4.) And we lay up these garments, our bodyes, in the wardrobes of the grave, in assurance that we shall put them on againe, and wear them (when made spiritual and incorruptible) for ever. As when we goe to sleep every night we put off our garments, and when we awake in the morning put them on againe; So it is when we sleep in death, we put off our bodyes, and when we awake in that glorious morning at the sound of the Arch-angels trumpet we shall put them on againe.

But though burial, or to be gathered to the grave, be a mercy, yet it is only a common mercy, a mercy as common as the Sun which shineth, or the raine which falleth indifferently upon all whether good or bad. Yea for the most part, as bad men take most care for their worst part, their bodyes, to feed and cloath, and preserve and pamper them, while they live; so when they dye, whatever becomes of their soules, they usually give strict command and directions about the buriall of their bodyes. When we read of the rich mans death, it presently followeth, and *was buryed* (*Luke* 16. 22.) But as for *Lazarus* the begger, his death is mentioned, and the buriall of his body buried in silence; only we find that heaven was his tomb, for *he* (that is, his soul or spirit) *was carryed by Angels into Abrahams bosome*. And wicked mens bodyes often have the better of the Saints as to an outward buryall; Their bodyes being housed in stately Monuments, while the bodyes of these are entombed only in the bowels of Ravenous birds and beasts, (*Psal.* 79. 2.) *The dead bodyes of thy servants have they given to be meat unto the fowles of the heaven, the flesh of thy Saints unto the beasts of the earth*. That's all the buriall which many a good man hath had, how good soever it is to have a buryal: And the bodyes of Saints doe a great service to God, when they are dead and thus buryed. For as in giving themselves up to a violent death, they beare a testimony to all the truths of God; so in having their bodyes thus buried, they increase the wonder and the miracle of that great truth of God, *The resurrection of the Body*. For as there is a mercy to man, in being gathered to the grave by buryall, so an infinite glory will arise to the power and wisdome of God, in gathering up the bodyes of his Saints out of such uncouth graves and buryalls. They who lye down and are not gathered to the grave by any, much lesse any solemn buriall, shall yet be solemnely gathered at the resurrection. But they who lying down are gathered to the grave by buryall, are laid up for a resurrection; A good resurrection is best, yet to be laid up for it is good. *The rich man shall lye down*. There is no avoyding nor bribing of death by his riches; *But he shall not be gathered*; all the riches which he hath gathered cannot purchase him a grave to be gathered to, when God hath a mind to scatter him. *Riches avail not in a day of wrath, either to deliver from death, or to obtaine the favour of a buriall*. He that hath the least true grace may be assured that when he lyeth down in death, his soule shall be gathered unto Christ. But he that hath the greatest portion of worldly riches, can have no assurance that when he dyeth his body shall be gathered to the Grave. *The rich man shall lye down*.

There is his necessity of dying, *But he shall not be gathered*, there is the uncertainty, at least, of his buriall.

Dives cum dormierit, nihil secum auferet; aperiet oculos suos et nihil inveniet. Vrg.

There is yet another reading of these words; *When the rich man sleepeth, or lyeth down in the sleepe of death, he shall take nothing away with him, he shall open his eyes and find nothing.* The Apostle gives us this expressely (1 *Tim.* 1. 7.) Where perswading to contentment in our present portion what soever it is, he gives this reason of it; *For we brought nothing into this world, and it is certaine we can carry nothing out.* There is a great Emphasis in that word, *certainely*, which the Apostle adds in the latter clause, implying, that while all agree and are sufficiently convinced that we bring nothing with us into the world, yet some have a kind of opinion, and some hankering hopes grounded thereupon, that they shall carry somewhat away with them out of the world, or at least, that their riches will be some benefit and advantage to them in another world. And therefore (according to this translation) *Job* brings in the rich man after death (it is usuall in Scripture to attribute acts of life to the dead, as *Isaiah* 14. 9, 10. *Hell* (or the grave) *is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chiefe ones of the earth; it hath raised up from their thrones* (that is, their stately tombes or monuments where they are as it were enthroned) *all the Kings of the Nations. All they shall speake and say unto thee*, &c. Thus he brings in the dead King speaking and saying, &c. And thus I say *Job* brings in the rich man here after death) opening his eyes,

Quasi circumspectans num quippiameorum quæ hic reliquit ibi præsto sit. Ianson.

and looking about him, whether any of that huge masse of riches which he once had while he lived in this world, did accompany him, or would be of any use to him among the dead. When man dyeth nothing goeth away with him to abide by him for ever, but what he hath got either by his faith or by his unbeleife, by his holinesse or by his wickednes. He that believeth carryeth all the good things of Christ away with him as his portion for ever; and he that believeth not carryeth away the wages of sin with him as his portion for ever. Except, in this sence, 'tis most certaine that, as we brought nothing with us into the world, so we shall carry nothing away with us when we dye and depart the world. All these things which are seen are temporall, and shortly will not be seen at all. Could the rich man being dead open his eyes, he should find nothing. We read

He

He openeth his eyes, and he is not.

Tam cito perit quam oculos. suos aperit. Drus.

Which words are interpreted by some, as a description of the rich mans sudden death. As if *Job* had said, He dyeth in the opening of an eye. And thus 'tis parallel'd with that speech of the Apostle (1 *Cor.* 15. 52.) *In the twinkling of an eye.* As soon as his eye can open or twinkle he is gone, and, as it followeth, *He is not*; that is, he is not alive or among the living. They who live not, are spoken of as if they were not, or had no being, yea, as if they had never been.

There is yet another rendring of these words, which makes the person opening his eyes distinct or another from him that dyeth. So Mr. *Broughton*, *One openeth his eyes, and he is gone*; as if he had said, when any neighbour, friend, or brother, looks for him, and would converse with him, he is dead and gone. And thus *Job* spake at the 7th Chapter concerning his own mortality and fleeting condition in this life (*v.* 7, 8.) *O remember that my life is winde: mine eyes shall no more see good, the eye of him that hath seen me shall see me no more.* And *Zophar* speakes the same of the wicked (*Ch.* 20. 9.) *The eye also which saw him shall see him no more.* So *David* (Psal. 37. 36.) *I have seen the wicked in great power, and spreading himself like a green bay tree; yet he passeth away, and loe he was not, yea I sought him, but he could not be found.* All which passages fully expresse the sence of this translation. *One openeth his eyes* (to seek and find him out) *and he is gone*; there is no more to be seen, or had of him, only much evill is to be heard of him.

All these readings and sensings of these words and of the whole verse, though somewhat varying and dissenting from one another, doe yet center in this generall truth (which is *Jobs* scope) that wicked men, how rich soever, are as subject to death, and the consequence of it, as any other; and that many times, when they dye they want those common respects which others have: and that their riches are so farr from being any helpe to them after this life, that they cannot helpe them to a grave or funerall when they dye. *Job* hath not yet done with his sad narrative of the wicked man, but proceeds to shew either the dreadfull manner of his departure, or rapture rather, out of this world, or some strange violent and unexpected evills, both inward and outward, befalling or rather falling upon him in this life.

Vers. 20.

Vers 20. *Terrours take hold on him as waters: a tempest stealeth him away in the night.*

This verse aggravates the misery of a wicked man, whether living or dying, by a double similitude.

The one taken from a deluge or inundation of waters; The other from a tempest or storm of wind.

Terrours take hold on him as waters.

Three things are to be enquired for the opening of this former part of the verse.

First, What we are to understand by *Terrors*.

Secondly, how these *Terrors* may be said to take hold, or what this taking hold implyeth.

Thirdly, How they are said to take hold, *as waters*.

בלהות *terrores a* בהל *turbari, conturbari, terreri.*

For the first. The Originall word notes the extreamest disturbance and hurry of the whole man, as was shewed in the 18th Chapter at the 11th verse. Terror is feare to astonishment. Thus it is said (*Gen.* 35. 5.) that when *Jacob* and his family journeyed towards *Bethel, the terrour of God* (that is a great terrour, or a terrour caused by the immediate hand of God) *was upon the Cityes that were round about them, and they did not* (for they durst not) *pursue after the sons of Jacob*. And with this the Lord threatned his own people, in case his feare were not before their eyes to keepe them from sin (Lev. 26. 16.) *I also will doe this unto you, I will even appoynt terrour over you*, &c. As if the Lord had said, if ye will not obey me as your King in love, Terrour shall be your King. Death, the King of terrours, is very dreadfull; but it is far more dreadful to have terrour for our King.

Terrour is taken two wayes in Scripture.

First, For those things which cause terrour, or make us greatly afraid. Thus the Judgments of God are called terrours (*Psal.* 73. 19.) *How are they brought to desolation, as in a moment, they are utterly consumed with terrours*; that is, with terrible Judgments. And as judgments, so the last Judgment is called terrour, because it shall strike the unbelieving and impenitent world of men with so much terrour (2 *Cor.* 5. 10.) Any great danger, any unusuall or unheard of troubles cause terrour, and are therefore called *Terrours*.

Secondly,

Secondly, Terrour is taken for the effect it selfe, caused in the mind of man, by things either in their own nature, or in their appearances terrible. Thus *Jeremiah* begs of the Lord (*Chap.* 17. 17.) *Be not a terrour to me in the evill day*; that is, doe not thou O Lord, terrifie my Spirit within, when troubles are without. It is said of the Magistrate (*Rom.* 13. 3.) *That he is not a terrour to good works, but to the evill*, that is, he doth not terrifie (if he act according to his trust and duty) those that doe good works, but evill workers.

The terrours spoken of and intended by *Job* in this text, may be taken (as I conceive) in either sence. Terrible Judgments without, and terrible feares within, *take hold of him*.

The second thing to be enquired, is, how these terrours take hold of the wicked man. The Hebrew word here used, signifies not barely to take, but to take by over-taking, or to take hold by a violent or forceable laying hold either upon persons or things. It is a metaphor alluding either to an enemy pursuing his fleeing enemy, who when he hath overtaken him, taketh hold of him, and either kills him or takes him prisoner; or the metaphor referrs us to the Notion of hunts-men, who follow the game to make prey of it; or lastly, to Sergeants or Officers of Justice, who follow debtors and malefactors, to arrest, attach, and apprehend them. Thus the word is used (*Zec.* 1. 6.) *Did not my words take hold on your Fathers?* surely they did. If the word do not take hold of us in the rule, causing us to obey, it will take hold of us in the threatning, and cause us to smart for not obeying. And *David* complaines (*Psal.* 40. 12.) *Mine iniquities have taken hold upon me, so that I am not able to looke up*. Iniquity takes hold of the soul three wayes. First, in the power of it, overcoming man to do it; Secondly, in the guilt of it, making man lyable, and accordingly binding him over to beare the punishment of what he hath done. Thirdly, in all the punishments which man actually beareth.

נתפש *in Hiphil attigit, apprehendit, affecutus est.*

Thus doe those terrours threatned in the text, take hold of a wicked man. They take hold of him, as an enemy doth his enemy in the battle, as the Hunter doth the wild beast, or as the Officer taketh hold of him that is fallen under the penalty of some Law. They take, first, a violent hold of him; secondly, they take a strong hold of him, so that he cannot get loose; thirdly, they take a resolved hold of him, they will not loose him, nor let him go.

We

We see how they take hold of him, from the force of the word, which hath many similitudes implyed in it; and that may be yet further seen by opening the similitude which is expressed in the text; and that was the

Third thing proposed for explication; How terrours are said to *take hold on him as waters.*

Afflictions and troubles are often compared to waters in Scripture (*Psal.* 32.6, &c.) And as they are like waters in their nature so (which is here meant) they are like waters in the manner of their coming. For terrours and troubles come many times, first, suddenly; secondly, violently; thirdly, abundantly; fourthly, successively one upon the neck of another. As *David* said, (1 *Chron.*14.11.) *God hath broken in upon mine enemies by mine hand, like the breaking forth of waters*; that is, he hath suddenly and violently destroyed them by mine hand. *Heman* useth this similitude to set forth the way of the Lords sending terrours upon him for his tryall, and the exercise of his faith and patience (*Psal.* 88.16,17.) *Thy fierce anger goeth over me* (as waves of the Sea, or mighty waters) *thy terrours have cut me off. They came round about me daily like water, they compassed me about together.* When the Lord would shew how abundantly, freely, & continually the rulers of the earth ought to do Justice, he saith (*Amos* 5.24.) *Let Judgment run down as waters, and righteousnesse as a mighty streame.*

Waters easily take hold, because they may come suddenly, unexpectedly, and 'tis very hard to get out of their hold, because they come so violently, so abundantly, so continually, or successively; and thus Terrours take hold of the wicked *man as waters.*

Having noted many things about terrours (*Chap.* 18.11.) I shall not stay upon them here, only note;

First, *They who will not suffer their hearts to be taken hold of by the word of God, shall one time or other, be laid fast hold on, and held fast enough by the terrours of God.*

They who will not be kept in compasse by good counsell, shall be compassed about with sorrow. Men doe but procure and hasten on misery, while they cast off duty.

Secondly,

Secondly, Note;

All the outward Favours which we receive in this world, and of this world, cannot maintaine our comforts, nor secure our inward peace.

How great soever any mans portion is in the things of this life, terrour may be his portion too. Aboundance of riches cannot free from poverty, much lesse from the feare of it. The most setled state of bodily health cannot free from sickness, nor from death, much less from the dread of either, least of all can any one, or all these put together, free an evill doer from those terrors and tortures which his awakened conscience will inflict upon him for his evil deeds. All the good things which we possesse without God are not so much as a halfe-good to us; and when terrours are upon us, they can doe us no good at all. When the Lord sends his terrours into the soul of a Godly man like waters, they overwhelme (while they continue) all his spirituall comforts, they bear down, and lay prostrate all his interests, evidences, and experiences, about his eternal state and happinesse, as we see exampled in the case of *Heman* in the 88th *Psalm* throughout. Surely then the carnal comforts of rich men must needs be swallowed up or washt off, when terrours from *the Almighty* overtake them, and take hold of them like an impetuous torrent of waters. And if this torrent of terrours be not enough to sweepe away and drowne the worldly rich mans prosperity, behold a tempest is at hand to take away not only *His* but *Him*, as it followes in the last clause of the verse.

Apprehendet eum, quasi aqua inopia. Vulg: Sept.

A tempest stealeth him away in the Night.

As a deluge of waters, so a tempest signifieth those troubles and evills which proceed from the angry dispensations of God. Thus the Psalmist prayeth down vengence upon the enemies of the Church (*Psal.* 83.14.15.) *As the fire burneth the wood: and as the flame setteth the mountaines on fire; so persecute them with thy tempest, and make them afraid with thy storme.* All great rising waters move violently, but the motion of stormes and tempests is nothing but violence. *As whirlewinds in the South passe through, so it cometh* (that is, trouble and desolation cometh) *from the desert, from a terrible land* (Isa. 21.1.) The Lord hath spe-

ciall Coaſts where ſtorms and tempeſts are bred, and from thence ſent out either for the trial of the Godly, or the puniſhment of the wicked. *A tempeſt*

Stealeth him away.

It might ſeem more proper, to a tempeſt, to ſay it hurrieth him away; But the Lord can order things ſo, that thoſe Judgments which as to their force and irreſiſtible violence are like Tempeſts, yet in regard of their ſilent and unexpected coming, ſhall be like thieves; who as they come to ſteal, ſo they ſteale in privately and unſeen if they can, where they come. It is ſaid of *Abſolom*, that he *ſtole the peoples hearts* from *David* his Father by his flattering inſinuations (2 *Sam.* 15.6.) He did it cunningly and cloſely. The Apoſtle implyeth that the Great day of Judgment ſhall ſteal upon the world very unexpectedly, while he ſaith (1 *Theſſ.* 5. 2.) *That the day of the Lord ſo cometh as a thiefe* (and that not as a thiefe in the day, but as a thief) *in the night*. This circumſtance of the time or ſeaſon is inſtanced by *Job* alſo in this place. *A tempeſt ſtealeth him away*

In the night.

The Circumſtances of an affliction doe greatly encreaſe the affliction; and among circumſtances, the time of it is as conſiderable as any other. And therefore Chriſt having propheſied the ſad calamities which ſhould fall upon *Jeruſalem* within a few yeares after his aſcention to heaven, counſels them to pray, that *their flight might not be in the winter, neither on the Saboath day* (Math. 24. 40.) for either of them would be an hightning addition to all their other calamities. To thoſe two circumſtances of time, the *winter*, and the *Saboath day*, we may well reckon that of the text, as a third, *The night*. For the night being it ſelfe (comparatively to the day) an uncomfortable time, muſt needs augment the diſcomfort of any affliction which comes upon us in it. The night or darkneſs is terrible in it ſelfe, and therefore when a tempeſt comes in the night, it muſt needs be more than ordinarily terrible. The Ninth plague which God brought upon *Egypt* to puniſh the hardneſs of *Pharaohs* heart in not letting *Iſrael* go, was darkneſſe (*Exod.* 10. 21.) *And the Lord ſaid unto Moſes, Stretch out thine hand toward heaven, that there may be darkneſs over the Land of*

of Egypt, even darkneſſe which may be felt. To feele darkneſs was a dreadful ſtroak, though they ſhould have felt nothing elſe; yet this was not the utmoſt of *Egypts* miſery; as they had felt the plague of darkneſs, ſo to wind up their calamity to the higheſt they muſt feel their tenth and laſt Plague in darkneſs (*Exod.* 12. 29.) *And it came to paſſe, that at midnight the Lord ſmote all the firſt-borne in the Land of Egypt, from the firſt-born of Pharaoh that ſat on his throne*, &c. And then we read in the next verſe, *There was a great cry in Egypt*. To have had any of their children ſmitten had been a great plague, but to have their firſt-borne ſmitten was a greater, and to have all their firſt-borne ſmitten was a greater than that, and yet we are not at the greateſt greatneſs of their plague, till we come to the time of it, in the night, yea at midnight, which is the deadeſt and darkeſt time of the night. And to put a terrour upon that ſlaughter of the *Aſſyrians* encamping againſt *Jeruſalem*, it is ſaid (2 *Kings* 19. 35.) *And it came to paſſe that night, that the Angel of the Lord went out and ſmote in the Campe of the Aſſyrians an hundred fourſcore and five thouſand*, &c. The Prophet *Iſaiah* puts the Emphaſis of vengeance upon this circumſtance twice in one verſe (*Iſa.* 15. 1.) *The burden of Moab, becauſe in the night Ar of Moab is laid waſt and brought to ſilence, becauſe in the night Kir of Moab is laid waſt and brought to ſilence*. And againe (*Dan.* 5. 30.) *In that night was Belſhazzar the King of the Chaldeans ſlaine*. All theſe (like the wicked man in the text) were ſtolne away by a tempeſt of divine wrath *in the night*. By how much the time is darker, by ſo much is the tempeſt ſorer that falls upon diſtreſſed man.

Thus if we take the word *night* ſtrictly and properly, it may note a threefold aggravation of this miſerably deſtroying tempeſt upon the wicked man.

Firſt, That it came when himſelfe was aſleep and dreamt not of any, much leſſe of ſo great a miſcheife.

Secondly, That it came when he could not ſee away, nor readily find any meanes to helpe himſelfe, as poſſibly, in the day he might.

Thirdly, That it came, when, it may well be ſuppoſed, that his friends and neighbours were aſleepe too, and could not come to helpe him.

Againe, if we take *the night* improperly, for any time of trou-

ble or diſtreſſe, which doth as it were benight a man, and leaves him without any light of knowledg or counſel what to doe, or which way to turne himſelfe. This alſo is a great, if not a greater hightning of his affliction than the former. *Of all nights day-night is the worſt; what's the light of the ayre to us, when the eye of the minde, the underſtanding is darkned yea darkneſs it ſelfe? A tempeſt ſtealeth him a way in the night.*

Hence Obſerve;

First, *The providential works of God in puniſhing ſinners, beare the Image of his moſt dreadfull works in nature.*

The flames of a devouring fire, a deluge of overflowing waters, Thunder and lightning, ſtormes and tempeſts, which carry all before them, are but glaſſes in which we may ſee what God will do with and upon the wicked in the fierceneſs of his anger. The beſt things in nature are but ſhadowes of the favourable, and the worſt of the wrathfull preſence of God.

Obſerve;

Secondly, *Wicked men are alwayes ſurprized, or taken unawares by the Judgment of God.*

That evill which comes upon them as fiercely as a Tempeſt, doth yet ſteale them away, unexpectedly, like a theife. Chriſt ſaith in the Goſpel (*Matth.* 24.43.) *Know this, that if the good man of the houſe had known in what watch the thiefe would come, he would have watched and not ſuffered his houſe to be broken up.* Thieves alwayes come before they are ſent for, and uſually before they are looked for. The Judgments of God never come till they are ſent for (by the ſins of men) nor till they are ſent by the juſtice of God, but they alwayes come upon carnal men before they are looked for; though they are often forewarned, yet they are never fore-armed, and how neare ſoever the evil day is brought to them by the threatnings of the word of truth, they put it farr from themſelves, by the promiſes and flatteries of their own falſe hearts. The old world was told of a flood a hundred and twenty years before it came, and yet that tempeſt ſtole the old world away like a thiefe in the night; they made no Arks for themſelves, but thoſe of their own vaine confidences, nor did they repaire to the Ark which *Noah* made. And as it was in the dayes of *Noah*, and

and both was and will be in thoſe ſpeciall dayes of the Son of man (*Luke* 17. 26.) ſo it hath been and ſtill is in the dayes of the vengeance of God; Men are ſecure, they eat, they drink, they marry, they are given in marriage, till the flood cometh and deſtroyeth, till the tempeſt cometh and ſcattereth them all. They who have a minde to continue in ſin, cannot minde enſuing troubles: and chooſe rather to leave themſelves to utmoſt hazzard when they come, than trouble themſelves with the thought and uſe of thoſe meanes, which might prevent their coming. Though they have ſome feare, yet they have an over-ballancing hope or preſumption rather, that the tempeſt will not come, or if it doth that it will quickly blow over; and it muſt needs be, that all thoſe evills ſhould ſteale upon us, or ſteale us away when they come, which we preſume will never come.

Thirdly, Obſerve;

God knoweth how to, and will ſo time, and circumſtantiate the judgments which come upon wicked men, as ſhall make them moſt troubleſom and grevious to be borne.

Every thing (ſaith *Solomon*) *is beautifull in its ſeaſon*, and there are many ſeaſons which make things very dreadful; So doth the night (in either of the notions opened) a ſtorme or Tempeſt. Let us take heed, leaſt while we add provoking aggravations to our ſins from the times and ſeaſons wherein we commit them, that we do not provoke the Lord to add preſſing aggravations to our troubles from the time and ſeaſon in which he ſends them. If we ſin in the day time, that is, in naturall or moral, but eſpecially in ſpiritual or Goſpel light, no marvaile if the Lord command a tempeſt to goe forth and ſteale us away in the night. Is it not equall that the Judgments of God ſhould ſteale thoſe away as in the night, who ſteale away from the will and wayes of God in the day? in the cleareſt dayes of Goſpel light, or when Goſpel light hath made the cleareſt day? if men turne day into night morally, the Lord can ſoon turne their day into night judicially, commanding their Sun to ſet at Noon. And then either night ſhall ſteale upon them, or a tempeſt ſhall ſteale them away in the night; yea as it followeth in the next verſe, *Hurleth them out of their place.*

JOB,

JOB, Chap. 27. Vers. 21,22,23.

The East-wind carrieth him away, and he departeth: and as a storme hurleth him out of his place.
For God shall cast upon him, and not spare: he would faine flee out of his hand.
Men shall clap their hands at him, and shall hisse him out of his place.

JOB is still describing the sad conclusion of the wicked man. In the former verse we read of a *tempest stealing him away in the night*; and here of *an East-wind that carrieth him away*. Some suppose that by the former is meant a tempest at Sea, and by this a storme at land; so that he is distrest both by Sea and by land; but we neede not stand upon such niceties.

קדים *per il-*
lipsin pro רוח קדים *quasi anterior et prior, utpote qui a priori et anteriori mundi parte spirat.* Pisc.

The East-wind carrieth him away.

The East-wind or a winde out of the East; the Scripture speaks often of this East-winde, and there are two things which are most considerable in it; First, that it is a very fierce and violent wind; secondly, that it is a parching, drying, withering wind. This wind is famous in Scripture, and great things have been done by it. (*Exod.* 10. 13.) *Moses stretched forth his rod over the land of Egypt, and the Lord brought an East-wind upon the Land, all the day and all the night; and when it was morning the East-wind brought the locusts.* And in the 14th Chapter of the same book (*v.* 21.) *Moses stretcht out his hand over the Sea, and the Lord caused the Sea to goe back by a strong East-wind all the night, and made the Sea dry, and the waters were divided.* An East-wind brought that plague of the locusts upon *Egypt*, and a strong East-wind divided the sea for the *Israelites*, in mercy to them, and in judgment to the *Egyptians*. We read of the strength of this wind (*Act* 27.14.) where that dreadful Sea-storme is thus described, *But not long after there arose against it a tempestuous wind, called Euroclydon*; so called of the East from whence it bloweth. Yet Naturallists tell us that *Euroclidon* doth not signifie any particular wind, but any tempestuous wind, or strong gust, because such winds usually come

come out of the East. In the 4th of *Jonah* (*v.* 6, 7, 8.) we read of the troublesome vehemency of the East-wind; *Jonah* had a very pleasant gourd, which the Lord gave him as a shelter and shaddow against the heat. *But the Lord prepared a worme when the morning rose the next day, and it smote the Gourd that it withered; and it came to passe when the Sun did rise, that God prepared a vehement East-wind, which beat upon the head of Jonah, that he fainted and wished in himselfe to dye.* As God prepared the Gourd to comfort *Jonah*, so he prepared a vehement East-wind to vex *Jonah*; and the East-wind vexed him more than the Gourd comforted him. It is said of *Ephraim* (Hos: 13. 15.) *Though he be fruitfull among his brethren, an East-wind shall come, the wind of the Lord shall come up from the wilderneſſe, and his Spring shall become dry.* We are not to take the East-winde in the Prophet properly, but metaphorically, and so the East-winde, notes any evill or affliction, which as a vehement and fierce wind beates upon us, and disturbs us. Afflictions are compared to water; and afflictions are compared to winde; any thing which hath any trouble and annoyance, any thing which hath force and violence in it may beare a similitude to affliction; and so the East-winde, wherein all these concur, doth fully beare a proportion of likeness with affliction, or any Judgment sent out by God against sinfull man.

The East-wind carrieth him away.

The word here used signifieth to lift or take up aloft in the ayre; strong windes have a mighty force, they sometimes overthrow lofty Towers to the ground, and sometimes pull up high-grown trees by the roots, and make heavie bodyes move, yea mount into the aire. The wicked man of whom *Job* discourseth, seemed to be wel rooted like a tree, & foundation'd like a tower in the earth, yet here is a wind that pulls him up, that blowes him down, and carrieth him away.

נשא *tollet, asseret sublimem, sublatum expellet.*

But whither doth it carry him? I answer, it carryes him into a miserable condition, that is the general; and we may specificate or put it into what particulars we will. As, first, it carrieth him (possibly) into a land of captivity and bodily bondage; secondly, it carrieth him into a land of scarcity and bodily want; thirdly, it carrieth him into disgrace and infamy, his name shall be remembred

bred no more with honour; fourthly, it carrieth him to his chamber, and there to his sick-bed; fifthly, it carrieth him to his death-bed, and to his grave, yea without repentance and faith in Christ, it carrieth him to hell, and leaves him under chaines of everlasting darkness. These are all lamentable removes, and the last is the most lamentable of all. The East-winde of affliction and trouble, carrieth the wicked man away into some of these sad coasts and lands of darkenesse. Thus it is said of *Israel* in the first of *Hosea* (*v.* 6.) *I will no more have mercy upon the house of Israel; but I will utterly carry or take him away*; that is, I will take him from all his comforts and injoyments, I will strip and divorce him from all his possessions and relations. *The East-winde carrieth him away.*

Hence Observe;

First, *The Judgments of God are irresistible.*

Afflictions prevaile like an East-winde; man cannot withstand them, either by any power of his own, nor by any power of his friends and confederates; no power can stay or hold him in his place, whom the anger of God, or an angry God bloweth upon. When once the displeasure of God goeth out against him, there is no abiding for him. How well soever any man is founded, though founded as a rock; how well soever any man is rooted, though rooted like the Oake, yet up he must, he must be gone when this East-winde comes. How much more is this true of wicked men, of whom *David* saith, that *they are as chaff, and as the dust before the winde*, which the least puff carrieth away and scattereth. The Prophet (*Isa.* 41. 16.) tells us that the greatest powers of the world, even mountaines, shall be threshed and fanned in the day of the Lords anger; *Behold I will make thee a new sharpe threshing instrument, having teeth, and thou shalt thresh the mountaines, and beat them small, and make the hills as chaff.* The great men of the world, are like mountaines and hills, yet they shall be beaten and threshed, they shall become as chaffe, they shall be fann'd, *and the wind shall carry them away, and the whirlewind shall scatter them.* Because whole mountaines seeme too big to be carryed away by the winde, therefore God thresheth and beates them to peices, he makes them like chaff, which the wind easily disperseth and bloweth away. The next words shew the effect and energie of the

the judgment, it shall carry *him away.*

And he departeth.

The word, *is he goeth*; the winde comes, and he goeth or departeth; how doth he depart? We commonly say, A man (in that case) *playes loath to depart*; he departs, but not willingly, or he departs whether he will or no. Thus he departs; and whence doth he depart? he departs out of his beloved state and warm seat, out of his riches, pleasures and honours, which he hath adored, and upon which he hath so much doated; He departs from all his pleasant things, even from the desire of his eyes, and from the joy of his heart; he thought himself in a paradise, but it was a fools paradise; he departs from his delight, from his goodly *Eden*, from all these he must depart, and from his life too. There is nothing in this world but may quickly depart from us, and if it doth not, we may quickly depart from all we have in this world. And as for the wicked man, an East-winde is prepared *to carry him away, and he departeth.* Old *Simeon* said (*Luke* 2. 29.) *Lord, now lettest thou thy servant depart in peace*; the death of Saints is a departing, and we usually say of any man when he dieth *he is departed*; They who dye, depart from their earthly All, what or how great soever it is; yet I take this departure in the text, with which the wicked man is threatned, for his departure from all the good things of this life, rather then for his departure from life it self. Suppose his life is continued, yet his life shall be a kind of death to him, and he shall be as a dead man while he lives.

Hence Observe,

Wicked men often depart from the comforts of this life, before they depart this life.

They live to see themselves miserable, and that is a miserable life, a life more miserable than death in the nature of it, though not in the consequents of it. How unhappy are they who outlive all that which they account and call their happiness. The next words clear this further:

And as a storm hurleth him out of his place.

Or, as others render more strictly to the letter, and elegancy of

Ventilabit eum de loco suo; Vel Turbinabit, i.e. *turbinis in morem abripiat et abducet.* Merc.

the Original, *And stormeth him out of his place*; that is, the East-wind of trouble, like an impetuous storm, *hurleth him out of his place.* The word *Hurleth*, notes violence; He is driven out by force; he that is hurled or stormed out of his place would willingly have stayed there.

It may be questioned, what the place is, out of which he is hurled?

I answer; we may take it first, properly, for the place of his dwelling, the storme hurleth him out of house and home; secondly, for the place of his trading, dealing, and gaining, from his place of profit, from his shop, or office; thirdly, from the place of his authority, he is hurled out of his ruling and governing place, out of the bounds of his dominion and jurisdiction; such stormes and tempests doth God raise against and raine upon wicked men, whether in a private or publick capacity, that whether their place be a place of pleasure, or a place of profit, or a place of honour, they are (to their grief) removed out it.

Hence Observe;

The Lord breaks out upon some wicked men with great violence and with fury.

He hurleth, he stormeth them out of their place. A City, or a Fort that is strongly besieged and will not yeild, is at last stormed; thus the Lord stormes the forts, the strong places of the mighty of the world with fury, and such are said to *be full of the fury of the Lord* (Isaiah 51.20.) *Moses* treating of the mortality of man, (*Psal.* 90. 5.) shews that besides the general necessity of dying, under which all men are, God sends some violent judgements which rise like a mighty inundation, and bear down all before them, or take all away with them; *Thou carriest them away as with a flood*; and as death comes upon many as a flood, so do the calamities of this life. But among all the texts that I meet with in the Book of God, which shew the violence which the Lord in judgement useth against evil men, read (*Isa.* 22. 18.) *Behold, the Lord will carry thee away with a mighty captivity, or captivating he will captivate thee* (as if he had said, *they shall carry thee away at pleasure*) *and* (as it followes) *will surely cover thee, he will surely violently turn and tosse thee like a Ball, into a large Country, there shalt thou dye, and there the Chariots of thy glory shall*

Convolvendo convolvet te convolutione si-

shall be the shame of thy Lords house. What a (congeries or) heap of words are here? *He will surely violently turn and tosse thee like a Ball into a large Country.* The strictness of the Hebrew is hardly to be expressed with any good congruity in our language, *in tossing he will tosse thee with a tossing*, so we may read it, word for word; as if the Spirit of God did even strive for Rhetorick to shew how this great man should be tossed; He saith not barely *he shall be tossed*, but *surely, violently, in tossing he shall be tossed*, and that *with a tossing*. God would hurle him out of his place, as a man hurls a Ball, which is easily done, and yet violently done. Men who are like Great Mountains, in the opinion and estimation of men, are but like stoole-balls, or Tennis-balls in the hand of God. And he hurleth them like a Ball in a large Country, not onely like a Ball in a narrow room, but like a Ball that hath scope enough; he tosseth them far and neare, through all kinde of evils and calamities; *a storme hurleth him out of his place.*

cut pilam. i.e. *per omnia malorum et calamitatum genera rotabitur.*

Secondly, As the place out which he is hurled may be conceived to be a place of strength, wherein the wicked man thought himself safe and sure, out of the danger of stormes and Gunshot,

Observe;

There is no place so strongly fortified, which can secure sinners against the wrath of the Lord.

He will storme them out of all their Refuges, yea pull them by the ears out of their Sanctuary. The Assyrian thought himself safe in his place, but God fetcht him out, (*Isa.* 14. 13, 14, 15.) *Thou hast said in thy heart, I will ascend to Heaven, I will exalt my throne above the starrs of God, I will sit also upon the mount of the Congregation in the sides of the North; I will ascend above the heights of the Clouds, I will be like the most High.* What is the meaning of all this boast? We cannot imagine the Assyrian so mad, as to think that he could build himself a house in the heavens, or keep his Court amongst the Stars. His meaning is only this; he hoped to settle himself here upon earth so strongly, that he should be as safe and free from the reach of danger, as if he had a place among the Stars. *Many who oppose Heaven, believe themselves as much above opposition, as if they were planted in the Heavens.* But what follows, (*v.* 15.) *Yet thou shalt be brought down to Hell,*

to the sides of the Pit; there is Hell opposed to Heaven. Hell signifies the lowest and worst condition, as Heaven the highest and the best. The Assyrians Heaven could not secure him against this Hell; The Heaven that God will give the Saints shall secure them for ever against Hell; but the Heaven which wicked men make to themselves, cannot secure them against this or that Hell; A worldly Heaven cannot secure us against a worldly Hell, (*Jer.* 22. 15.) *Shalt thou reign because thou closest thy self in Cedar? did not thy Father eat and drink, and do Judgment, and Justice, and then it was well with him*; hear how the Lord speaks to him in the 13th verse, *Wo unto him that buildeth his house by unrighteousness, and his Chambers by wrong, that useth his neighbours service without wages, and giveth him not for his work*; *That saith, I will build me a wide house, and large Chambers, and cutteth him out windows, and it is ceiled with Cedar and painted with Vermillion.* Dost thou think thy self safe, because thou hast a great house? No, saith the Lord, I will put thee out of thy palace, though thou closest thy self with Cedar. Now, *Babylon* (Rev. 18. 7, 8.) *saith in her heart, I sit as a Queen, and am no widow, and shall see no sorrow.* But what saith God in his Word? it follows; *Therefore her Plagues shall come upon her in one day.* I remember the story of *Alexander*, who marcht with his Army to the *Sogdian Rock*, in which some were so confident of safety against his victorious forces, that when *Alexander* sate down before the Rock, those within scorned him, and asked him whether his Souldiers had wings, or could fly, if not, they thought it impossible that they should come there; But *Alexander* made them understand that his Souldiers had wings, for they storm'd and took the place soon after. Much more may the Lord say to those who have greatest strength and power, to those who are so high that none but the fowles of the air can come at them, I have winged Messengers that can soon scale and advance to the top of your Rock, and hurle you out of your place. As there is no strength without the Lord, so there is no strength against the Lord, as appeares yet more fully in the next verse.

Vers. 22. *For God shall cast upon him, and not spare: he would fain flee out of his hand.*

The word *God* is not expresst in the Hebrew, therefore we put it in

in a different character, the text is onely, *He shall cast upon him, &c.* But we may easily suppose who is the Author or efficient cause of these evills following and falling upon the evil man; the East-wind is in the hand of the Lord, he holdeth that metaphorical *wind in his fist*, as well as the natural, both are alike in his power. Even things not onely without reason, but without sense obey him, and are at his call; *God shall cast upon him.* Yet

Others understand the *East-wind* spoken of before; That, having carried him away *shall cast upon him, and not spare*, the storme shall powre sorrow enough upon him; but rather, as we, *God shall cast upon him.* The word which we render, *to cast*, hath a special reference to the casting of Darts from an high place upon those who are below. The word is used (*Psal.* 147. 17.) *He casteth forth his Ice like morsels: who can stand before the cold?* And again (*Lament.* 2. 1.) *How hath the Lord covered the daughters of Zion with a Cloud in his anger, and cast down from Heaven unto the earth, the beauty of Sion.* The Lord sometimes casteth down the beauty of *Sion* to the earth, and he will for ever cast down the beauty of *Babylon*, and the supporters of *Babylon* to the ground. *If Judgment begin at the house of God* (saith the Apostle, 1 *Pet.* 4. 17, 18.) *what shall the end of them be that obey not the Gospel of God? and if the righteous scarcely be saved, where shall the ungodly and sinner appear?* certainly

God shall cast upon him, and not spare.

But what shall he cast upon him?

First, In general (as was shewed from the former words) any thing which may afflict or trouble, vex, or molest him, conceive what you will, sit down and imagine what evil you can, God shall cast that upon him, as a Dart, as a showre of Darts and stones from on high upon him.

Secondly, Thus, *God shall cast* that upon him which he hath deserved, and that is bad enough.

Thirdly, God shall cast the storme before spoken of upon him.

Fourthly, God shall cast himself upon him, he shall rush upon him, and so crush him to peices; God himself falls upon wicked men in all such troubles as are beyond the power of men; As God offers himself into the armes and bosomes of his people in

Ruet in eum deus ultor. Bez.

in mercy to comfort them, so he throws himself upon the backs of his enemies in wrath, like a mighty millstone, or as a mountain of millstones, to crush and break them. God himself, like a terrible tempest overwhelmeth them: *As it is a fearful thing to fall into the hands of the living God*, so it is a fearfull thing when the hand of the living God falleth upon us, or rather both these are one and the same fearfull thing. God doth eminently appear in some revenges upon men, and they are forced to confess, *the finger, the hand of God is upon them.* God himself in wrath is the portion of the wicked, as himself is the portion of his people in love. And as of all mercies and priviledges, this is the greatest, that the mercifull God himself is the portion of his people, so this is the greatest misery, that the wrathfull and angry God will be the portion of the wicked. God himself appears against them, and will (as it were) do them mischief in person. For as God expresses himself not onely doing favours by the hand of Messengers and instruments, but as doing offices of love in person to his people; so he will execute wrath and vengeance in person upon his enemies. It is said (*Gen.* 19. 24.) *Then the Lord rained upon Sodom and upon Gomorrah, brimstone and fire from the Lord out of Heaven. And he overthew those Cities*, &c. Thus as Christ speaks of himself in the Gospel (*Mat.* 21. 44.) *Whosoever shall fall upon this stone shall be broken: but upon whom this stone falls, it will grind him to powder*; Christ himself falls upon unbelievers and despisers of the Gospel, as a most burdensome stone. He doth not onely send destruction upon them, but is destruction to them; or, (as the Apostle gives it, 2 *Cor.* 1. 9.) *They shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power*; That is, Destruction shall come forth immediately from the presence and glorious power of God upon them, and that without any measure or mitigation, as it followes in *Jobs* text, *He shall cast upon him,*

And not spare.

Sparing may be considered in two things; first, as to the degree; secondly, as to the continuance of an affliction. So that to say, *He shall cast upon him, and not spare*, imports thus much, he shall be punished to the utmost, and alwayes. There is a sparing mercy of God, (of which read the notes upon *Chap.* 16. 13.) but

but the wicked shall not partake of this sparing mercy in the day of the Lords fierce anger.

Hence Note;

Wicked men shall have Judgment without mercy.

It is an argument of greater anger, when the Lord saith, I will not spare, then when he saith, I will smite; when he smites he may spare, but where he doth not spare, he doth nothing but smite. And thus he will deal at last with ungodly men; he spares them long, but he will not ever spare. *His Spirit will not alwayes strive* (as the saith of the old world, *Gen.* 6. 3.) nor be kept (as some expound that text) like a sword in the sheath. A time is coming when God will know no pity nor compassion toward them, he will forget to be gracious. This is a temptation sometimes upon the Godly themselves, and it is a truth towards the wicked. *God will forget to be gracious, and shut up his loving kindness in everlasting displeasure. He that made them will not have mercy on them, and he that formed them, will shew them no favour*; (Isa. 27. 11.) The wicked are they who have not spared to sin, they have not spared to do evil, but have done it as they could, with all their might: they have sinned greedily, they have drunk iniquity as water, as the fish, or as Behemoth drinks water, pleasantly, aboundantly. Now when God comes to deal with them in a way of Judgment, he will cast upon them, and *not spare.*

Whence observe, secondly;

God will deal with wicked men by way of retaliation, as they have done themselves, and dealt with others, so he will do to and deal with them.

Cruel men have not spared to oppress others. Now God will not spare them; they have been bloody, and would shew no mercy, therefore they shall have judgment without mercy, (*Jam.* 2. 13.) and blood to drink, till they are drunken and fall, and never rise any more. They have been wanton, and lustful, they would not forbear any forbidden pleasure; stolne waters were sweet to them, (and sinful) bread, (or bread gotten by sin,) eaten in secret was pleasant to them. Now the Lord will feed them with gall and wormwood, and give them the wine of astonishment (in great plenty) to drink; He will prepare for them the bread of adversitie,

adversity, and the waters of affliction to the full. It is not onely an act of righteousnes to others, but of respect to our selves, to doe to others, as we our selves would have done to us; for one time or other, God will doe to all men who doe evil to others, and continue to doe it, as they have done to others. *He will cast upon them, and not spare.*

He would fain flee out of his hand.

The Hebrew Elegancy is, *in fleeing he fleeth*, that is, he fleeth apace; He needs neither whip nor spur to avoid danger, who would not be provoked by both and more to come on in duty. The wicked man being under these pressures, or in this storme, would get out of it with all his heart, *He would fain flee out of his hand.* Whose hand? out of the hand of God, or from his severe and destroying Judgments. Such Judgements are frequently in Scripture expresst by the hand of God (*Exod.* 9. 3.) *Behold, the hand of the Lord is upon thy Cattel, which is in the field; upon the Horses, upon the Asses, upon the Camells, upon the Oxen, and upon the Sheep, there shall be a very grievous murrain.* And in the 24th Chapter of the same book (*v.* 11.) it is said, *And upon the Nobles of the Children of Israel, he laid not his hand* (that is, he did not hurt nor smite them) *also they saw God, and did eat and drink.* When the text saith, the wicked man *would fain flee out of his hand*, it implieth two things; first, that the hand of God is very terrible to him; secondly, that he hath strong desires, and useth his utmost endeavours (though both in vain) to get out of his hand.

Hence Observe,

First, *It is a fearful thing to fall into the hand of God.*

This is the Apostles expres doctrine (*Heb.* 10. 31.) It is the joy of Godly men that they are in the hand of God, but it is the lot of wicked men to fall into the hand of an angry God. Godly men desire rather to fall into the hand God when he is angry (because even then towards them there is mercy with him) then into the hand of angry men, with whom there is no mercy, or their very mercies are cruel. Holy *David* made it his election to fall into the hands of God, when to chasten his vain-glorious pride, and carnal confidence, he was offered that sad choice of sword, famine, or pestilence, (*2 Sam.* 24.) He chose rather to be under an Immediate then mediate judgment, (for though they are also in the hand of God, that are under his mediate Judgements, yet they seem more in the hand of God who are under his immediate Judgements) but when men have abused mercy, when they have gone on in their sins, till God cometh to execute vengeance, then it is a most fearfull thing to fall into the hands of God. Saints commend themselves into the hand of God in times of danger, and at the houre of death; *Into thy hand, O Lord, I commit my spirit*, is the voice of a beleiver, (*Psal.* 31. 5.) but how dreadful is it for them to fall into the hand of God, who never committed themselves into his hand! How dreadful is it for them to fall into the hand of God, who have lifted up the heel against God, and have gone on sinning with a high hand! Some are so wilfully blind, that *they will not see the hand of God when it is lifted up* in his most marvellous providential dispensations in the world; the Prophet complaines of such (*Isa.* 26. 11.) *Lord, when thy hand is lifted up they will not see*; but they who will not see the hand of God lifted up, that they may give him the glory of what he hath done, shall feel themselves falling into the hand of God, by the greatnes of their own sufferings.

Secondly, Observe;

Wicked men, perceiving themselves fallen into the hand of God, will doe their utmost to get out of it.

There is a natural instinct in every living thing to get out of *harmes way*; when a storme is up, all the beasts of the field look for shelter, and hasten to their covert, if they have any. And thus wicked men use all meanes, all endeavours, they plot and contrive to dis-intangle and dis-ingage themselves from those miseries by which the hand of God hath laid hold on them. They would faine flee, yea fly out of his hand. They give all diligence to avoid the evills of punishment, though they give no diligence at all to avoid the evil of sin. They are leaden-heel'd and slow-paced in doing what God enjoyns them, but they would be light-footed, yea even winged to escape what he inflicts upon them. They make no hast to keep the Commandement, there they will not so much as goe, but they make all hast to free themselves from the penalty, then they run. Possibly they will not stir while judgments are

only threatned, but when once they ſee them executed, then they beſtir themſelves (as we ſay) to purpoſe, though indeed to little purpoſe. For

Thirdly, Note;

The wicked labour in vain to eſcape the hand of God.

They would eſcape, but they cannot; as many ſhall ſeek to enter in at the ſtrait gate which leads Heaven-ward, ſo all will ſeek at laſt to eſcape the wide gate which leads to deſtruction whether temporal or eternal, yet they ſhall not be able.

Some render this latter part of the verſe, thus; *He fleeth clean away from his place*; whereas, we ſay, *out of his hand*, they ſay, *out of his place*; and ſo the Hebrew word is tranſlated (*Deut.* 23. 12. *Iſa.* 56. 5.) according to which reading the meaning is this, *he runneth clean away*; there is a ſtorm upon him, he cannot abide to be where he was, he runs for it, he fleeth his Country; you need not baniſh him, he baniſheth himſelf, and becomes (though againſt his will) a willing exile. But I paſs this.

Verſ. 23. *Men ſhall clap their hands at him, and ſhall hiſs him out of his place.*

Theſe are the concluding words or *Epiphonema* of the whole Chapter and ſad ſtory of the wicked man; *Men ſhall clap their hands at him*; He doth not ſay what ſort of men, or how many men, but *men*, that is, men univerſally, or men generally ſhall do it; or they that uſe to clap hands upon any occaſion ſh all readily clap their hands at him. As it is ſaid (*Job* 3. 8.) *Let them curſe it, that curſe the day, who are ready to raiſe up their mourning*, that is, let them that uſe to curſe the day, curſe it. So here, *Men ſhall clap their hands at him*, that is, all they who uſe to clap hands at ſuch events, ſhall clap their hands at this mans fall. But what is the meaning of this, what doth the clapping of hands ſpeak? I anſwer, it ſpeaks diſgrace to the perſons, and Inſultation at the fall of wicked men. The enemies of *Jeruſalem* are deſcribed doing thus, when ſhe lay in the duſt (*Lam.* 2. 15.) *All that paſſed by clapt their hands at her.* And in the Propheſie of *Ezekiel* (Chap. 25. 6.) *Thus ſaith the Lord God, becauſe thou haſt clapped thine hands, and ſtamped with the feet, and rejoyced in heart, with all thy deſpight againſt the Land of Iſrael*; *Behold therefore I will ſtretch*

ſtretch out my hand upon thee, &c. Clapping of hands is joyned with joy and rejoycing at the ruine of others. Again, to clap the hand doth often ſignifie applauſe, which is not only a conſent to or contentation with what is acted or ſpoken, but an high approbation of it, and ſo it may be expounded here; as if when men ſhould ſee thoſe tyrants caſt down, they ſhould ſay, *It is very well done, they have but their due*, and ſo give their plaudity to it; clapping of hands is uſed chiefly at Interludes or ſtage-playes, where when the Actors doe their part with a grace, and hit the humours of thoſe they perſonate to the life, both in ſpeech and geſture, then the ſpectators give their plaudite by clapping hands. Such a plaudite or applauſe is often given at the real down-fall and moſt tragical concluſion of wicked men, eſpecially of thoſe whoſe power hath been uſed for the oppreſſion of other men.

Further, as the clapping of hands is a ſign of rejoycing and applauſe, ſo alſo of ſcorn and contempt, and this I conceive moſt proper to this text, if we conſider the next laſt words of this verſe and Chapter. *Men ſhall clap their hands, and ſhall hiſs him out of his place.* Hiſſing in Scripture is uſed two wayes; firſt, there is an *hiſſing to*, which is to call another to us; ſecondly, there *is an hiſſing at*, which is the deriding of another. We read of the former in the Propheſie of *Iſaiah* (Chap. 5. 26.) *And he will lift up an Enſign to the Nations from far, and he will hiſs even from the end of the earth.* And again in the 7th Chapter of the ſame Propheſie (*v.* 18.) *And it ſhall come to paſs, that in that day, the Lord ſhall hiſs, for the fly that is in the uttermoſt part of the River of Egypt, and for the Bee that is in the Land of Aſſyria*; God ſhall hiſs for the Fly and Bee, he ſhall call to them, and they ſhall come. We many times give a hiſs to a friend or a ſervant to come to us, when we would ſpeak with them or employ them. Of that ſecond ſort of hiſſing, that of deriſion, or deteſtation, we read (1 *Kings* 9. 8.) where after *Solomons* prayer at the dedication of the Temple, The Lord tels him, what bleſſings ſhould be upon him and the whole people of *Iſrael*, if he walked in integrity, and uprightneſs as *David* his father had done before him; *But* (ſaith the Lord) *if you ſhall at all turn from following me, you or your children, to ſerve other Gods, then will I cut off Iſrael out of the Land which I have given them, and at this houſe which is high, every one that paſſeth by it, ſhall be aſtoniſhed, and ſhall hiſs, and they ſhall ſay,*

why hath the Lord done thus unto this Land, and unto this house. Great Judgments upon the Church cause astonishment in all beholders, and they cause hissing with scorne, in malignant enemies. We find this threatning prophecy in part fulfilled, Good King *Hezekiah* reports it in his speech to the *Levites* at the beginning of his reformation, (*2 Chron.* 29.8.) *Our fathers have trespassed,* &c. *Wherefore the wrath of the Lord was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as you see with your eyes.* And as we find the renuing of the threatning, under this term, (*Jer.* 25. 9.) so the fulfilling of it to the utmost, is dolefully acknowledged by the same Prophet (*Lam.* 2. 15.) *All that passe by thee, clap their hands at thee, They hisse and wag their heads at the daughter of Jerusalem, saying, is this the City that men call the perfection of beauty, the joy of the whole earth?* And as this was the fate of *Jerusalem* for walking contrary to the knowledge which they had of God, so of *Nineveh* which knew not God. (*Zeph.* 2. 15.) *This is the rejoycing City that dwelt carelesly, that said in her heart, I am, and there is none beside me; How is she become a desolation, a place for beasts to lye down in! every one that passeth by shall hisse and wag his hand.*

They shall hisse him out of his place.

What place? his place was spoken of before, there it was said, *God shall hurle him out of his place,* here it is said, *they shall hisse him out of his place*; in both verses *his place* is the same; *Men shall hisse him out of his place*, that is, out of his dwelling, out of his office, out of his dignity and authority; Yea, (as some understand and extend the sense) they shall hisse him out of the world; when he dies, instead of *mourners he shall have hissers; Let him go, who cares for him*; he never did good while he lived, and he hath not a good word when he dieth.

Some refer the place, not to the man that is hissed, but to the *hissers; Men shall hisse him out of his place*; That is, every man out of the place where he lives shall hisse at him; every man at his own door shal stand rejoycing, deriding, and pointing at him, and say as it in the Psalmist, (*Psal.* 52. 7.) *Loe, this is the man that made not God his strength, but trusted in the aboundance of his riches, and strengthened himself in his wickedness!* He shall be wondered at, and hooted as an Owle among the birds. As he was once

once a wonder of prosperity, so he shall be a wonder of misery; All shall wonder at him, but none shall pity him; every man in his place shall hisse at him, or, *Men shall hisse him out of his place.*

Hence Observe;

The fall of wicked men is the rejoycing of all men.

It is the rejoycing both of good and bad, yet with a difference; For as the prosperity of good men is matter of joy both to good and bad men upon several accounts, so likewise is the fall and affliction of the wicked. (*Prov.* 11. 10.) *When it goeth well with the righteous, the City rejoyceth*; that is, All the inhabitants of the City, though not every man of all sorts, yet some men of all sorts, degrees and qualityes, whether civil or moral, are glad of it. All sorts of men are the better for a good man, much more for a good Magistrate, therefore all sorts rejoyce when it goeth well with the *righteous, but when the wicked perisheth there is shouting.* He doth not say by whom or who shall shout when the wicked perish, but as the nature of the thing, so experience teacheth us, that men of all sorts, even some bad as well as all good men shout for joy when the wicked perish, especially such wicked men as having been in publick place and Power, have exercised their power to the oppression and vexation of the people. *Their ruine is a publick joy, whose rising hath caused a publick sorrow.*

But may we clap hands, and hisse at the downfal of the wicked? may we rejoyce at their ruine? I answer, this text speakes onely as to the matter of fact, what is usually done, not what ought to be done. Yet in answer, the Case we may say, it is lawfull to rejoyce at the downfall of such, so we do not rejoyce unlawfully at it, as most do. All men rejoyce at some times; wicked and prophane men rejoyce prophanely and wickedly; but when Saints rejoyce, and hisse, they do it holily or spiritually. To rejoyce so at the calamity of the wicked, is not onely permitted, but commanded. When the fall of *Babylon* is prophesied (*Rev.* 18.) we find indeed (*v.* 11.) that, *The Merchants of the earth, shall weep and mourn over her, for no man buyeth their Merchandize any more.* And againe (*v.* 15.) *The Merchants of these things which were made rich by her, shall stand a far off, for fear of her torments, weeping and wayling, and saying, Alas, Alas, that great City,* &c. But (*v.* 20.) order is given, *Rejoyce over her thou Heaven,*

and

and the holy Apostles and Prophets, for God hath avenged you on her. We must not, we may not rejoyce at the downfall of *Babylon*, or of any Babylonish spirits in the pride of our hearts, nor with carnal affections, for selfish ends and interests: nor are we to do it with cruel and revengeful affections, as being glad at the destruction of men, and glutting our selves with their blood. Thus *to wash our feet in the blood of the wicked* (which yet the Psalmist saith, *the righteous shall do when they see the vengeance*, Psal. 58. 10.) were indeed to defile and pollute our own souls. But there is a rejoycing at the sight of the vengeance, which is a washing of our feet (spiritually) in the blood of the ungodly; for if thereby we are made more wary of our own goings, and are careful to walk more holily if; when we see the wrath of God breaking out against the ungodly, we take heed to our wayes, and keep in paths of righteousness, then we wash *our feet in the blood of the ungodly*. And doubtlesse we may receive much good by observing the dealings of God with them that are evil. When the Apostles had shewed, that *with many of the Isralites God was not well pleased* (that is, he was highly displeased with them) for *they were overthrown in the wilderness* (1 Cor. 10. 5.) He adds (*v.* 6.) *Now these things were our examples* (They were our examples not for imitation, but for caution, as it followes in the same verse) *to the intent we should not lust after evil things, as they also lusted; neither be Idolaters, as were some of them; neither commit fornication, as some of them committed and fell in one day three and twenty thousand; neither tempt Christ, as some of them also tempted, and were destroyed of Serpents*, &c. He closeth the report of their sinning and suffering, with a repetition of the former use (*v.* 11.) *Now all these things hapned unto them for examples, and are written for our admonition, upon whom the ends of the world are come.* To receive warning, not to walk in those soul-defiling wayes, in which we see, heare, or read, that any have fallen and perished, is a blessed way of washing our feet in the blood of the ungodly. And unless our rejoycing at the fall of any wicked men, be improved as a meanes to preserve us in our standing, our rejoycing is not good. Further,

We may state the case of rejoycing at the downfal of the wicked in these particulars.

First, We may rejoyce, as there is a mercy in it to the people of

of God, or as a block and Impediment in the way of their peace and prosperity is removed; for in every judgment upon wicked men, there is mercy to good men, either to the Church of God in generall, or to this and that good man in special. That the Babylonish great Mountains which oppose Mount *Sion*, and darken the glory of it, are level'd and become plains, or quite removed, is matter of rejoycing to *Sion*, and should make the daughters of *Jerusalem* glad.

Secondly, We may rejoyce, because the ruine of such contrary minded men declares the righteousness of God, or because such Judgements of God evidently shew forth the Justice of God; for as the last Judgement will be the great day of the declaration of the righteous Judgement of God, so these lesser and nearer Judgements declare it also. And as it well becomes all men to rejoyce in the mercy of God to themselves, so it is not at all uncomely for them to rejoyce in the manifestations of his Justice upon others.

Thirdly, We may rejoyce and clap our hands, for joy, when the wicked are hurled and hissed out of their places, as this dispensation sets a seal to the truth of God; and that two ways.

First, In reference to his threatnings of destruction to the wicked, which are fulfilled and made good by such judgements. There is nothing doth more honour God then his truth; and as he is to be honoured in believing the truth of his threatnings, even while wicked men are in their greatest hight and flourish, so he is to be honoured for the truth of his threatnings by our rejoycing when we see wicked men laid low and wither; for then his truth is not onely sure, but clear and visible.

Secondly, In reference to his promise of answering the prayer of his own people, to which even those judgements are oftentimes, if not alwayes a return. Some or other of the Saints are digging continually by prayer at the root of those ungodly men who are publick enemies, either for their conversion, that they may no more have a minde to doe mischief, or for their confusion, that they may no more be able to do it. Now every answer and return of prayer, as it calls us to blesse and praise God, so to rejoyce and take comfort our selves in the truth of God. See more of this point in the observations upon the 19th verse of the 22d Chapter.

Secondly,

Secondly, Observe;

When wicked men fall, they are every way miserable.

Good men meet with many troubles in this life; but as when they fall they have an assurance to rise again, upon which ground the enemy is wisht not to rejoyce at their fall (*Mic.* 7.8.) so they finde many that mourne with them, and none rejoycing at their troubles, but they whose compassions and teares are not worth the owning. But the misery of the wicked when they fall is double; first, because they shall rise up to prosperity no more; secondly, because there is so universal a rejoyceing at their adversity. None grieve their griefs, nor are any truly affected with their sorrow; it is some ease to those that are afflicted, that they are pityed, but to be justly hissed and laught at when afflicted, is more painful and afflictive, then the affliction it self. How sad is their condition, whose sadnesse makes others merry, and who instead of being lamented are derided. It is said of some bad Kings, that they dyed *not being desired*; What is it then to dye scorned? what is it to go jeered out of the world, whether by a natural or a violent death? We say truly, none are more miserable then they who do not commiserate their own miseries (and that's a common case in respect of spiritual miseries, which also have a tendency to eternal) we may say also that none are more miserable then they who have none to commiserate their miseries. And surely none are so used by all sorts of men, but they, who have been grievous, and are odious to all. None but they who are lookt at as wolves to the flock, unfit to converse with men, or as enemies to mankind are so used; such are the wicked, and that's the case of the wicked man in the text in respect of temporal miseries. *Men shall clap their hands at him, and hisse him out of his place.*

Lastly, the actions of this whole verse, are by some referred to God himself, we say, *Men shall clap their hands at him*, &c. The word *men* is not expresst in the Original text, only we supply it so; but others supply it thus; *God shall clap his hand at him, and hisse him out of his place*; As if he had said; *God himself is glad to be rid of him.* Thus the Scripture speaks of God, after the manner of men; because men signifie their contentment and their joy when they are eased of burdensome tyrants and oppressors, by hissing and clapping their hands at them, therefore God is said to doe

Explodit eum manibus suis deus, sc. humanitus dictum. Jun:

do so too. So that according to this reading, we have here *the Justice of God* (as it were) *riding in triumph, and crying victory over the wicked. Julian the Apostate* was forced to cry the victory of Christ against himself, in the indignation of his spirit, when he was wounded and ready to dye, throwing up his blood in the ayre, and saying, *O Galilean, thou hast overcome*; thus he did as it were sing Christs victory over him. And at last God himself will sing victory over all his enemies, he will laugh at them, and clap his hands, while his justice makes them the spectacles of his wrathful displeasure both to Angels and men.

Hence Note;

As men, so God himself doth rejoyce at the downfall of evil men.

We read (*Deut.* 28. 60, 61, 62.) How the Lord by *Moses* tels his own people, that if they would not obey his voice, he would cause the diseases of *Egypt* to cleave unto them, also every sickness and every plague which is not written in the book of the Law, them would the Lord bring upon them till they should be destroyed. But how would the Lord be affected towards them in these calamities? Would he pity them? Would his bowels be moved, and his compassions kindled towards them? Nothing less; For it followes (*v.* 63.) *And it shall come to pass, that as the Lord rejoyced over you, to do you good, and to multiply you; so the Lord will rejoyce over you, to destroy you, and to bring you to nought: and ye shall be plucked from off the Land whither thou goest to possess it.* Thus the Lord speaks to his own people, that he will rejoyce to destroy them, and as it were tryumph over them in their ruines, when they should rebel against him. And again (*Ezek.* 5. 13.) *Thus shall mine anger be accomplished, and I will cause my fury to rest upon you*; that is, my fury shall not come upon you once only, or for a while, but it shall remain or abide upon you. What followes? *And I will be comforted*; as if he had said, it is to me a pleasant thing, the very joy of my heart, to make my fury to rest upon you, for in doing it I will be comforted. Now when we see the Lord threatning the wicked among his own people, not only with destruction, but with his own rejoycing at it; how much more will he do this at the destruction of professed enemies? *Solomon* represents wisdom doing this (*Pro.* 1. 25.) *Ye*

have set at nought all my counsel, and would none of my reproof, I also will laugh at your calamity, and mock when your fear cometh, when your fear cometh as a desolation, and your destruction cometh as a whirlewind: when distress and anguish cometh upon you. They who set the Lords counsel at nought, shall themselves be dealt with as a thing of nought, they shall be despised and laught at. How light are they in the esteem of God, who do not weigh his counsel? Nothing shewes man to be of less worth, then his judging the word of God to be little worth. Their misery is most miserable whom God doth not pity; how much more when God seemes to rejoyce at it: when God laughs at the calamity of a person or people, then as the measure of their sin, so the measure of their calamity is full. Then man hath greatest cause to mourn, when God laughs at him. For as when God rejoyceth to doe us good, Then our go od should most rejoyce and please us; so when God rejoyceth at the evills which he brings upon us, when he at once wounds and laughs, then we have the greatest cause to mourn. Oh! how hath he reason to weep for ever, at whose weeping God laughs! what cause of mourning have they at whose mourning God is said to mock? This is the portion of evil men from the Lord; He will clap his hands at them, and hiss them out of their place.

Ridere dei est nolle humanæ afflictioni misereri. Greg: Moral: l. 9. c. 15.

Thus *Job* hath laid down the first part of his answer, concerning the dealing of God with wicked men, whom he sometimes openly prosecutes and afflicts to the eye and view of all men. He proceeds in the 28th Chapter to speak of those hidden and secret wayes of Gods dealing with them that lye out of the ordinary road, and are almost to all men, and altogether to the most of men invisible.

JOB.

JOB, 28. 1, 2. &c. to the end of the 11 verse.

1. *Surely there is a vein for the Silver, and a place for the Gold, where they fine it.*
2. *Iron is taken out of the earth, and Brass is molten out of the stone.*
3. *He setteth a n end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.*
4. *The flood breaketh out from the Inhabitant; even the waters forgotten of the foot: they are dryed up, they are gone away from men.*
5. *As for the earth, out of it cometh bread: and under it is turned up as it were fire.*
6. *The stones of it are the place of Saphirs: and it hath dust of Gold.*
7. *There is a path which no fowl knoweth, and which the Vultures eye hath not seen.*
8. *The Lions whelps have not trodden it, nor the fierce Lion passed by it.*
9. *He putteth forth his hand upon the rock; he overturneth the mountains by the roots.*
10. *He cutteth out Rivers among the Rocks, and his eye seeth every precious thing.*
11. *He bindeth up the floods from overflowing, and the thing that is hid, bringeth he forth to light.*

THis is a long text, but I purpose only a brief discussion of it; The whole being of one tenour and tendency, of one concernment and matter. To clear which I shall first set out the state of the Chapter in general, and then give an explication of the parts.

The general scope which *Job* drives at in this Chapter, is to convince his friends that they had spoken rashly, and that their opinions about the dealings of God with him was unwarrantable. The argument by which he proves it is carryed quite through the Chapter; and 'tis this.

Job hoc capite probat causam aerumnarum suarum non referendam esse in scelus aliquod, sed in providentiam humano Judicio occultam. Propterea quæ in terræ viscoribus latent penetrari tandem posse ab homine, sed quæ in divinæ mentis altitudine continentur imperscrutabilia esse. Bold.

The wisdom of God is unsearchable, and therefore unknown to man; but ye speak of the wisdom of God, as if ye were at the bottome of it, or had searched and sifted it to the bran: And therefore this is enough to prove that ye are rash in judgement, seeing ye Judge and conclude concerning the administrations of God, as if the line of humane understanding could fully reach and search them out. *It is impossible to find out the wisdom of God in his works to perfection; though we may find it out sufficiently for our instruction.* As to neglect the works of God is very sinful, so also to be curious in our enquiries, or confident in our determinations about them. Man indeed is able to see much of, and doe much within the sphere of nature, he can find out the *Silver-vein*, &c. But there is a vein of wisdom which lyeth too deep for his finding, nor is he with his best abilities able to meet with it. Thus *Job* concludes (*v.* 12.) *where is the place of wisdom?* As if he had said, No man knows where it is. This is the true band of connexion between this and the fore-going Chapters; The right axel-tree upon which this large dispute between *Job* and his friends is turned; and in which those many spokes or rayes of argumentation on both sides are terminated and do center.

Toto hoc capite docet Job profundam dei sapientiam et abditum crucis mysterium non esse ad rationis humanæ regulas exigenda; omnia enim alia in rerum natura quantumcunq; abscondita humano labore perve-

For *Job* having in his former discourse positively asserted, That God sometimes, in this world, punisheth the ungodly severely; First, to declare his hatred of and justice against sin. Secondly, to deterre others from sin, especially from injustice; he now foresta ls or labours to prevent an objection, and to answer it.

For some might say; *You grant indeed that God doth sometimes punish wicked men in this world: But why doth not God always punish them? Why do they prosper at any time? And why doth the Lord so often afflict the godly? Why are they not always in a peaceable and prosperous condition? Why are they so sorely smitten, and left in darkness? As if God would either give the world occasion to beleive that they are wicked, or discourage and dishearten them in the way of godliness: why doth the Lord deal thus?*

Job in answer to the Quere or Objection, enters upon a discourse

course of the secret and wonderful wisdom of God, which is such as lyeth beyond the apprehension and reach of the wisest of the children of men. For the clearer demonstration whereof, first, he tells us, what admirable things God hath given man wisdom to search for, and attain unto. And this from the beginning of the Chapter to the end of the eleventh verse, in which discourse he setteth forth the extream labour and curious skill of man in finding out and fetching up the precious minerals of the earth. And he instanceth in Silver, and in Gold, in brass and iron, all which are laid up in the secret closets and bowels of the earth; yet mans industrious ingenuity digs unto them and brings them forth. And by his art works them up to that perfection, wherein we see and use them. These four minerals or sorts of mettal we have in the two former verses: Silver and Gold, are *the King and Queen of mettals*; brass and iron, are as servants to the manifold occasions of this life. *Job* having specified these, prosecuteth the difficulty and laboriousness of seeking for and attaining them, as also the skill of man in working and perfecting them, quite thorow this whole context. And he instanceth in these mettals, as also in the art and skill that is exercised about them, because these are as great a tryal and exercise of the wisdom of man as any that is known. The wisdom of man in discovering the heavens by observation, and the seas by navigation is great, yet inferior to and below, at best (say some very learned men) but equal unto this. There being nothing in this visible world wherein man gives an higher evidence of his skil and activity, then in drawing out and working these things, which according to the method of nature, or rather the appointment of the God of nature are placed lowest.

stigari possunt: sola vero dei sapientia humano studio et conatu nec pervestigabilis nec æstimabilis est. Brent:

De rebus aperiis et dei tum in puniendis sceleratis tum in protegendis pijs providentia habemus dictum esto: Nunc ad illa occulta ea pœnitus ab hominū captu remota veniamus. Bez:

Est quidem hominis a deo attributa mirabilis ars et sapientia, quæ si alibi usquam, elucet in metallorum effossionibus. Jun:

Therefore *Job* doth properly fix upon this particular to demonstrate that the wisdom of man may go very far, or how far it may go in naturals, and that yet he is a very dullard at, or very far from finding out the secrets of providence; as appeares in the second part of the Chapter, where he treats of the deep and unsearchable wisdom of God in his various dealings with men, whether good or bad, whether in afflicting or in prospering them; which he affirmes to be such, that man can neither conceive nor reveale it. *Where is the place of wisdom?* Men can find out Gold and Silver, and iron and brass, men will venture through all difficulties and dangers but they wil get these for their use and enrich-

Sane homo invenit vanas argenti quantumvis abditas, at non potest invenire sapientiam illam quæ abdita est in Judiciis illis dei, quum impios fœlicitat pios è contra affligit. Pisc.

ment,

ment, *but where is the place of wisdom?* where shall man find that wisdom which is the secret of God, or wisdom to discover the secrets of God. Which point he pursues from the 11th verse exclusively to the end of the 27th. And upon this he seemes to infer, (as the most natural inference that can be made from it) that, forasmuch as the wisdom of God in his providences toward man, is such a secret, therefore no man ought to conclude either concerning the spiritual or Eternal estate of any man, from the changes which he hath in his temporal estate; or that outward dispensations of God declare no man to be either holy or prophane, a Believer or an Infidel. We must judge of men according to their own works and wayes, or manner of life, not according to their present rewards, or the awards of God towards them in the things of this life.

The sum of all may be gathered into this conclusion; *The wisdom by which God dispenseth the things of this world, and dealeth out portions to several men of good or evil, of prosperity or adversity, is a greater secret, then the most secret veines of silver, or the most hidden places of Gold.* Mr. *Broughton* gives his gloss upon the text fully to this sense; *God* (saith he) *is marvelous in his works made known: but unsearchable for mans lot.* And again in his Dialogue he speakes thus; *God openeth exceeding secrets of his works in the earth, but none of them hath any resemblance of his dealing in his secret counsels for men, cast off or spared. But each one should fear him, and labour to eschew evill.* And hence when *Job* had discoursed of this wisdom of God, which none can reach; Lest any should say, what! cannot the wisdom of God be found? are all men strangers to it, and ignorant of it? He answers, No; What if in this poynt we are not able to make any determination about his wisdom; Yet there is no need to say, that we are therefore to be numbred among the unwise or ignorant: for (saith he) I will tell you wherein and how ye may shew your selves wise enough, and attain true wisdom enough, though ye are never able to dive into these secrets of wisdom. As God often reproves the sons of men for want of wisdom, so he as often teacheth them how they may be wise, or in what their wisdom doth consist. But, how or what is that? we have both the *how and what* expressly set down at the 28th or last verse of the Chapter. *And unto man he said, Behold the fear of the Lord, that is wisdom, and to*

depart from evil is understanding. As if he had said, *doe not think that ye are cast among fools or Idiots, because I discourse of a wisdom that ye are not able to fathom; I will inform you, how ye may be wise, and what is wisdom in the account of God, and of all good men, even to fear the Lord, and to depart from evil. Behold the fear of the Lord that is wisdom, and to depart from evil is understanding.* They that seek and find this wisdom, are not only wiser then they that find out the veins of Gold and Silver, but wiser then they (if there were any such) that have all the secrets of Gods dealings with the children of men, revealed to them. So then, in this Chapter, *Job* gives us the knowledg of a threefold wisdom.

First, He speaks of that wisdom which is conversant in finding out the hidden things of nature; and this is given to all sorts of men, good and bad, holy and prophane; The worst of men have had wisdom enough to lead them to the veines of Silver, and the place of Gold, to the mines of iron and of brass, *&c.* This is a common wisdom, or a wisdom bestowed upon mankind in common.

Secondly, From the 12th to the last verse of the Chapter, *Job* treats of a wisdom which consists in the secret administrations of divine providence. And though the Lord be pleased sometimes to discover part of it, to this or that particular man, in this or that time; yet no man is master of it. This lodgeth only in the breast of God, and is lockt up among his cabinet-counsels. Man knowes it not, till he reveals it, and he reveales it to the knowledge of very few. When *David* was sore stumbled about Gods administrations toward wicked men in prosperity, he confesseth (*Psal.* 73. 16.) *When I thought to know this, it was too painful for me,* or (as the Hebrew text hath it in strictness) *it was labour in mine eyes,* that is, I found it a matter of such hard labour, that all my labour in attempting it, was lost labour, or labour in vain; *Until* (vers. 17.) *I went into the Sanctuary of God, then understood I their end*; As if he had said, I could never profit in this learning while I stayd in the school of nature, and was under the tutorage of humane reason; only the Sanctuary, that is, the Word and Spirit in waiting upon God taught me this secret, that considering the end of men, all their present prosperity is rather to be pityed then envied. This second sort of wisdom is laid up with God, and

and made known by him alone, according to his own good pleasure.

Thirdly, *Job* concludes the Chapter with a discovery of saving wisdom, which consists in the true knowledge and holy fear of God, or in departing from and avoiding all manner of sinful evil. This wisdom is peculiar to Saints. And as it is peculiar to the Saints only, so it is common to all the Saints. *To fear the Lord, and to depart from evil,* is that spirit and life of holiness which runs through the veins of every true beleiver. Thus far concerning the scope and method of the Chapter; I shall now proceed to particulars.

Vers. 1. *Surely there is a vein for the Silver, and a place for the Gold, where they fine it.*

The Hebrew word which we render *surely*, is properly a causal particle, and so some take it in this text, giving the sense of the whole thus; *because Silver hath its veins, and Gold a certain known place, where it may be had,* therefore many enquire after these things, and find them: But because the place of wisdom is uncertain, therefore few or none set themselves to the search of it. Yet because the words following do not carry in them a reason of what is spoken before, but contain a new matter; therefore we translate not (by way of inference) *for*, but (by way of affirmation) *Surely there is a vein for the Silver.* A mine of Silver is called a *vein*, by an elegant allusion to the body of a man, where the blood runs in several veins, as in so many channels. Thus in the great body of the earth, there are, as it were, certain veins in which the Silver and other precious minerals run as the blood doth in the veins of the body. The Hebrew word properly signifies *a coming forth*, and so Mr. *Broughton* renders it, *Now there is an issue for Silver.* This others conceive to be an allusion to plants, especially to vines, which issue and shoot forth their branches and boughs. For as a tree grows from its root, and is divided into several branches; so Silver is generated of suitable vapours, as the seed of it, and so disperseth it self as it were, into many sprigs and boughs through the secret pores and passages of the earth. And hence (as if Silver were to be numbred among vegetatives or plants) some learned Naturalists affirm, that Minerals grow and shoot forth their branches as a tree, or rather as a tree shooteth out

Metalla dicuntur quasi vamificare. Bold.

מוצא *Exitum egressum significat; hoc vocabulum solet usurpari de nascentibus terra.*

out its roots in the earth. In what manner Minerals may be said to be generated, and so (improperly) to grow, is matter of discourse among Natural Philosophers, to whom I refer the reader that delights in such kinde of speculations.

De generatione Metallorum legenda est. Plinius lib. 33. & 34.

Again, Man by his wisdom in searching for silver, goes not only to the veins or streames, but to the well-head; For as a fountain is the head from which the waters bubbles up and flowes into streame and channels for the use of man and beast, so silver hath its fountain, and those several veins are as rivolet, or cuts into which it is divided. And this may be understood two ways.

First, In reference to those natural subterranean pores or cavities, in which the silver is bred and nourished.

Secondly, In reference to those artificial subterranean passages, by which, when once the vein is found, the silver is extracted and fetched up out of the earth. For as there is a way in nature whereby the ore of silver spreadeth it self under the earth, so there is a way made by art, through which silver is brought out of the earth. But I shall not stay upon these things, which belongs properly to Naturalists and Mineralists; It is enough for my purpose to know that *There is a vein for the silver*, though we labour not to know all the curiosities and mysteries of art and nature about it. Onely take notice that the word in the Hebrew which we render *silver*, leads us into a moral, (and that a very useful) consideration about it. As *Adam* gave names to the beasts, or living creatures, suitable to their conditions and qualifications; so that we may read and learn much of their nature in their names: So the Spirit of God hath put a name upon silver, which as it notes the excellency and usefulness of it, so the aptness of man to be ensnared by it. The desires of man commonly lead him into snares. And to shew how much man would desire, long and lust after silver, it is expressed by a word which signifies to desire, or to have the heart and affections vehemently carryed out to or upon any object. As if God would informe man that silver hath in it a very attractive power to stir up and draw out our affections after it. Many things in nature cannot speak, which have a mighty perswasion in their nature. Silver is silent, and speechless; yet what an orator is silver? How doth it move passions in the minds of men? And as where one vein of silver is found in the earth, another is not far off; so where one desire of silver ariseth in the earthly mind

בצע *a coctu piscendo et desiderando dictum.*

Ubicunq; una vena argenti inventa est, non procul invenitur alia. Plin.

minde of man, another and another, a third, yea a thousand desires of silver are ready to arise. This God (I suppose) would have us understand from the word with which himself hath cloathed it.

Again, as this informes us, so it warns us to take heed lest our hearts be melted and run out in desires after silver. We have but need to check and moderate our desires after that which is so great and so dangerous an incentive of desire; especially while we remember, that as it is strong to stir desires, so it is very weak, yea altogether unable to satisfie them. Hence *Solomon* hath concluded, (*Eccl.* 5. 10.) *He that loveth silver* (and what is desire but love in motion) *shall not be satisfied with it.* Covetous men are compared to a Lyon attending upon the poor to oppress them, (*Psal.* 17. 11, 12.) *They have now compassed us in our steps, they have set their eyes bowing down to the earth, like as a Lyon that is greedy* (or desirous) *of his prey*, or as we put in the margin of our Bibles, *The likeness of him, that is, of every one of them, is as a Lyon that desireth to ravin.* It is this word, As a Lyon watcheth for a *flesh prey*, so a covetous cruel man watcheth for a *silver prey*, though he tear it out of the bowels of the poor. Man natural affection unto silver is a perturbation: He disquiets and puts himself to trouble to get it, and so he may get it he cares not whom he troubles and disquiets, no nor whom he destroyes and ruines. As men are more easily overcome by silver, then by Iron weapons (as it was advised of old, *Fight with silver weapons, and you win the day of all.* Silver hath made more conquests then Iron; that's the *Victor*, which hath led even Conquerors in triumph: Now, I say, as men are sooner overcome by silver then iron weapons) so they who are once overcome with the desire of silver, will make bloody work with iron weapons, rather then not attain their desire. *There is a vein for the silver,*

Argentea hastis pugna & omnia vincet.

And a place for the gold, where they fine it.

These two sorts of Metal are set down so distinctly, as also the other two which follow, that they shew themselves not onely vain but ridiculous, who tell us that silver may become Gold, Iron Brass, or that the more imperfect of these metalls may be wrought up to that which is more perfect by Art or Chymistry; Iron to brass, and Brass to Silver, and Silver to Gold. Against which assertion some of the learned have concluded so peremptorily,

rily, that they have not doubted to say, that it may as well or with as good reason be maintained, that any inferior creature may be perfected into a superior, or that a meerly animal or sensitive creature, may be perfected into a rational, as that an inferior metall may be highned into its superior.

And as these metalls are distinguished by their matter and form, so also by their place; *There is a place for the Gold*; every body hath its place; Gold hath a proper and distinct place from silver. 'Tis rare to find them together, or neighbouring one with another. The place of Gold, may be considered, first more Generally for the Gold Country, or the Gold coast. Thus *Moses* describing the river of paradise, which from thence was parted and became into four heads, *The name of the first is Pison: That is it, which compasseth the whole Land of Havilah, where there is Gold, and the Gold of that Land is good,* (Gen. 2. 10. 11.) It is not my purpose at all to debate that Geographical Question, where the Land of *Havilah* is? or which is the Land of *Havilah*? All that I note about it is, that it was a Land Famous for Gold; So also was *Ophir*, wheresoever it was, as is clear in the History of *Solomons* Reign, as also from many other texts of Scripture, mentioning, yea commending the gold of *Ophir*. Thus at this day *Barbary* in *Africa* and *Peru* in *America* (besides many other) are famous places or Countries for gold. Secondly, *the place of Gold* may be considered more strictly for some special part of those Countries; For as all Countries are not the place of Gold, so neither is every place of any Country; The Gold is found in this or that Rock, in this or that Mountain, upon these or those sands. Sometimes a Rock, sometimes a River is the place of Gold, which is therefore said to have golden sands, because graines of Gold are found among its sands. Thus Gold hath its generall and speciall place.

There is a place for the Gold.

זהב *A quibusdam fumitur pro auro infecto et rudi, i. e. nondum elaborato sed defæcatissimo, et nomen habet a splendore, et flavore.*

The Hebrew word here used for gold, implyeth its shining beauty splendor or flavour. And hence it is applyed also to the purest oyle, which casteth a colour like Gold. The beauty of gold is a very great attractive: Silver (as was touchd before) calls out desire; and so doth the beauty of Gold much more. And therefore while the Apostle reduceth all that is in the world to a three-

fold lust (1 *John* 2. 16.) *The lust of the flesh, The lust of the eyes, and the pride of life*: he by the *lust of the eyes* meaneth riches, because they consisting chiefly in gold and silver, the eye is so easily taken with their beauty, and the lust of covetousnes so quickly enflamed by them. This was *Achans* snare and confession (*Josh.* 7. 21.) *When I saw among the spoiles a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight*; What then? *Then I coveted them, and took them*, &c. His eye affected, or rather infected his heart; He no sooner saw the silver and the Gold, but he was intangled with their beauty. Though (as we say) *all is not gold that glisters*, yet all gold is glistering; and the glistreing of it is not onely pleasing, but bewitching.

Again, The Original word by which gold is here expressed, signifies properly that gold which is yet undefecated, or not refined by the art and labour of man. Therefore *Job* speaks here exactly, *There is a place for the gold,*

where they fine it.

Mr. *Broughton* renders, *A place for golds refining*. Our translation seems to speak of the gold-finers work-house and furnace, which is the *place where they refine it*. Yet others conceive that *Job* is not here speaking of the artificial place where the gold is refined, but of the natural place from which the gold is taken, that it may be refined; And therefore, those authors doe not render the text, as we, *There is a place for the gold, where they fine it*, But, *There is a place for the gold, whence they fine it*; That is, There is a place from whence they take it to *fine* or *refine it*. The word notes the melting, and so the purging of metals. Gold is fined when the dross and impurer parts of it are separated by fire. *The fining pot* (saith *Solomon*, Pro. 17. 3.) *is for silver, and the furnace for Gold*; *but the Lord tryeth the hearts*. The art of refining metals is several times alluded to in Scripture, to shew the power of the Spirit immediately, or of the word and rod through the power of the Spirit, to purifie both heart and life from the dross of sinful corruptions.

PP1 *Fudit fundendo purgavit.*

The Hebrew text is very concise, being strictly read thus; *A place for the Gold, they fine*. And hence, we supply the word, *where*, and others the word, *whence*, so a third supply the relative word,

word, *which*, rendring the clause thus; *There is a place for the Gold which they fine*; Implying that the gold is not taken out of the earth, or found upon the earth pure, but drossie; so that when 'tis got out of its place, there's more work to be done with it. God having given man wisdom and skill not only to find gold, but to fine and purifie it. Gold hath little beauty as it is taken immediately from the earth, 'tis the beautiful when then earth or dross is taken out of it. And how much or how often so ever Gold is refined in the fire, it looseth nothing but its *dross*. *There is a place for the Gold, where they fine it.*

Job having spoken of silver and Gold, proceeds to speak of Iron and Brass.

Vers. 2. *Iron is taken out of the earth, and Brass is molten out of the stone.*

These are baser metals, yet God hath laid up these in the same great store-house of Nature, *The earth. Iron is taken out of the earth*, or, *out of the dust*. Though Iron be a metal inferior to gold and silver, yet Iron is a very useful metal, and in regard of usefulnes no way inferior to Gold or silver. And herein we see the good providence of God, that Iron which is a metal of such common use, is to be found so commonly. As every Country needs Iron for their use, so every Country hath or may get Iron, though some know not the use of it. Those metals which are most necessary, and are most imployed in the service of man, are most easily attained by man: Whereas mines of silver and the place of Gold, are found rarely, and attained hardly. The naturalist also takes notice of the earths universal production of Iron, in answer to that universal use of it, in tillage and Architecture, and even in all the affaires both of peace and war. Iron (as some have called it) is the best and worst instrument of life: For by this we till the ground, cut timber, hew stones, and raise fabricks, we can scarce doe any thing with-out Iron. 'Tis also put to many other, though necessary, yet sad uses. Those killing instruments, swords and spears are made of Iron, which are often imbrued in the blood of the slain, and devoure the flesh of whole Nations. Iron is instrumental to the cruelty, wrath, and rage of man, as well as to the industry and labours of man. *Iron is taken out of the earth*, so are silver and gold too; yet it is not said of silver or gold, that they

Assumitur de pulvere, Heb.

Plinius l. 34. c. 14.

Ferrum li & Metallorum pretio ultimum, necessitate tamen primum.

they are taken out of the earth; 'Tis only ſaid, *There is a veine for the ſilver, and a place for the gold.* But when he comes to Iron he ſaith, *Iron is taken out of the earth.* The reaſon may be, becauſe Iron is not ſo much refined in nature, but lookes more like earth then ſilver and Gold. Againe, when he ſaith, *Iron is taken out of the earth*, it may imply that Iron is found neerer the ſurface of the earth then ſilver is.

Lapù fuſus æs. Heb. i. e. nihil aliud eſt æs quam lapù igne liquatus.

And braſſe is molten out of the ſtone.

Æs fit ex lapide æroſo, quem vocant Gadmiam. Plin. l. 24. c. 1. *Æs eſt veluti lapidi incorporatum; Hebræi etiam ſub hoc complectantur Chalybem.* Merc.

Or according to the Hebrew, *Braſſe is a molten ſtone.* There is a ſtone which is the ore of braſs, or the ore of braſs is a ſtone, which being melted or molten becomes braſs; *Braſs is molten out of the ſtone*, that is, the ſtone being molten, then it appears to be braſs, or then the braſs appeares. Braſs is incorporated or corporated with the ſtone, and is therefore ſaid to be molten out of the ſtone. There is other mettalls beſides theſe four mentioned by *Job*, Tin, and Steel, and Copper, but theſe three or any other are akin to or may be reckoned under ſome of thoſe four, or thoſe four are ſet down ſynechdochically to comprehend all other metals.

From theſe two verſes in generall obſerve;

The art of finding out, melting, fining, and refining Metals, hath been very ancient.

When *Moſes* had ſaid (*Gen.* 2. 11.) there is *Gold in the Land of Havilah*, it ſhews that then they ſought for Gold. And when he adds (*v.* 12.) *The gold of that land was good*, it argues that then they had the skill of trying, and ſo of diſtinguiſhing which Gold was beſt. We read of *Tubal-Cain* (Gen. 4. 22.) *Who was an inſtructer of every artificer in Braſs and Iron.* The word which we render to the text, an *Inſtructer*, ſignifies properly a *whetter*, which doth imply either the dulneſs of mens capacity about thoſe inventions, till they were whetted by a Maſter of thoſe Arts; or that *Tubal-Cain*, did whet and ſtir up their affections to the practice of thoſe hard and laborious Arts. And ſome of the learned conceive that the Heathens alluded to this name *Tubal-Cain*, in the name *Vulcan*, whom they ſet up as their *god of Smiths, and Metal-men*, or as *their Maſter Smith.*

Again, From *Jobs* ſcope in mentioning the Minerals, namely,

ly, to ſhew that God hath beſtowed wiſdom upon many men to find them out, how ſecretly ſoever laid up in the earth, as alſo all the ſecrets about them, and that yet he hath not beſtowed ſuch wiſdom upon any man, as doth enable him to find out all the ſecrets of his providence, or to ſee to the bottome of all his dealings with the children of men.

Obſerve;

First, *The wiſdom by which man finds out the hidden things of nature, is a gift beſtowed upon him by God.*

Though natural men, that is, men unregenerate and unrenewed by grace, may have abilities for that work; yet they have it not by nature. Gold and ſilver, iron and braſs, had laine in the bowels and boſome of the earth undrawn out to this day, if God had not taught man how to ſearch and fetch them out. And therefore when it is ſaid of *Tubal-Cain*, that he was *the inſtructer of thoſe that wrought in iron and braſs*; we muſt underſtand him to be Gods ſcholler, though a Maſter or inſtructer to men. Arts and Sciences are not meer humane inventions; They are alſo (in their degree) gifts of God. *Moſes* ſpeaks expreſſely, that they who were fitted to work in gold and purple, &c. for the Tabernacle, received their wiſdom from the Lord. (*Exod.* 36. 1.) *Then wrought Bezaleel and Aholiab and every wiſe-hearted man in whom the Lord put wiſdom and underſtanding to know how to work all manner of work for the ſervice of the Sanctuary.* As every ſpiritual, ſo every artificial and civil good gift comes from above. It is God who inſtructeth the warrier how to fight; *He teacheth my hands to war, and my fingers to fight*, ſaid *David*, (Pſal. 144. 1.) yes, it is God who teacheth the husbandman to manage the earth, to ſow his ſeed, and threſh it out. And if the wiſdom by which man doth thoſe works of nature, which lie above ground, is of God, much more the wiſdom by which he doth works of nature which lye under ground, is of God. We have a remarkable place for the former (*Iſa.* 28.) which Scripture though it reach further, and hath a very ſpiritual meaning, and application in the Prophets ſence; yet there is a truth, in the outſide and plain letter of it, as to the preſent point (*v.* 24.) *Doth the plow-man plow all day to ſow? doth he open and break the clods of the ground? When he hath made plain the face thereof, doth he not caſt abroad the fitches,*

ches, and ſcatter the cummin, and caſt in the principal wheat, and the appointed barly, and the rie in their place? for his God doth inſtruct him to diſcretion, and doth teach him, &c. We might think man able of himſelf to plow and till the earth; yet the Prophet telleth us, that man cannot plow the earth, but by a divine teaching: yea the Prophet proceeds to ſhew that the skill of man threſhing out the corn, is alſo from the Lord, (*v.* 27, 28, 29.) *For the fitches are not threſhed with a threſhing inſtrument, neither is a cart wheel turned about upon the cummin: but the fitches are beaten out with a ſtaff, and the cummin with a rod. Bread-corn is bruiſed; becauſe he will not ever be threſhing it, nor break it with the wheel of his cart, nor bruiſe it with his horſemen. This alſo cometh forth from the Lord of hoſts, which is wonderful in counſel, and excellent in working.* As if he had ſaid, not only is that wiſdom by which man tilleth his land, and caſteth in his ſeed, ſutably to the nature of it, from the Lord; but even that wiſdom by which man is directed to threſh out his corn with proper inſtruments, *cometh alſo from the Lord, who is wonderful in counſel, and excellent in working.* Though threſhing corn be not a wonderful work, yet the Lord who works wonders, hath his hand in this work. Now if this inferior act of wiſdom be the gift of God, if man muſt be inſtructed from on high to bring about theſe lower works, how much more doth man need a divine teaching in ſpiritual and ſupernatural works? How ſhall man break and plow up his own heart, how ſhall he ſow to himſelf in righteouſneſs without the teaching of God? How ſhall he find out that gold and ſilver that lies in the bowels of the Scriptures? How ſhall he dig thoſe Mines, unleſs God teach him? Though the word of God be all ſilver and gold, without any droſs, yet there is a veine for the ſilver there, which requires holy wiſdom to find it out. And though the word of God be all ſilver and gold in it ſelfe, yet by our miſunderſtandings we may make it but droſs to us, or build hay and ſtubble, light and unprofitable doctrines upon it, unleſs we are taught of God, (who is wonderful in counſel, and excellent in working) how to work up our underſtandings in the truth of it, and our lives to be the obedience of it.

Secondly, Note;

The naturall wiſdom which God gives to mankind in common, is ſufficient to find out the moſt ſecret things in nature.

Naturall

Naturall things are level to natural wiſdom, and the prope ſphere of its activity. He that is reprobate to every good work or a very bungler at it, may yet be ready hearted, and ready-handed two, and go *through ſtitch* with all theſe works. He may maſter all the miſteries of them by the ſtrength of his underſtanding, and all the difficulties of them by the ſtrength of his arm.

Thirdly, *Job* having aſſerted mans ability to find out the *veins of Silver*, and *the place of Gold*, yet denieth his ability to reach the depth of Divine Adminiſtrations.

Whence Note;

They who have the greateſt natural parts and accompliſhments cannot diſcern the ſecret wiſdom of God, or the ſecrets of his wiſdom.

This is the principle theam or ſubject of the whole Chapter. God hath ſome ridles in his works of providence, which the beſt ſighted among the ſons of men cannot ſee into nor reſolve. They cannot give the whole reaſon why active and able men for publick good, are taken away by death in their prime and flouriſhing age, while many dull heads and droanes live to old age and wither upon the ſtalk. They cannot give a reaſon, why God makes ſuch changes in the viſible face of things. Why he afflicts the Godly, and lets the wicked proſper, is more then a *David* or a *Jeremy* can give an account of, till ſpecially taught and inſtructed by God himſelf. And hence it is, that the hearts of moſt are unquiet and uncompoſed, and their ſpirits ſo full of boylings and tumblings up and down. They who can neither ſee the reaſon of Gods dealings, nor ſubmit purely to his will in them, muſt needs be full of troubled and tempeſtuous thoughts about them. As there are ſome who ſhut their own eyes, and will not ſee the meaning of thoſe providential works of God, which are written as with a beam of the Sun, ſo there are ſome providential workes of God written in ſuch dark and illegible characters, that they who are good and do their beſt to ſee and ſpel out the meaning of them, cannot: much leſs can they who are not only men of an evil mind, but men who have no mind to ſeek and find out the mind of God, leaſt of all to honour him, in his workes. And as the providences and diſpenſations of God in civil things are full of parables, which the Natural man hath neither eyes to

see, nor a heart to understand, so he is much more eyeless to see and heartless to understand the dealings of God in spiritual things, the misteries of faith, the secrets of grace, and the workings of the Spirit. These are riddles and parables, which he understands no more, then the beasts of the field, or the stones of the street. (1 *Cor.* 2. 14.) *The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned.* He neither *doth nor can discern them*; that is, as he at present doth not discern them by his natural understanding; so, while his understanding remains natural, (how much soever otherwise improved by study or experience) he cannot; yea, they who are most wise and *Eagle-eyed* in the things of nature, are usually most dim-sighted as to the things of God. And we may give a fourfold account why they are so.

First, God judicially hides the misteries of heavenly wisdom from worldly wise men (*Math.* 11. 25.) *I thank thee* (saith *Christ*) *O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, even so Father for it seemed good in thy sight.* The Father doth not hide these things by putting darkness into the wise and prudent, but by leaving them to their own darkness, or by denying them his own light. And Christ resolves this into his Fathers will and pleasure. There needs no other reason but his will, who that he may doe what he will, is the greatest reason, because he can will nothing but what is just. From this righteous and soveraign will of God it is, that the prudent, both in natural things, such as Gold and Silver, and in civil things, such as are commerce or government, see nothing at all of Christ. How many are there who think they can turn the world about by the engine of their brain or wit, who have not wit nor braines enough to turn one stone, or to discern the first principles and rudiments of Gospel-truths. *Ye see your calling, Brethren,* (saith the Apostle, 1 *Cor.* 1. 26.) *How that not many wise men after the flesh* (that is, in moralls and polliticks) *not many mighty, not many noble are called*; that is, they are not effectually and savingly called (though perhaps often called upon to the knowledge and acknowledgement of the truth) *But God hath chosen the foolish things of the world* (that is, he hath both chosen and called them) *to confound the wise,*

wise, and God hath chosen the weak things of the world to confound the things which are mighty, &c. Here is one reason, it is Gods way and will it should be so, and what is man that he should reply to God! Yet

Secondly, There is a reason also in themselves; for these wise men are so taken, and taken up with natural things, so drunken, yea besotted with the profits and concernments of this world, that they doe not mind the things of the Spirit. He that inquireth much into the veins of silver, is slow to make enquiries after the veins of truth. And he that sets his eye upon the place of Gold, is so bedazzl'd with the splendor of it, that he cannot behold those things which are of a purer and higher nature. Yea, he who is much in, and hath got much of these earthly treasures, thinks he hath enough, and therefore pursues no further. His Silver veins have filled him, and the place of Gold hath taken up all the room of his heart: He hath now no place left for God, or the things of God. The full soul loatheth the Honeycomb; and as God fills the hungry, but sends the rich (that is, the spiritually rich in their own conceit) empty away, so they who are full of temporal riches, are usually insensible of any spiritual emptiness, and so neglect those wayes and meanes, by which alone they may be filled. They who are poor in spirit, desire nothing more then spiritual riches, but they who are poorest in spirituals, care least for the riches of the spirit.

Thirdly, They who are wisest and busiest about natural things, have not only slow and dull desires after, but despising and contemptuous thoughts of the things of grace. The *Grecians* were great Philosophers, lovers of, and studious to find out all the rarities of nature. Now these (as the Apostle chargeth them, 1 *Cor.* 1. 23.) counted and called the Gospel, or the preaching of Christ crucified, *foolishness*, and so became the cheif of fooles. They could peirce into the darkest reserves and closets of nature, but could not see the clearest manifestations and shinings of grace. It was pride in their own wisdom, which would not suffer them to see the excellency of the wisdom of God, and it was their punishment that they should not. It was the answer of a wise man in the Law, who hearing another opposing the sentence of the Court, told him, *it was Law*; to which the person dissatisfied replied, *If it were Law I could understand it, for Law is reason,*

and I underſtand reaſon. But (ſaith he) *the Law is the quinteſſence of reaſon, and that doth not come under every mans cap.* So ſay I, the Goſpel is reaſon, but it is the higheſt reaſon, and as the underſtanding of it comes under but a few mens caps, in compariſon of the huge multitudes and many millions of mankind, ſo they uſually are furtheſt from the underſtanding of it, who priding themſelves in the underſtanding of thoſe things which lie furtheſt off and deepeſt in nature, deſpiſe the ſimplicity, and (as they apprehend it) the ſhallowneſs of the wayes of grace.

Fourthly, They that ſee moſt in worldly things, are uſually *blinded by the God of this world* (2 Cor. 4. 4.) *But if our Goſpel be hid, it is hid to them that are loſt, in whom the God of this world hath blinded the eyes of them which belive not, leſt the light of the glorious Goſpel of Chriſt, who is the image of God, ſhould ſhine unto them.* The God of *this world* is no other (in the Apoſtles ſence there intended) but the Devil. He doth not call him, *the God of the world*, but the God of *this world*, namely, of that world, which as the Apoſtle *John* deſcribes it, *lyeth in wickedneſs*, or in *that wicked one* (1 Joh. 5. 19.) For as he uſurpeth the ſoveraignty of God in commanding the wicked, ſo they give him the honour of God in worſhipping him, either directly or indirectly, and in obeying his commands. Now, I ſay, *The God of this world*, that is the Devil, will hold men a candle, or clear their eye ſight, while they are poreing after and working for the treaſures of this world, Gold and Silver, whether under ground by digging and mining, or above ground by trading, buying, and ſelling; to theſe, I ſay, the Devil will hold a candle, and help them on all he can; but when he ſees any looking after Chriſt, the true treaſure hid in the field, when he heares any counſelled and invited by Chriſt, as the Church of *Laodicea* was, *To buy of him Gold tried in the fire, that they may be rich*, (Rev. 3. 18.) then he beſtirs himſelf all he can to throw the white and yellow duſt of the earth, in their eyes, and utterly blind them, leaſt *the light of th' glorious Goſpel ſhould ſhine unto them*, or (neerer the Greek text) *leſt the light of the Goſpel of the glory of Chriſt ſhould irradiate them.* The Sun caſteth his beams upon the blind, but they receive not the light of it, nor doe they the light of the Goſpel, (though ſhining upon them) whom the God of this world hath blinded with the hopes and deſires, with the poſſeſſions and enjoyments of this world. So much from the General ſcope of this contexr.

I

I ſhall now give ſome more particular obſervations from theſe two verſes; *Surely there is a vein for the Silver, and a place for the Gold*, &c.

Hence Note;

First, *God hath given every creature a ſpecial place, and methodiz'd them all in a ſingular order.*

No one place hath all, or all are not to be had in every place. Silver hath a vein by it ſelf, and Gold hath a place for it ſelf. That earth which yields Iron, yields not braſs, and the ſtone out of which braſs is molten, makes no Iron. The wiſdom of God hath ſetled the courſe of nature ſo, as may beſt advance a mutual intercourſe among men. *Deborah* ſaid in her ſong (*Judg.* 5. 20.) *The Starrs in their courſes fought againſt Siſera.* The Starrs are in order. And as the Starrs of heaven are in order, ſo there is an order among the ſtones and mineralls of the earth, yea among all things upon and under the earth.

There is a vein for the Silver.

What is a vein? 'tis but a ſmall particle to the whole body of the earth.

Hence Note, ſecondly;

God hath given us the creature in a due proportion to our need and uſe.

We have vaſt quantities of graſs and corn, of trees and ſtones, of beaſts feeding on the earth, of fowls flying in the air, of fiſhes ſwimming in the Sea, becauſe theſe are neceſſary for the ſupport of life: But Gold and Silver being only acceſſories and ornaments of life, are rarely found, and where they are, 'tis but here a little and there a little. There is but a vein for the Silver, and a place for the Gold

Where they fine it.

Hence Note, thirdly,

Art perfects nature.

Trees and plants are much advanced in their vertues and fruitfulneſs by the art of man, and ſo are beaſts and birds, and ſo are the natu-

natural parts of man by culture and education. Gold and Silver have an attractive beauty when purified; but while they lye in the earth they are dark and duskie, we can ſcarce diſtinguiſh them from the earth where they lye, till the skill of man hath wrought them up to their proper perfections. The wiſdom of God hath made all things for mans uſe, and he hath given man wiſdom to fit them for uſe. If all things were fit for uſe as they come immediately out of the hand of God, man would looſe, as a great part of his honour, ſo of his imployment. All thoſe callings, crafts and trades, which are the exerciſe of mans natural ſtrength and gifts, and the prevention of that peſt of his moralls, idleneſs, are but ſo many wayes found out for the melioration, or bettering of the workes of nature. The earth with the influences of Heaven brings forth Gold by Gods appointment, and God hath appointed and inſtructed man to fine or refine and purifie it. Where nature ends, art begins; and when nature hath done her beſt, art can doe better.

Fourthly, Note;

Thoſe things which have only a natural worth and excellency in them, cannot be attained without much labour.

We muſt dig for the veins of Silver, and ſearch for the place of Gold, yea, what toyling is there for the Iron and for the Braſs, though much below the former two in worth and excellency. There is nothing in nature that hath any uſefulneſs or preciouſneſs in it, but coſts a great deal of pains before we can enjoy it. How much more doth Goſpel-grace (which is infinitely better then Gold and Silver) require labour and paines! *If thou* (ſaith *Solomon*, Prov. 2. 4, 5. ſpeaking of ſpiritual wiſdom) *ſeekeſt her as ſilver, and ſearcheth for her as for hid treaſures, then ſhalt thou underſtand the fear of the Lord, and find the knowledge of God.* Silver is ſought with ſo much diligence, that *to ſeek a thing as Silver*, is a proverbial ſpeech for diligent ſeeking. We are eaſily perſwaded to labour hard for Silver, but how hardly are we perſwaded to labour, beyond our eaſe, for wiſdom.

Hence, Fifthly, Obſerve;

Man is willing and ready to undertake any labour, to run through any difficulties, to attain the precious things of the earth.

If

If the men of the world doe but hear where the rich veines of Silver, or the place for Gold is to be found, in any part, the furtheſt part of the world, they will faile through a thouſand deaths and dangers to come to it. Whether will not the deſire of Gold and Silver carry the ſons of men? what undertakings is there ſo hazzardous (that I ſay not wicked and unrighteous) which mans hunger after Gold, will not put, yea, force him upon? what ſtone-walls, yea, what laws and promiſes, oaths and covenants hath not this hunger broken through? O when ſhall we ſee the ſpirits of men drawn out to undertake ſuch voyages, ſuch long voyages to find out that which is better then Silver, and to ſeek that, unto which Gold is but droſs! when ſhall we ſee ſuch travels undertaken for the precious things of heaven! what a ſin and ſhame is it that the moſt of men are ſo far from undertaking far travels to find them, that they will ſcarce ſtep over the threſhold to receive them when they are offered at their own doores. But as Chriſt ſaid of *that generation*, ſo we may ſay of this. *The Queen of the South ſhall riſe up in Judgement with the men of this generation, and condemn them, for ſhe came from the uttermoſt parts of the earth to hear the wiſdom of Solomon, and behold a greater then Solomon is here.* (Luk. 11. 31.) That Queen made a long journey to *Solomons* Court, becauſe it was the place of wiſdom; but many men of this generation are loath to take the ſhorteſt journey to the *poſt of wiſdom*, or to the place where his wiſdom may be heard and had, who is greater then *Solomon*. *God who at ſundry times, and in divers manners, ſpake in times paſt unto the Fathers by the Prophets, hath in theſe laſt dayes ſpoken unto us by his Son*, (Heb. 1. 1, 2.) the Son of God ſpake to us in perſon when he was on earth, and he ſtill ſpeakes to us from Heaven, by his word and Spirit in the Goſpel; and he ſpeaks to us of that which is infinitely more deſireable then Gold and Silver, after which there is ſo much ſearching, even the unſearchable riches of Grace, and yet how few regard or look after him, or what he makes report to them of.

Quid non mortalia pectora cogit Auri ſacra fames. Hor:

Sixthly, Obſerve;

Thoſe things are moſt valuable by men, which are rare and hard to come by.

Iron and Braſs, but eſpecially Gold and Silver are ſo, and for that

that reason have a higher estimation among men, then their native excellency and usefulness (though that be very great) would raise them to. It is said, that in the dayes of *Solomon Silver was nothing accounted of* (1 Kings. 10. 21.) Not that the Silver of those dayes had lost any of its native vertue or value, but the exceeding plenty and commonness of it, not only brought down the account of it, but made it (as that text speaks) *of no account*. It is said (1 *Sam.* 3. 1.) *The word of the Lord was precious in those dayes*. But is the word of the Lord less precious at one time then at another? It is not in regard of its intrinsecal worthyer; at sometimes it is of a higher rate, and comes to a better market among men. When is that? even when it is rarely had and heard; for so it follows in that place of *Samuel*, *There was no open vision*. *The best things are more valued by the want and scarcity of them, then by the vertue and enjoyment of them*. Gold is the King of mettals; as the Sun in the Heavens, so is Gold upon the earth. There are many considerations (to touch that only by the way) which raise and heighten the excellency of it; first, *it looseth not by the fire, how long soever boyled there*. Secondly, *Gold is medicinal*, 'tis a great cordial; Physitians commend and appoint the use of it, as a restorative to nature. Thirdly, (which advanceth the value of it beyond all this.) The gifts and graces of the Spirit are shadowed out by it. The Golden oyl (which was emptied through the two golden pipes (*Zech.* 4. 12.) what was it, but the wisdom and grace of God, flowing from Christ into all his members? Grace wrought in us, especially as working in us, is at once compared to and prefer'd before Gold. (1 *Pet.* 1. 7.) *That the triall of your faith, being much more precious then of Gold that perisheth*, &c. Gold is pure, so is Grace; Gold is resplendent and beautiful, so is Grace; Gold is lasting and durable, so is Grace. For though the Apostle *Peter* reckons Gold among corruptible things, compared with the blood of Christ, yet Gold in it self is free it from corruption, and is reckoned among those things which corrupt not.

Fourthly, Christ himself was typed by Gold. The *mercy-seat* or *propitiatory* of Gold, was an illustrious type of Christ. (*Exod.* 25. 17.) *And thou shalt make a mercy-seat of pure Gold*, &c. And thus Christ is described by the Spouse (*Cant.* 5. 11.) *his head is as the most fine Gold*, &c. *Solomons* Temple was lined with Gold, figuring the purity of Christ. And the new *Jerusalem* is of *pure Gold* (Rev. 21. 18.) All these Scripture allusions are high commendations of Gold. That is the best of things to which the best things are compared; yet that which makes Gold of such esteem among men, is the rareness and difficulty of obtaining it, as well as the goodness and excellency of it. Yea in some places glass-heads and childish babies are valued more then Gold, because they are more rare and harder to come by then Gold.

Seventhly, By way of caution from the usual event of what is spoken of in this text,

Observe,

Those things which are excellent in themselves, prove often hurtfull to man.

Gold and silver are the most pure and precious things in natures treasury, yet they often prove the greatest debasers and defilers of man. I can tell you of Gold and Silver, (the word and ordinances of God) which as they are pure in their own nature, so they purifie us, in the use of them, and the more we use them, the more they purifie us. And though *to those who are pure* (as the Apostle speaks, *Tit.* 1. 15.) *all things* (even Gold and Silver) *are pure*, while they receive and use them purely; yet they who are pure are in danger of defilement by the use of these things, because through remaining impurity, their affections are apt to run out inordinately after them, or to be taken with them, (that is, to take them into their hearts, where Christ alone should be) while they take them into their hands. Gold hath a kind of incorruptibility in it, yet how doth it corrupt the mind of man! To desire Gold is sinfull, though to have it be not; unless we desire spiritual good things as well as have them, the having of them doth us no good; but worldly things are good only to those who have them without desiring them. The old Poet called the desire of Gold *Sacred*, by the figure of *contrary speaking*. His meaning was, that the desire of Gold is a most wicked desire; and experience hath taught us, that it hath caused many to doe wickedly. *While Gold speaks, all other things are speechless*. The unjust Judge heares not the cry of the poor, nor the voice of the Law, if once Gold and Silver sound in his ears. The Natural Historian discourseth elegantly to this point; *Silver is bright, but it makes black lines upon the body*; and Silver pressed upon the heart by

Non sine causa lineas ex argento nigras producit pluriq; mirantur. Plin.

the love of it draws blacker lines upon the ſoul, and renders it ſoule and filthy. Yea Gold and Silver, which will purchaſe mans corporal liberty, doe yet enthrall and make him a ſpiritual ſlave. Some of the Ancients were wont to make chains of Gold to bind their malefactors, as we make them of Iron. And now Golden chains hold more in bondage then Iron ones doe. How many are priſoners to Gold, and are led captive by Silver! The luxury, pride, and vanity of men, ſhew that they are bound in theſe chains. *Tertullian* tells the woman of his time, who prided themſelves in golden chains, that they had been uſed in ſome places for bonds, not for ornament. And another, of thoſe elder times, reproving the vanity of that ſex, in putting ſo many ornaments of Gold upon their apparel, ſaith; *they darken their native beauty by overſhadowing it with Gold; nor doe they underſtand how great a fault they admit themſelves guilty of, while they bind themſelves (like evil doers) with innumerable chains.* And as chains of Gold are to moſt that wear them, their bondage rather then their ornament, ſo many who wear no Gold chaines, are yet held in chaines by Gold.

Qui argenti candorem amant nigreſcunt animo.

Iſta veram pulchritudinē obſcurant, auro eam adumbrantes, nec intelligunt quantum in ſe delictum admittunt, ſe innumerabilibus vinculis alligantes. Clem. Alex. lib. 2. Pœdag. c. 12.

Thus pure Gold makes all its poſſeſſors, both ſlaves and droſs, whoſe hearts are enſnared with the love of it, or a delight in it. Gold put in the place of God, turns men to droſs, and ſets them below the beaſts that periſh. For as our righteouſneſs (which is more pure then Gold and Silver) if we over-value it, or look to be accepted for it, then it becomes meer droſs and filthy in the ſight of God; ſo doe we, ſo doe our perſons, when Gold and Silver ſteal away our hearts from God. And though I am not of opinion with that Philoſopher, that *the life of man muſt needs have been innocent, happy, and contentful, if he had deſired nothing but what grows above ground*: yet I am fully of opinion, that the deſire of thoſe things which God and nature have hidden underground, hath rendred the life of man much ſtained with guilt, unhappy, and troubleſome.

Quam innocens, quam beata, imo vero et delicata eſſet vita ſi nihil aliud quam ſupra terras concupiſceret. Plin. in præm. l. 33.

Further, Take notice, that theſe four mettals, *Gold*, *Silver*, *Braſs* and *Iron*, are made uſe of by the Spirit of God, to ſignifie the four great Monarchies of the world (*Dan.* 2. 32, 33.) *Nebuchadnezzar* ſaw in his dream an Image, *whoſe head was of pure Gold*, (repreſenting the *Babyloniſh Monarchy*) *the breſt and arms of Silver*, (ſhadowing the *Perſians*) *the belly and thighs of Braſs*,

Braſs, (noting the *Grecian*) *and the legs of Iron, and the feet part Iron and part Clay*, implying the *Roman Monarchy* in the ſeveral diviſions of it. 'Tis an honour to theſe mettalls that God in them hath ſhadowed out the beginning and progreſs of all worldly governments, till himſelf ſhall ſet up a Kingdom or a Government which ſhall never have an end.

Laſtly, As theſe four mettals are made uſe of in that Scripture, to ſet forth the ſtate and changes of the kingdomes of this world; ſo other Scripture make uſe of theſe four mettalls, to ſhew the pureſt renovations and reformations of the Church of God, (*Iſa.* 60. 17.) *For braſs I will bring Gold, and for Iron I will bring Silver, and for wood Braſs, and for ſtones Iron.* At laſt we ſhall have Gold for Braſs, and Silver for Iron, and Braſs for wood, and Iron for ſtones. This will be an happy change; For thoſe adminiſtrations which were but as *ſtones*, we ſhall have *Iron*, which is better then *ſtones*; and for thoſe which were but as *wood*, we ſhall have *Braſs*, which is better then *wood*; and for thoſe which were but as *Iron*, we ſhall have *Silver*, which is better then *Iron*; and for thoſe which were as *Braſs*, we ſhall have *Gold*, which is better then *Braſs*, even the beſt of all mettals; And when this ſhall be fulfilled, I (ſaith the Lord) *will make thine Officers peace, and thine exactors righteouſneſs.* Nor is it to be forgotten, that the old Poets have diſtributed the whole life of the world into four ages, and deſcribed them by theſe four mettals. The *Golden age* was with them the firſt, and the *Silver age* was ſecond, the *Braſen age* was third, and the *Iron age* they make the laſt and worſt age of the world. But the Scripture ſaith there ſhall be a golden age in the laſt age, or toward the latter end of the laſt age of this world (*Iſa.* 1. 25.) *I will purely purge away thy droſs, and take away thy tin, and I will reſtore thy Judges as at the firſt, and thy counſellers as at the beginning*, &c. Thus the Golden age ſhall come about again; things ſhall be reſtored as at the firſt, as at the beginning, when the world was in its virginity, and had not received the leaſt defilement from the luſt and paſſions, from the wrath and unrighteouſneſs of men. After we have been under *Braſs and Iron*, after we have been under hard bondage, we ſhall come to a bleſſed, to a Silver, and Golden liberty, peace and purity. The Lord, at laſt, will furniſh the Nations of the earth with ſuch rulers and officers, with rulers and officers anoynted with

such a Spirit of justice and judgement, of wisdom and understanding, with such a Spirit of faithfulness, and of the fear of the Lord, that they shall be to us, as Christ himself, equally and impartially dispencing both rewards and punishments, maintaining the right and seeking the peace and prosperity of all that are subject to them. And when we see this come to pass, *The seventh Angel* (as 'tis prophecyed, *Rev.* 11.15.) *will sound his Trumpet, and we shall hear great voices in Heaven* (The Church of God) *saying, The Kingdoms of this world are become the Kingdomes of the Lord, and of his Christ, and he shall reign for ever and ever.* This *Golden age* is the faith and patience of the Saints, or that, which they *through faith*, are perswaded will come, and *through patience* will wait, keeping the way of God, till it cometh.

Job having asserted that there is a vein for Silver, and a place for Gold, that the earth yields Iron, and that there is a stone out of which brass is molten; proceeds to shew the industrious ingenuity of man in search out and getting these and several other hidden treasures.

Vers. 3. *He setteth an end to darkness.*

It is here questioned who is the antecedent of this, *he setteth*, who is that? Some understand it of God; he, that is, God setteth an end to darkness. Others, of man, or of the miner, who deals with minerals; we may reconcile both opinions, and conclude, that God through the wisdom and power which he hath given unto man sets an end to that darkness which covered these subterranean riches from the open light.

Malo ad dominum et hoc et verba omnia sequentia referre, qui horum inventionem homini concedat, etsi alioquin difficillimam. Merc.

He setteth an end to darkness.

What! that there should be no darkness at all? is there not a perpetual and reciprocall intercourse of darkeness and light, night and day? how is it said then that *he sets an end to darkness*? the meaning is, either

First, that the miner digging down into the bowells of the earth for mettall, meets with darkness and nothing but darkness, yet by bringing in light, either the natural light of the Sun and ayr, or the artificial light of Lamps and Candles, he sets an end to darkness, where there was nothing but darkness, till he let in the light.

Second-

Secondly, *He may be said to set an end to darkness*, by bringing those mettals and precious things up into the light, which till then lay hidden in the bowels of the earth. The Artist delivers these prisoners of darkness, and shews them in the open Sun. Thus he puts an end to darkness. It is the honour of man, that he by his wisdom and diligence sets an end to much darkness, to the darkness of many things, that no eye saw before. And it is the glory of God that he will at last set an end to all darkness, to all the darkness of trouble and sorrow, in which his own people are often wrapped, as also to all the darkness of the counsells and wayes and wickednesses of the most reserved and closest politicians, of whom the Prophet saith (*Isa.* 29.15.) *They seek deep to hide their counsel from the Lord, and their work is in the dark, and they say, who seeth us? and who knoweth us?* that is, surely none doth. Of all these dark workes and workers in the dark. The Apostle hath warned us (1 *Cor.* 4.5.) *To judge nothing before the time, untill the Lord come, who will both bring to light the hidden things of darkness, and will make manifest the councells of the heart: and then shall every man have praise of God.* There is nothing hid but it shall be seen, God will make *thorough lights* in the world, he will make *thorough lights* in the counsels and actions of men. Man puts an end to the darkness of many things, both natural, civil and spiritual; but God will put an end to the darkness of all things. 'Tis his glory, and his alone to doe it, to set an end to all darkness.

In tenebris latentia Metalla lucem aspicere facit, in lucem ea producit. Drus.

And searcheth out all perfection.

Mr *Broughton* renders, *He searcheth out the use of all things:* The perfection of a thing is the use or usefulness of it; and so to search out the true and proper use of a thing, is to *search out the perfection of it.* We may expound the words two wayes.

First, He searcheth out the most *perfect mettals and precious gems.*

Secondly, He searcheth out the perfection of mettals and precious gems. This is the natural mans purpose and design in all his searches, he would search out all perfection, or the perfection of all, nor is he satisfied till he find it.

Hence Observe,

First, *There is a perfection in every creature according to its state and kind.*

There

There is a perfection in Gold and Silver, in Brass and Iron, in stones and trees; there is a perfection in all natural things: as man, so every thing else was created in a natural perfection. And though that original perfection of the creature be much strained and abated by the sin of man; yet there is somewhat of perfection remaining in every thing; the best of every thing according to its kind, is the perfection of it.

Secondly, Note;

Man may attain to and comprehend the perfection of the creature.

He may compass that perfection. *David* saith (*Psal.* 119. 69.) *I have seen an end of all perfection, but thy Commandement is exceeding broad.* The end of a thing may be taken two wayes, either first, for the best and utmost worth of it, or secondly, for the last or period of it. *David* had not seen the end of all perfections in this latter sense; he did not see the last man born (as we say) nor the period of the world; that hath continued many ages since; but he saw the end of all perfection in the former sence, he saw the best and utmost worth of every thing. As if he had said; *I have seen or known both by faith and experience the best of the creature, and have gone to the outside of it; I know the best of riches, and the best of honour, and the best of pleasure; I have seen the utmost that the perfection of these things can yield or give out; I have had them in their hight and prime: the sweet and great things of the World, the pleasures and honours of it, have made suit to me that I would entertain them, and I have seen what they are, and what they are able to doe for me, or any man else, that hath a mind to make a tryal of them.* As a gracious heart in the enjoyment of temporal things, spiritually seeth their utmost perfection, what they can make and amount to: So an Artist may find out the natural perfection of things, and improve them to the utmost stretch and extension of their vertue and value. It is far more difficult to find out the perfection of civil things in a spiritual way, then of natural things in an artificial way. Reason and study may reach the latter, but grace only and a principle of divine light can reach and discern the former. *Zophar* saith (*Chap.* 11. 7.) *Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?* Man by searching may find out many of the perfections of God, but no man can find out God to perfection; yea though man may find out the perfections of many creatures, yet no man (since *Adam* in his created perfection) could ever find out the creature to perfection.

Thirdly, Note;

The perfection even of natural things, is not to be found without pains and searching.

When man hath got the rich mettalls, and the precious stones by searching, he must make another search, before he can find out their perfection; when he hath searched for them, he must also search into them. Philosophers have been called the *Secretaries of nature*, because they were so intimately acquainted with the secrets of nature. But they attained this honour with a great deal of study and paines. Now if natural things cannot be found out in their perfections without much pains, much more must we search painfully for spiritual things, before we attain any of their perfections. O with what study and paines, with what prayers and tears should we search the mines of Scripture, to find out Christ there, who is the perfection of all things, together with the precious things of divine wisdom and knowledge laid up in them, or rather in him! that, God gives the knowledge of Gospel misteries, and leads us by his spirit into all truth, must not abate, much less take off our study, for the finding of them out. If the perfection of natural things cannot be attained without travel, then much less can the perfection of spiritual things.

Fourthly, Observe;

We are never satisfied till we find out the best of natural things.

Man doth not rest in this or that degree of attainment, he would be at the top of all. He never stops his enquiry, till he is advanced as far as he can go. This again reproves many in their easiness to be satisfied about spirituals. A little serves the turn with most, many are at the end of their search, before they come to the beginning, much less to the perfection of holy knowledge; they can stay in the shell and outside of soul-saving truths, whom nothing contents but an arrival at the kernel and marrow, at the hight and perfections of naturals.

Job proceeds.

The stones of darkness, and the shadow of death.

That is, as man searcheth out all perfection, so he also searcheth out, *The stones of darkness, and the shadow of death.* This seems to be a very prodigious search. To search stones of light and the wayes of life, is a noble search, may some say; but how uncouth a work is this, to search *stones of darkness, and the shadow of death?* To clear this, I shall enquire what he means by *the stones of darkness.*

Quidem per lapidem gemmâ intelligunt sic interdum אבן *sumitur lapis pro lapis pretiosus.* Drus.

First, By these stones, some understand precious stones or gems, which though they are in their nature and quallity *stones of light*, (All gems or precious stones have light in them, and the more light they have, the more precious they are) yet he calls them stones of darkness, because they lye naturally bedded in the dark and unseen; either in the bowells of the earth, or in the bottom of the Sea. Those stones which sparkle with the most respendent raies of light, were once in this darkness, and may therefore, not improperly be called, *stones of darkness.*

Secondly, By stones of darkness, we may rather understand common stones which he finds out or meets with in digging for Silver, and searching for Gold. The miner must follow the veins of precious mettal through Rocks and Mountains; these also are *stones of darkness*, obscure stones, or stones lying in obscurity, whereas others lye in the light, or upon the surface of the earth.

But what is meant by *stones of the shadow of death?* That's a second query.

I answer, Those miners for Silver and searchers for Gold, that they may be sure to come to the perfection of all things, will not onely venture to make way through the stones that lye in the dark, but that lye in the shadow of death: And he calls them stones of the *shadow of death.*

First, Because under the earth there is not only darkness, but a kind of deadly shade: a man is, as it were, in a tomb or grave, when he is under the ground.

Secondly, Because darkness under ground is so terrible, that it is enough even to affright a man to death.

Thirdly, Because in those dark places, damps often prove deadly, many have been suffocated or choaked in under ground-workings,

workings, and therefore the darkness there is a shadow of death. All these expressions laid together, shew what difficult and dangerous work must be undergon to come at those treasures which are lockt up in the bowels of the Earth. *He searcheth out all perfection, the stones of darkness, and the shadow of death.*

Hence Note,

Man will venture through all hardships and dangers, to obtain the riches and precious things of the Earth.

See how he works and toyles through darkness, and the shadow of death; he will have it, though he dye for it. One of the Ancients speaking of those strange adventures for Gold and Silver, breaks out into a vehement passion; *O who was it that first taught man to dig out the Gold and Silver; which was willing to lye hid; these are very pretious things indeed, but perilous, or they are precious perills.* Many have not only ventured, but lost their lives to gain them. Men are so set upon the having of riches, that they refuse no labour nor danger, but do even offer violence both to nature and themselves at once. They are not deterred with the depth and darkness of the place where these things lye, nor will they give over to search those treasures which are kept not only in the bosome of the Earth, but in the very bosome of death it self.

Heu, quis primus fuit ille, Auri qui pondera tetsi, Gemmasq; latere volentes pretiosa periculasodit? Boet. l. 2. de Consol.

Job still pursues with admirable elegancy and propriety of language, his description of the unwearied pains and bold adventures of men to inrich themselves with the spoyles of the innocent Earth. I shall give but breif touches for the explication of each particular.

Vers. 4. *The flood breaketh out from the inhabitant, even the waters forgotten of the foot, they are dryed up, they are gone away from men.*

In this verse we have an accident very usual to those who are engaged in works under ground. *The flood breaketh out from the inhabitant.* The word notes a violent breaking, like the breaking forth of great waters, which are ready to overwhelm and swallow up all. There are various conceptions, and accordingly various translations of this text.

First, Mr. *Broughton* renders it thus; *A stream breaketh from*

his spring; As if he had said, while these men are digging in the earth after Silver they meet with a spring, which is no sooner opened, but the water gusheth out like a flood upon the workmen. Springs are the original of streames, and upon the opening of the Earth the stream flowes out from its spring.

Secondly, Others expound and read the words as making the flood it self to be the inhabitant, forced out of its ancient dwelling by these new guests, greedily coveting Silver and Gold. *The flood breaks out from that place where it did formerly inhabit or dwel, or from that subterranean channel in which it abode, and through which it was conveighed.* VVater may be said to dwell in or inhabit the place of its abode; and thus the words are to be understood by a Synechdoche of the thing containing, for that which doth contain it, or of the inhabitant for the place inhabited; the flood breaketh out from the inhabitant, that is, from the spring, or under-ground channel, which it did inhabit. And so the meaning is this, while the miner is at work, and labours in the Earth to make his passage to his precious treasure and rich Gemms, by and by he comes near to some spring of water (for there are under-ground waters as well as above-ground waters, he comes near a spring) and touching upon it, the water gusheth out immediately and forcibly. This experiment is very frequent among those that work in mines, whether of Silver, or Brass, or Iron, &c.

Dimisso accola, i. e. alveo suo ordinario, qui accolebatur, præceps in cuniculos metallicos exundat, Jun.

Cum discedit ab eo loco ubi accolebatur, deserens nimirum alveum suum per quam tutam fundi illius per quam dilabitur sub terram. Piscat.

Dum fodit fossas, ecce protinus gurges ex proximo ei loco exundat. Bold.

Thirdly, The text is well rendred, *the flood breaketh out, that there is no inhabitant*, or, *that there is no abiding*. The meaning is, that when they are at work in the mines, the flood breaking out they can abide there no longer, the labourers are put from their place and work, every man shifts for himself and gets away as fast as he can, when he seeth the danger. The Silver and precious things they would fain have, but the water rising up against them, as it were to defend the treasure against these invaders, they see there's no present contending, and so give it over for that time. They who continue long working under ground, may be reckoned as dwellers there; And when they are forced to remove and quit their habitation, because of the breaking forth of these waters, we may say *there is no inhabitant*. But what waters are these?

Ab accola, q.d. ex eo loco ubi erant accolæ, et qui eum locum habitarunt, ita erumpit torrens ut non sit accola ut inde pellantur et esse desinant accolæ. Merc.

Even

Even the waters forgotten of the foot.

Those wordes, (*even the waters*) are not in the Hebrew, as you may see in your Bibles, they being put in a different character, but waters are compriſed in the flood. We read *even the waters forgotten of the foot*; the Hebrew is only thus, *The flood breaketh out from the inhabitant forgotten of the foot.* VVhy doth he say *forgotten of the foot*? hath the foot a memory, or how can the foot be said to forget? I answer this is spoken improperly, or metaphorically; And thus forgetfulness is ascribed both to the foot and hand. *David* saith, (*Psal.* 137. 5.) *Let my right hand forget her cunning.* Here *Job* saith, *Even the waters forgotten of the foot*; the meaning is only this, they are such waters as the foot of man or beast hath no acquaintance with, or such as the foot had never any experience of. This forgetfulness of the foot is nothing else but the ignorance or inexperience of men, who walk upon their feet. Mr. *Broughton* renders, *Unkenned of any foot*, that is, of any man moving on his feet. Some waters are made by the foot, and many are passible by men on foot. Of the former *Moses* speaks, (*Deut.* 11. 10.) *The land whether thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a Garden of herbs*; that is, thou didst but dig channels from the River *Nilus* with thy foot, when thou wast in *Egypt*, and so (that being a flat Country) the land was watered. VVith such waters the foot is well acquainted, or they are waters remembred by the foot. Thus also a River that a man may easily passe over, may be called a River remembred by the foot, by the feet of cattle, and by the feet of men, which have often passed through it. But subterranean waters are such as the foot never passed through, and are therefore as far from the knowledge of man as those things which are utterly forgotten. So this is a description of under-ground waters, breaking forth, and driving those away who were at work for the precious mines. For as those Rivers which, running in sight upon the face of the Earth, are yet so deep that no man can or ever could wade over them; (such was that River made by the waters of the Sanctuary, through which the Prophet at first was brought in vision, and *the waters were to the ankles*, and at the second time they were to the *knees*,

Torrentes non ex eorum numero qui regiones alluunt, sed subterranei et pedibus hominum prorsus ignoti. Bez.

Torrens tam profundus ut nullus pes eum horit seu experiri sit, i. e. transierit aut tranare possit. Piscat.

at the third to the *loyns*, but afterward it was a River that he *could not pass over, for the waters were risen, waters to swim in, a River that could not be passed over* (Ezek. 47.3.4.5.) Now, I say, as any such waters above ground, so all waters under ground, may be called *waters forgotten of the foot*, being such as the foot of man never trod in, or such as men did not think their feet should have met with in those places. But what doe they in this case? is the work utterly lost for ever? No; they may be hindred for a time, but the latter part of the verse shews us what they doe to remove and remedy this obstruction.

They are dried up, they are gone away from men.

דלל *attenuantur sunt autem cognatæ radices* דלל *attenuari et* דלה *haurire.*

The Hebrew word which we translate *dryed up*, may bear relation to two rootes; whereof the one signifies, to lessen, attenuate, or diminish; thus the waters are diminished: the other, to draw or dry up. Now, waters are drawn and dryed up two wayes; first, in a natural way, by the heat of the Sun (the Sun is the great water-drawer or water-dryer) secondly, in an artificial way, by pumps and buckets. So the word is used (*Exod.* 2. 19.) *An Egyptian drew water enough for us*, &c. The drawing or drying up of water here intended is artificial; for the Sun-beams have no such attractive power upon the waters under ground. But they who labour in mines have engines to draw away these waters; and then (as we render) *they are gone away from men.* Yet some translate more clearly to the sence already given, *they are gone away by men*, or, *they are drawn out by the labour of man, they are gone.* Workmen by their pains and skill deliver themselves from these waters, and so enter their mines again; this is a very common accident amongst these undertakers: waters break in upon them, and they by many hands, or by the main strength of a multitude of men draw them clean away. So that these words are a description of the miners labour to recover their work when the waters have overflowed it, or flowed in upon it; for though the waters flow in so fast, that the workmen are forced to leave or quit the place, yet God doth furnish them with wisdom to conveigh away those waters, by pumps, buckets, and such like engines, prepared for that purpose.

Exhauriuntur mortalis opera abscedunt. *Jun. Transl.*

Erumpit torrens ab incolâ, et (aquæ) oblivioni traditæ a pede exhauriuntur, & præ hominibus (i. e. multitudine hominũ) *summoventur.* Bold.

Hence Note;

Great

Great works and undertakings often meet with many difficulties and unexpected impediments.

The miners are overflowed with waters. What important business of this World is there, but a flood may break in upon it? and the more important any business is, the more will floods break in upon it. And this appeares most when our business is Heavenward, and our work in spirituals, then if ever the great waters arise and threaten to swallow us up: Satan will cast forth a flood to hinder us when we are digging in the spiritual mines. When the woman (*Rev.* 12. 13.) had brought forth the man-child, and was fled into the Wilderness for safety, then, *the Serpent* (v. 15.) *cast out of his mouth waters as a flood after the woman, that he might cause her to be carried away of the flood*; that is, he stirred up people and Nations like a flood to persecute and afflict the Church, even in her Wilderness condition. And when ever any particular believer hath brought forth, or is about to bring forth a man child, some notable thing for Christ, or according to the mind of Christ, then presently Satan casts out, or causeth some flood or other to break out upon him. When *Josuah* stood before the Lord to move in the behalf of the people, *Satan was at his right hand to hinder him* (Zech. 2. 1.) and he caused the flood of that peoples sins to break forth upon him. When we are about any spiritual work, the flesh hinders, a flood of corruption breaks out. *Paul* found it so (*Rom.* 7.) *When I would do good evil is present with me.* And if the flood of corruption within be stopt, then a flood of temptations from the World comes in and hinders us. The wisdom of the World layeth blocks in our way, telling us that the Customes and Examples of men lead another way: And why should we be singular, or set our selves up as a mark for envie and malice to shoot at? when we attempt what is good and honourable, it is best for us to expect and accordingly to prepare for opposition. The Apostle *Peter* (1 Ep. 3. 13.) had no sooner said, *And who is he that will harm you, if ye be followers of that which is good?* But, he adds (v. 14.) by way of correction, *And if ye be persecuted for righteousnes sake happy are ye.* As if he had said, do good, keep close to duty, and none can really hurt you; and you may hope that God will either so mollifie the hearts of evil men, that they shall have no mind, or

so

so abate their power, that they shall have no opportunity to harme you; yet do not build upon this, but I will tell you what you may build upon, that let men oppose and persecute you as much as they will, while ye do good, *ye are happy.*

Secondly, observe,

The men of the world will not give over their work, though they meet with impediments, but endeavour strongly to remove them.

And why should not we do so in spirituals? the children of the world are wiser in their generation then the children of light. We are ready to let goe our work, if we meet with trouble in it. Shall miners recover their work out of the hands of the flood, and shall not we recover our work out of the hand of temptation? let us remove it, and to work again. It is said of *that man of sin* (2 Thes. 2. 7.) *The mistery of iniquity doth already work: only he who now letteth will let, untill he be taken out of the way.* So while we are at work in the mistery of Godlines, we often meet with somewhat that *lets*, and that will *let* till it be taken out of the way. Our work then must be to remove the hindrances of our work. Learn wisdom of the miner, if the floods break in upon you, out with them again.

Vers. 5. *As for the Earth, out of it cometh bread: and under it is turned up as it were fire.*

In the former verse *Job* shewed what man gets below out of the bowels of the Earth, and what a doe he makes to get it. Here at the beginning of this verse, *Job* tells us what man gets above, or what grows for mans use upon the surface of the Earth.

As for the Earth, out of it comes bread.

By bread, he meanes Corne or grain of all sorts, of which bread is made; bread is an artificial thing; Corn is natural; the Earth gives forth only that which is natural, the art of man fits it for his use. Man knowes how to till the Earth that it may yield him Corn, and when he hath gotten Corn, he is instructed how to make it up in bread. Thus we see, that as man hath skill to work below in the bowells of the Earth, so above upon the surface of the Earth; out of the bowels of the Earth he gets Gold and Silver, with other precious

precious things: And upon the face of the earth he gets his bread. As the Earth is the common parent of all mankind (all men having their original from it) so the Earth is the common parent of all those good things both ornamental and necessary, which concern the natural both being and well being of man.

Out of the earth comes bread.

And by bread we are to understand not only that part of our food, which is opposed to drink and flesh, but our whole food; and not our food only, but our clothing comes under the notion of bread in Scripture language; especially, we must take it so in our Saviours directory for prayer about temporal things (*Mat.* 6. 11.) *Give us this day our daily bread.* And in this latitude we may interpret *Job* while he saith, *As for the Earth, out of it comes bread.*

And under it is turned up as it were fire.

Or as others read, *It takes fire underneath.* We may expound this two wayes.

First, That the Earth which hath corn growing upon the fourd of it, hath fire underneath, that is, mines of cole and brimstone, which are called fire, because they are the fewell of fire, or materialls for fire; though they are not fire formally, yet they are fire vertually; they quickly take fire, and make fires. That which is used continually to make fire, as coals are, and that which is so apt to conceive or take fire as brimstone is, may not unfitly be called fire.

Secondly, By the fire we may understand those mettals before spoken of, Gold, Silver, Brass, and Iron, as also precious stones. All or any of these may be called fire; first, because of their brightness, they all being burnished, cast a flame like fire. Secondly, because they are refined by the fire; they have a kind of fire in them, being so pure and splendid, and they are cast into the fire, that they may be purified. But I rather take it in the former sence, that *Job* here describes a further use of the Earth, that there is not only Gold and Silver in the bowels of it, but coales and such things as are for firing; they also being of great use for the life and comfort of man. Thus Mr *Broughton* translates, *A ground out of which groweth food, is underneath changed as fire.*

Further

Terra quondam fertilis tritici, successu temporis sterilis redditur ut subter eam ignis et semina ria quædã sulphuris esse videantur. Merc.

Further, some interpret these words, as if here were intimated a wonderful work of providence in changing the nature of the ground, so as that which before brought forth bread becomes barren, and is turned, as it were into fire and brimstone. Historians make some such reports of the Country where *Sodom* and *Gomorrah* once stood, which though it was in those times (as *Moses* calls it, *Gen.* 13. 10.) like *Eden*, or the garden of God, yet now the soyl is not only unfruitful, but sulphureous. And thus the Lord threatned presumptuous sinners (*Deut.* 29. 23.) *Their whole Land is brimstone and Salt, it is not sowen, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah and Zeboim, which the Lord overthrew in his anger and in his wrath.* But I shall not stay upon that. The 6th verse is of the same tendency.

Vers. 6. *The stones of it are the place of Saphirs: and it hath dust of Gold.*

Thus *Job* describes the furniture of the Earth, Corn grows above, Cole-stones and fewel for the fire, underneath, yea not only those with other common, but many precious stones.

The stones of it are the place of Saphirs.

The Saphir being one of the choicest stones, is here named for the rest. We have the Saphire mentioned again (*v.* 16.) *It* (that is, *wisdom*) *cannot be valued with the Gold of Ophir, with the precious Onyx, or the Saphir.* The excellency of this stone may be collected from the description of that vision (*Exod.* 24. 10.) *Then went up Moses and Aaron, Nadab and Abihu, and seventy of the Elders of Israel, and they saw the God of Israel,* (not that God was visible in himself, but only in those visional appearances and manifestations of his glory) *and there was under his feet as it were a paved work of a Saphire stone, and as it were the body of Heaven in his clearness.* How appositely doth *Moses* joyn the Saphire stone, and the body of Heaven in his clearness? as implying (which is its natural beauty) that the Saphir stone, is diaphanous and clear, or in colour like the body of Heaven. Again, that mystical vision of the *Cherubims* and *wheels*, is concluded with the appearance of Christ upon a glorious throne (*Ezek.* 1. 26.) *Above the firmament that was over their heads, was the likeness of a throne, as the appearance*

appearance of a Saphire stone, &c. Solomon had a throne of *Ivory overlaid with Gold,* (2 Chron. 9. 17.) But there was never any Prince had a throne of Saphires to sit upon, much less, as it were a paved work of a Saphire stone under his feet to tread upon. This is peculiar to the *King of Kings* alone. The Saphire is applyed by the Spouse to set forth the gracious, sweet, pure and tender affections and compassions of Christ toward her self, the Church, (*Cant.* 5. 14.) *His hands are as gold-rings set with berrill: his belly is as bright Ivory overlaid with Saphires.* When the Prophet *Jeremy* would describe the exceeding beauty and comeliness of the Nazarites in *Jerusalem*, before the famine had withered and stained them, he saith (*Lam.* 4. 7.) as some read it, *Their Eaem were Saphirine*, or as we, *They were more ruddy in body than Rubyes, their polishing was of Saphire.* The Saphire is a stone so full of a heaven-like beauty, that it doth not only please, but delight and recreate the beholder. Nor doth any thing as Naturalists affirm, so much refresh the eye as the Smaradge and Saphire. There is a tradition among the Jewish Rabbins, to which some Christian writers consent, that when the Lord wrote the Law, he wrote it in *Saphire stone*, or that the two tables were two great Saphires. Lapidarists say, the Saphire is a transparent stone of a cerulian or sky colour, precious and pleasant to the eye; and they place it in the fifth order and degree among the most noble gemms. Neither is it pleasant only, but medicinal, some report it, a great resister of poyson; yea that it hath a great influence upon the mind, and removeth sadness and melancholly, that it is a preservative of chastity; besides many other vertues, by some superstitiously, by others somewhat hyperbolically ascribed to it, which I willingly omit and pass by; It may suffice for my purpose to have shewed what the *Saphire is*, of which *Job* speaks in this text, *The stones of it are the place of Saphires*; that is, the place of *Saphires*, those most precious stones, is among common and ordinary stones.

Cardam. de lapid. lib. 7. Epiphan. tract. de duodecem Gemmis.

And it hath the dust of Gold.

That is, Gold is found among the dust and mould of the earth. The Saphire is congenial to the gold, and is only found in those Countryes where gold is to be found. And therefore when *Job* had named the Saphire, he adds, *the dust of gold*, or that, there is gold in that dust. Hence some allegorizing this text to a mystical sense,

Saphirus non nisi interra quæ sit Auri ferox invenitur.

have

have said that the heart filled with heavenly desires, is fitly shadowed by the earth, in which Saphires are formed and found; and that the mind which is enriched with such desires, is full of spiritual gold. As for the proper and natural gold, that hath been spoken of at the first verse of this Chapter. And therefore I shall here only make one General reference, by way of observation from this verse.

That, *we ought to admire the wisdom of God, who hath made the same earth to yield such varieties*, to yield supplyes, first, for necessity, *bread and fire*; secondly, for ornament, *Saphires and gold*. Though no one earth yields all things, yet one earth may yield many things, and the whole earth yields all things required to the service, or for the comfort of man.

Job having shewed that the earth is stored and even burdened with these rich commodities, prosecutes the same matter, yet upon another consideration in the following context.

Vers. 7. *There is a path which no fowl knoweth, and which the Vultures eye hath not seen.*

Vers. 8. *The Lyons whelps have not troden it, nor the fierce Lyon past by it.*

In these two verses *Job* describes the secretie of those places, where the gold and gemms, with all precious Minerals are to be found. And he doth it by affirming that the wayes leading to them are far removed out of the sight and tread of those creatures which have the most piercing eyes, and the most searching spirits, commonly frequenting the darkest caves and deepest valleyes of the earth for prey.

There is a path.

That is, a path by which men seek for gold, and are led down to the veins of silver.

Which no fowl knoweth.

That is, no fowl ever was there. The word translated *Fowl*, signifyeth, *a ravening fowl*. Such fowls fly swiftly, and watch every place narrowly where their food is to be had; yet (saith *Job*) the paths which lead to these treasures are such as the most ravening fowls in all their flights were never acquainted with.

Vox עיט proprie denotat avem voracem.

There

There is a path which no fowl knoweth,

And which the Vultures eye hath not seen.

The Vulture is so *sharp-sighted*, that her eye is proverbially put for *sharp sight*; and the Vulture hath a sharp stomack too as well as a sharp eye, and therefore will search into the most secret paths for prey, yet the Vulture never ranging into nor saw this path. And as the fowls of heaven have not seen it, so neither have the beasts of the earth; as it follows.

Vers. 8. *The Lyons whelps*, (or, *the sons of the Lyon*.)

The Hebrew is, *sons of pride*. The Lyon is proud and stately, as a king among beasts. The sons of the proudest and stateliest Lyons, *have not trodden* this path, *nor the fierce Lyon passed by it*; that is, the Lyon that is most greedy, and will take most paine for prey, even he never came into these places, into which the Mineralist goes for gold and silver. Then, by this enumeration of fowls & beasts, *Job* would intimate unto us, that the paths which lead to the precious minerals, are such as no creature ever came into, and that, the thirst or desire which men have after them, carryeth them further then the appetite and pinching hunger of the most fierce and greedy, whether fowls of the heaven, or beasts of the earth, have ever caried them. The hunger of a Vulture or of a Lion forceth them far, yet not so far, as the hunger of man hath forced him in seeking and pursuing food for his covetousness; and when he hath gotten more then he needs, his hunger is not satisfied, but encreased, for still he thinks he hath need of more: such is the eagerness and fierceness of mans appetite after earthly treasure, that he will venture a perishing for perishing things. His bowels are pained till he hath torn out the very bowels of nature, that he may fill his own; And though his belly be full, though his hand and house are full, yet his heart is empty. He is restless in labouring for that which neither will nor can give him any rest. These his restless labours in the pursuit of riches, are clearly and fully described in the three ensuing verses.

Putant Hebræi איה *eam esse avem, quia in lege* ראה *dicitur a visus perspicuitate* (Deut. 14. 13.) *cæterum in eo loco utrumq; conjungitur, ergo diversa sunt ut sit constat avem* איה *esse visus perspicacissimi.* Merc.

Non calcant eam filij superbiæ. i. e. feræ animosiores & truculentiores. Merc.

Uno verbo, semita rebus omnibus creatis avia. Jun.

Vers. 9. *He putteth forth his hand upon the rock; he overturneth the mountains by the roots.*

See what work he makes to get gold and silver.

He

He putteth forth his hand upon the rock.

These words may be taken two wayes; first proverbially; secondly, properly. In the former acception, they imply thus much; That these men are willing to undertake the hardest work for gold, &c. What is harder than a rock? yet though the work be as difficult as digging through a rock, they will put their hands to it. Secondly, take the words properly, and the meaning is; Though while these men work in mines of the earth, they meet a rock, yet they put their hands on it, and hew a way through it. At the 4th verse, floods of water broke out upon them, and in this they meet with a rock which they must break, or else their designe is broken, and both their hopes and labour lost. The word signifieth the *hardest rock*, so that if they will have the treasure, they must batter a rock which stands as a Bulwork of Brass to defend it against them. And yet this is not all; The next words shew us another *Herculean labour*; *He overturneth the mountains by the roots*; or rather, *he turneth up the roots of the mountaines*; The meaning is, if mountains stand in his way to hinder his work, or if his work be to undermine and remove mountains, he will attempt and doe it, that he may attain what he seeks for. A mountain is spoken of in Scripture emblematically, to denote the greatest difficulties and oppositions of men to crosse my designe; And the overturning and levelling of these mountaines expresseth the highest actings of the power of God, in subduing all difficulties and oppositions for the good of his people (*Zech.* 4. 7.) And when Christ would shew the utmost that a faith of miracles can doe, He saith, *it will remove a mountain*. And therefore to overturn mountaines properly so called, is a stupendious undertaking; yet the Gold and silver-searchers are not discouraged at it.

Vers. 10. *He cutteth out rivers among the rocks, and his eye seeth every precious thing.*

The former part of this verse gives light to the former part of the 9th. There 'tis said, *he putteth forth his hand upon the rock*; and here we see what his hand doth there; *He cutteth out rivers among the rock*; that is, when the miner meets the water, as was shewed *v.* 4th, then he makes channels to conveigh it away, and give it passage. Some expound it of bringing waters from springs, through

through rocks to remove his engins, or work his metal, but 'tis more proper to expound it of waters arising upon, or about his works; These he rids himself of, by making *Water-courses* under-ground, even among the hardest rocks.

And his eye seeth every precious thing.

That is, having thus dealt with the rocks, and mountaines, and having made rivers among the rocks, to carry away the water which annoyed and drowned his work, having (I say) thus ordered his matters, *His eye seeth every precious thing*; he seeth the gold, the silver, and the gemms, which his soul desired. The Hebrew word, which we render *precious*, signifieth, first, that which is honourable (*Psal.* 45. 9.) and the Greek word which signifieth, *honourable*, or *honor*, is by us translated *precious* (1 Pet. 2. 7.) secondly, that which is dear or beloved (*Jer.* 31. 20.) *Is Ephraim a dear son?* Thirdly, that which is most acceptable, or much set by and pleasing (1 *Sam.* 18. 30.) Fourthly, that which is rare and hard to come by (1 *Sam.* 3. 1.) When *David* saith (*Psal.* 116. 5.) *Precious in the sight of the Lord is the death of his Saints.* And (*Psal.* 72. 14.) *He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight*, his meaning is, that the death and blood of the Saints, is dear, much accounted of, and highly prized in the sight of God, though powred out by men as a vile thing. Lastly, and beyond all this, it signifieth, that which is light, or hath a shining light in it; for so most precious things, especially gemms, have. (*Zech.* 14. 6.) *And it shall come to pass that the light shall not be clear*; so we translate, and put in the margin, *The light shall not be precious*; that is, the light shall not shine in that day as a precious sparkling stone, but it shall be a kind of dim dusky light, it shall neither be dark nor clear, but between both. Divine knowledg is precious, and it is light; every soul sits in darkness till that light shines into it. And as this light is precious, so their eyes, who have it, may be said to see, indeed every precious thing.

קר *honorabilis pretiosus charus & rarus fuit.*

Non erit lux pretiosiatum, i. e. non splendida & refulgens, qualiter gemmæ pretiosæ oculis scintillare solunt.

Again, when 'tis said, *His eye seeth every precious thing*, the word rendered to see, notes not only simply to see, or to see naturally, but to see exactly, or artificial seeing. A skilful man fasteneth his eye upon this or that object, to discern and find out which is best; he seeth like an Artist. Some have, as the Apostle speaks,

ראה *curiose inspicere.*

speaks, (*Heb.* 5. 14.) *Senses exercised to discern both good and evil*, and to resolve which is best or worst, among Naturals, Morals and Spirituals. *His eye seeth*, that is, distinguisheth every precious thing that he finds in the earth. And as the word imports, seeing distinctly and distinguishingly, so seeing delightfully. And thus precious things are seen, by those who seek for them. They are no sooner espyed, but their seekers are ready to leap and sing for joy. Thus the *mineralist seeketh every precious thing*; He knows it when he sees it, and it pleaseth him to see it.

Hence Note;

First, *Precious things are mingled among the vile.*

How many heaps of stones and dust must be removed, before the silver, the gold, & the goodly stones are found: As the wheat lyes in the same heap with the chaff, till it be winnowed, so doe the precious ores, with the basest earth, till they are separated.

Note, Secondly;

The wise mans eye distinguisheth between the precious and the vile, and knows which is which.

He will not take trash for gold and silver, nor pebbles for Saphires; he will not take chaff for wheat, nor cockle for barly. Thus should we doe in spirituals, our eye should be upon the precious things. Grace is a precious thing, faith and love are precious things; and though grace be mingled with corruption, as the ore with dross, yet he that is spiritually wise can distinguish between them. The Apostle prayes for the *Philippians*, that, *their love abounding in knowledge and in all judgements, they might approve (or try) things that are excellent*, or (as the Greek hath it) *things that differ* (Phil. 1. 9, 10.) that is, things that differ in excellency. Thus not only doth grace differ from corruption, and truth from error, but one grace differs from another in excellency, and one truth from another, though all are excellent. As in naturals, not only doth wheat differ from chaff, and gold from dross, but some wheat differs from other, and some gold from other in excellency. And thus it is both in morals and spirituals; And the eye of a godly man seeth both discerningly, he seeth what is good from bad, and among good things he seeth which is best. And as it is an argument of a spiritual eye to see things, so persons that are

are precious. As the Lord tels the Prophet (*Jer.* 15. 19.) *If thou take away the precious from the vile, then shalt thou be as my mouth*; that is, if in thy teaching thou put a difference between the godly and the wicked, and dost not promiscuously give the portions and priviledges of the former to the latter; then thou wilt approve thy self a man, speaking as I my self have spoken, or have taught thee to speak. The carnall man takes them up all together, his eye distinguisheth not either precious things or persons, yea as the Prophets speaks (*Isa.* 5. 20.) *He puts darkness for light, and light for darkness, he puts sweet for bitter, and bitter for sweet*, he puts good for evil, and evil for good. And as Christ chargeth such (*John* 3. 19.) *They love darkness rather then light*, they are so far from seeking, that is, delighting in precious things, that they choose the vilest things: But when the laborious miner goeth down into the path which he hath made in the earth, he *seeth only precious thing*, he takes no other notice of worthless stones, but only to put them by, that so he may come at what is precious. As *Elisha* in another case professed, (2 *Kings* 3. 14.) *As the Lord of hosts liveth, before whom I stand, surely, were it not but that I regard the presence of Jehoshaphat the King of Judah, I would not look toward thee nor see thee.* So would these men doe, in the present case, they would not see the things that are vile, nor look towards them, were it not that they regard the presence of Gold and silver, and precious stones, which lye in their company, and are mingled with them. *Job* hath not yet finished his discourse concerning these Adventurers, he gives one instance more.

Vers. 11. *He bindeth the floods from overflowing, and the thing that is hid bringeth he forth to light.*

The floods mentioned in this verse may be two sorts. First, the same which he spake of at the the 4th verse, as also, in the verse immediately foregoing, where *Job* told us, that the Mineralist *cut out rivers among the rocks*, which having done, possibly they might annoy him; therefore his next skill is to handle them so, that they shall not. For this end, *He bindeth the flood from overflowing*; As He makes it flow to the advantage, so he binds it to its good behaviour, that it overflow not to the hindrance of his work. As the Lord by his infinite wisdom and power bindeth the Ocean, and saith to the Sea, *Hitherto shalt thou come, and no further, and here*

חדל *flotum proprie significat, hic pro stillatione sumitur ut ca. 38. 16. Merc.*

here shall thy proud waves be stay'd; So the miner would have these waters come as far as is necessary for his use and benefit, but no further, and therefore he binds them lest they should. The word, that is here translated, *to bind*, is applyed to the binding up of a child in swathing-bands, or to the binding up of a wound. And whereas we render, *He bindeth up the flood from overflowing*, the text is, *from weeping*; we say of some grounds, they are *weeping grounds*, and of banks, where the water ouzeth through, they are *weeping banks*. These artists would bind up floods with such sure banks or bounds, that they should not weep through, nor shed a tear to their annoyance. Thus Mr. *Broughton* renders, *He bindeth the floods from weeping*. Only take notice, that, this learned man conceives, that, the Antecedent to the relative *He*, is God himself; for thus he glosseth the text; *God dryeth the springs, from whence rivers ran, that they faile and have not so much as a tear of water*. Secondly, these floods may be such as are made from above, not such as he found below. Excess of rain falling from the clouds, doth often make great floods, which naturally making their way downwards may fall into those capacious vaults which he hath made under the earth, and, overflowing them, spoyle his work. Therefore he provides against these water-floods also, and binds them from over-flowing. Having thus secured his mine, he carryeth on his business with such success, that if any thing of worth be to be had, he lights upon it, and will have it, as *Job* concludes this verse and his whole discourse upon this subject in the next words.

And the thing that is hid bringeth he to light.

That is, he discovers those riches which till then, never saw the Sun, though wrought by the powerful influences of the Sun, as Gemms and Minerals are. The words are near of the same sence and import with what he said in the former verse. *His eye seeth every precious thing*; yet there is an observable difference between them; That speaking of the sight which himself hath of those precious things, but this, of his bringing them out to the sight, and for the use of others. The sum of all is; that whereas vast treasures lay buryed and concealed from all former generations, he brings them to open view, and presents them to the eye of the world. He having let, or brought in the light to them, lets or brings them out to light. From

From this large description of the way and meanes of getting treasure out of the earth,

Observe,

First, *Strong and constant labour compasseth great things, even the greatest things of this world.*

What may not men doe, if they have a heart and will put their hands to the doing of it? *The soul of the sluggard* (saith *Solomon*, *Prov.* 13. 4.) *desireth and hath nothing*; we may say, The soul of a laborious man may have any thing that he desires. He that is nothing but desires, shall have nothing that he desires; but he that addeth good endeavours to his desires, can desire nothing that is good, and good for him, but he may have it. So *Solomon* concludes in the verse before-mentioned, in opposition to the sluggard; *But the soul of the diligent shall be made fat.*

Secondly, Observe;

True and hearty desires, are always followed with strong and hard endeavours.

They who indeed desire gold and silver, will seek to the ends and dig to the bottome of the earth for them. *Through desire* (saith *Solomon*, Prov. 18. 1.) *a man having separated himself* (from all things that may hinder him) *seeketh and intermeddleth with all wisdom*; that is, with all those things, wherein he may either exercise the wisdom which he hath attained to, or attain to more wisdom. The true desire of the mind is like the hungry appetite of the stomack, it provokes to any paines which may give it satisfaction. And because nothing can satisfie desire, but enjoyment, therefore the desirer needs no *Task-master*: Man will enjoyn himself the hardest tasks, upon a hope of enjoying what is desired.

Thirdly, Observe;

That, for the things of this world, worldly men are willing to bestow strong and constant labour.

The explication of the whole context makes good the truth of this observation. Neither darkness, nor the shadow of death, neither stifling damps, nor over-flowing floods, neither rocks nor mountains have been able to discourage the hearts, or weaken

Quæ tanta neceſſitas hominẽ ad ſidera erectum incurvavit et defodit, ut erueret aurum non minore periculo quærendum quam poſſidendum. Sen. l. 6. Natur. Quæſt. c. 25.

ken the hands of men greedy of gain. Some of the ancient Heathens have at once ſtood admiring and bemoaning man in this; They have wondred what ſo great neceſſity that is, which hath compelled man, who is made of an erect countenance, with his face heaven-ward, thus to bow down and dig himſelf into the earth, to get thoſe things which are not got with more danger then they are poſſeſſed, when gotten. But though we can never bewayle this too much, no, nor enough, yet we need not much wonder at it: There being many conſiderations which may ſatisfie us, why man, though theſe things cannot ſatisfie him, is yet ſo unſatisfied without them.

Terrenus terrena. Sapit.

Firſt, Becauſe theſe things are connatural unto man; man is a kin unto the earth, and the things of the earth; he was made out of the duſt of the earth; and what is gold but yellow duſt? or ſilver but earth purifyed by the fire? man and earthly things being ſo nearly related, no marvaile if man muddle in the earth after them; till his nature is renewed, this motion cannot be diverted. (*John* 3. 31.) *He that is of the earth* (in his original) *is earthly* (in his converſation) *and ſpeaketh of the earth.* All his ſpeeches and all his actions ſavour of the earth. Philoſophers ſay, *The temper of mans mind followeth the temperament of his body*; and if ſo, how can the mind of man be but earthly, ſeeing the general temperament of his body is earth. And therefore the Apoſtle ſpeaking of ſome profeſſors who were ſo only in profeſſion, ſaith of them, *Their god is their belly, they mind earthly things* (Phil. 3. 19.) And 'tis true of Godly men too, who have much earth ſtill about them, that though they are not earthly minded, yet earthly things are much in their minds; firſt, to think of them; ſecondly, to deſire them; thirdly, to compaſs and poſſeſs them.

Secondly, Earthly things have a glorious glitter and appearance in them; they are the moſt taking objects of the eye. The Apoſtle *John* (1 Ep. 2. 16.) calls coveteouſneſs (which chiefly reſpects gold and precious things) *The luſt of the eyes*; that is, that which the eye luſteth after. And man is naturally led by ſence. The Apoſtle ſaith, *We* (that is, Saints) *walk by faith and not by ſight*; implying, that all on the other ſide of the line of Grace walk by ſence, and not by faith (2 *Cor.* 5. 7.) And again (*Chap.* 4. 18.) *We look not at things that are ſeen*; we, that is, we believers doe not, but the unbeliever or unregenerate man looks

looks only at the things that are ſeen; and becauſe men are ſo greedy of this ſight, therefore they will dig, and cut through rocks and mountaines, and make themſelves paths to theſe treaſures, which the Vultures eye hath not ſeen.

Thirdly, Man hath continual uſe of theſe things, they accommodate all his affaires in this world. *Solomon* ſaith (*Eccl.* 7. 12.) *Wiſdom is a defence, and money is a defence*; that is, a wiſe man will procure himſelf defence by his money. He ſaith again, (*Eccl.* 10. 19.) *Money anſwers all things*; that is, any thing may be had, and almoſt any thing may be done by money. Money anſwers beauty and Nobility. It makes the deformed comely, and the baſe-born honourable; It ſerves all turnes and buſineſſe, and therefore we ſhould not wonder, if there be ſuch an appetite or inſtinct in man, to ſearch into the bowels of the earth for the materials of it.

Et Genus & formam regina pecunia donat. Horat.

Fourthly, Man riſeth up in repute and eſtimation in the world, as he gets more of theſe things; worldly honour and credit flow in with riches; men are diſtinguiſhed by their poſſeſſions; few value men by grace, by faith, &c. A man may be rich in faith, and abound in holineſs, and yet find little reſpect with men: but if a man be wealthy, if he have ſtore of ſilver and gold, he is reſpected by moſt, and adored or made (as it were) an Idol by ſome. They that are ſpiritual, know how to eſteem men for ſpirituals, but commonly men are valued by their value and worth in temporals. This gives us another account, why the treaſures of the earth are ſought and purſued with ſo much eagerneſs. And indeed they are purſued with ſo much eagerneſs, that the Prophet *David* knew not which way in the world, to ſhew a higher eſteem of, and ſtronger affections unto God and his wayes, the ways of holineſs, then by ſaying, that he eſteemed or affected them more then all the treaſures of the world (*Pſal.* 119. 14.) *I have rejoyced in the way of thy teſtimonies, as much as in all riches*; The Hebrew is, *as in all riches*; we ſupply, *as much as in all riches*; not that *Davids* ſpirit ſtood upon equal termes between God and the world. For he that rejoyceth in God, no more then in riches, rejoyceth much leſs in him then his duty is. And therefore *David* explaines himſelf fully to this in the 72d of the ſame Pſalm, *The law of thy mouth is better unto me then thouſands of gold and ſilver.* Both texts ſhew how much gold and ſilver are eſteemed,

when this is made the commendation of our love to God, that we love him more then gold and ſilver.

But though we have no cauſe to wonder, yet we have much cauſe to lament, while we ſee the ſons of men thus buſied in the earth, and in love with earthly things. How ſad is it to ſee ſo many venture the periſhing of their mortal bodies, much more of their immortal ſouls, in ſeeking things which periſh? How ſad is it to ſee their hunger after this prey, carrying them into paths which the Lyons whelp never trod, nor the fierce Lyon ever paſſed? How ſad is it to ſee ſuch digging and ſearching for ſilver and gold, while that is neglected which is better then gold, even *durable ſubſtance*? How ſad is it to ſee men overcoming all difficulties and laughing at all dangers to get gold, when as every difficulty ſtops their ſearch after heavenly treaſures. If a *flood* (ſhall I ſay) *break out upon them*, nay, if but a few drops of trouble fall upon them, they have done preſently; and, if *a rock, or a mountain* (ſhall I ſay) be in the way, nay, if but a *pebble ſtone or molehill* of oppoſition be in their way, they will goe no further; O how far are they from cutting rocks, or labouring to remove mountains! How ſad is it to ſee men ſlighting the ſhadow of death in their ſearch for gold, and yet affraid of deaths ſhadow, even the remoteſt appearance of death in their ſearches after God? what a ſhame is it to ſee men paſs not only through the ſhadow of death, but through death indeed, for dying or rather lifeleſs things, and yet to be affraid of *deaths ſhadow*, in following the things of eternal life! When the ſluggard ſhould goe on in his way, he will not, for (ſaith he *(Pro. 26. 13.) There is a Lyon in the way*; every ſhew of danger is to him a Lyon, though poſſibly it can endanger him no more then a mouſe. What a ſhame and reproach is it to mankinde, that whereas in ſeeking gold and ſilver, men have exceeded all the fabulous labours of the old giants, by their real labours, that yet men in ſeeking grace and glory, act ſo much below even dwarfs and pigmyes?

Auri effodiendi ratio opera vicerit gigantum Plin. l. 33. c. 4.

Be exhorted therefore, not to think any paines too much, or perils too great for the things of heaven, ſeeing men think no paines too much, nor perils perilous for the things of the earth. The very labour in ſeeking heavenly treaſure is very ſweet, but the enjoyment of them is infinitely ſweeter: whereas the labour of ſeeking for earthly treaſures, is very tireſome, and the very enjoyment

ment to many, is much more tireſome. Some one luſt is engaged and works in getting, but all the luſts of a mans heart may be at work in the enjoyment of the world. And if to obey the commands of one luſt hath tired many a man, how will that man be tired who is at the command of many, of every luſt? So then, we may conclude, *There is leſs trouble in ſeeking earthly treaſures, then there is in uſing and poſſeſſing them*, though that trouble is far enough from being little. The ſum of all is, Vaine man troubles himſelf very much to get himſelf more trouble. The Apoſtle *Paul* ſeems much affected with it, that the care of thoſe who run races for honour and temporal rewards, ſhould not be equalled, if not exceeded, by the Saints in running their race for glory and immortality; *Every man that ſtriveth for the maſtery, is temperate in all things* (1 Cor. 9. 25.) *Now* (ſaith he) *they doe it to obtain a corruptible crown, but we an incorruptible.* When men are to run a race, how doe they dyet and order themſelves before? and when they come to the race, how doe they ſtrain themſelves, and all for a corruptible crown; we are ſtriving for an incorruptible crown, ſhall we not be temperate in all things? ſhall we not uſe much ſobriety, and be much in mortification and ſelf-denial, that we may ſo run as to obtain? The temperance and paines of *Race-runners*, the labour of *earth-miners*, will riſe up in judgement againſt all thoſe that are ſluggiſh and ſloathful in *ſoul-matters*; yea the wiſdom of theſe men, will riſe up in judgement againſt thouſands, who pretend to be very wiſe. The miners goe directly to the place where gold is, they ſeek not gold upon a green tree, nor precious gemms upon a vine; but they dig down into the earth when they would have theſe things. 'Tis folly to ſeek things out of their proper place. But we may ſay to many as the Angel to *Mary, Why ſeek ye the living among the dead?* Why ſeek ye heaven in the boweles of the earth, and glory in the wayes of ſin? They labour in the earth, as if heaven it ſelf were to be had there; and they labour for heaven, as if not ſo much as this earth were to be had there. But when with greivous toyle they have gotten that which hath only a ſhew of good, they will know (too late for recovery) that which is really ſo. I will cloſe this admonition to earthly minded, and earth-minding men, with *Davids* chiding queſtion (*Pſal.* 4. 2.) *O ye ſons of men, how long will ye love vanity, and ſeek after leaſing?* When

Sed quoniam lateat, quod cupiunt bonum nescire cæci ſuſtinent. Et quod ſtelliferum tranſabiit polum, Tellnve demerſi petunt. Boet. lib. de Conſol. Philoſ.

e will

will ye pray, as he doth (*v.* 6.) *Lord lift thou up the light of thy countenance upon us*? when will ye be able to say (as he did, *v.* 7) from your experience of the answer of such a prayer; *Lord thou hast put gladness in our hearts, more then in the time*, that (either other mens or our own) *corn and wine, gold and silver did encrease*.

There is nothing can divert the thoughts of man and his desires from the world, but to direct them upon God. And thoughts of God are more then a diversion of our thoughts from the world, they are the death and mortification of them. Earthly desires cannot live in the aire of heaven, no more then any creature can, when taken out of or off from its proper element. The gladness which the light of Gods countenance puts into the heart, conquers and kills the gladness which the glitter of gold and silver puts into the heart. As God alone will be All in all to Saints in heaven, so they who are much with him here in the actings of faith and love, cannot but delight in him above all, and rise up to *Davids* conclusion, from *Davids* Questions (*Psal.* 73. 25.) *Whom have we in heaven but thee? and there is none* (either thing or person) *upon earth, that we desire besides thee*.

Thus far *Job* hath described the labour of man, in seeking worldly treasure, the vein for silver, and the place for gold, either where they find or fine it; And having finished this discourse he comes to shew that there is a vein of wisdom, which few men in the world have a desire to seek, and which none of the men of the world have an ability find.

JOB,

JOB 28. 12. to the end of the 19th verse.

12. *But where shall wisdom be found? and where is the place of understanding?*
13. *Man knoweth not the price thereof, neither is it found in the land of the living.*
14. *The depth saith, It is not in me: the sea saith, It is not with me.*
15. *It cannot be gotten for gold, neither shall silver be weighed for the price thereof.*
16. *It cannot be valued with the gold of Ophir, with the precious onix, or the saphir.*
17. *The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold.*
18. *No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies.*
19. *The Topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.*

IN the former part of this Chapter, we found *Job* discoursing of that natural wisdom which is implanted in man by God. And there he shews by an induction of many instances, what that wisdom can doe, how far it can work; that, can search the bosome and bowels of the earth, and discern what's there; that can fetch or draw out gold and silver and precious stones from thence; that can master and overcome all the difficulties and impediments, and out dare all the dangers that stand in the way of those attainments; that wisdom can purifie and refine, perfect and polish all sorts of metals and gemms, into a fitness for the use and ornament of man: all this the wisdom of man can doe. Most men can see far into nature; some men can see her quite through, they are (as it were) of councel with nature, and know her whole heart, all her secrets: all this man doth and hath by natural wisdom, which yet is the gift of God to man, A gift common to man as man. So that there is nothing in this lower world, nothing in the lowest parts of this world, which hath not been

when this is made the commendation of our love to God, that we love him more then gold and silver.

But though we have no cause to wonder, yet we have much cause to lament, while we see the sons of men thus busied in the earth, and in love with earthly things. How sad is it to see so many venture the perishing of their mortal bodies, much more of their immortal souls, in seeking things which perish? How sad is it to see their hunger after this prey, carrying them into paths which the Lyons whelp never trod, nor the fierce Lyon ever passed? How sad is it to see such digging and searching for silver and gold, while that is neglected which is better then gold, even *durable substance*? How sad is it to see men overcoming all difficulties and laughing at all dangers to get gold, when as every difficulty stops their search after heavenly treasures. If a *flood* (shall I say) *break out upon them*, nay, if but a few drops of trouble fall upon them, they have done presently; and, if *a rock*, *or a mountain* (shall I say) be in the way, nay, if but a *pebble stone or molehill* of opposition be in their way, they will goe no further; O how far are they from cutting rocks, or labouring to remove mountains! How sad is it to see men slighting the shadow of death in their search for gold, and yet affraid of deaths shadow, even the remotest appearance of death in their searches after God? what a shame is it to see men pass not only through the shadow of death, but through death indeed, for dying or rather lifeless things, and yet to be affraid of *deaths shadow*, in following the things of eternal life! When the sluggard should goe on in his way, he will not, for (saith he (*Pro.* 26. 13.) *There is a Lyon in the way*; every shew of danger is to him a Lyon, though possibly it can endanger him no more then a mouse. What a shame and reproach is it to mankinde, that whereas in seeking gold and silver, men have exceeded all the fabulous labours of the old giants, by their real labours, that yet men in seeking grace and glory, act so much below even dwarfs and pigmyes?

Auri effodiendi ratio opera vicerit gigantum Plin. l. 33. c. 4.

Be exhorted therefore, not to think any paines too much, or perils too great for the things of heaven, seeing men think no paines too much, nor perils perilous for the things of the earth. The very labour in seeking heavenly treasure is very sweet, but the enjoyment of them is infinitely sweeter: whereas the labour of seeking for earthly treasures, is very tiresome, and the very enjoyment to many, is much more tiresome. Some one lust is engaged and works in getting, but all the lusts of a mans heart may be at work in the enjoyment of the world. And if to obey the commands of one lust hath tired many a man, how will that man be tired who is at the command of many, of every lust? So then, we may conclude, *There is less trouble in seeking earthly treasures, then there is in using and possessing them*, though that trouble is far enough from being little. The sum of all is, Vaine man troubles himself very much to get himself more trouble. The Apostle *Paul* seems much affected with it, that the care of those who run races for honour and temporal rewards, should not be equalled, if not exceeded, by the Saints in running their race for glory and immortality; *Every man that striveth for the mastery, is temperate in all things* (1 Cor. 9. 25.) *Now* (saith he) *they doe it to obtain a corruptible crown, but we an incorruptible.* When men are to run a race, how doe they dyet and order themselves before? and when they come to the race, how doe they strain themselves, and all for a corruptible crown; we are striving for an incorruptible crown, shall we not be temperate in all things? shall we not use much sobriety, and be much in mortification and self-denial, that we may so run as to obtain? The temperance and paines of *Race-runners*, the labour of *earth-miners*, will rise up in judgement against all those that are sluggish and sloathful in *soul-matters*; yea the wisdom of these men, will rise up in judgemen against thousands, who pretend to be very wise. The miners goe directly to the place where gold is, they seek not gold upon a green tree, nor precious gemms upon a vine; but they dig down into the earth when they would have these things. 'Tis folly to seek things out of their proper place. But we may say to many as the Angel to *Mary*, *Why seek ye the living among the dead?* Why seek ye heaven in the boweles of the earth, and glory in the wayes of sin? They labour in the earth, as if heaven it self were to be had there; and they labour for heaven, as if not so much as this earth were to be had there. But when with greivous toyle they have gotten that which hath only a shew of good, they will know (too late for recovery) that which is really so. I will close this admonition to earthly minded, and earth-minding men, with *Davids* chiding question (*Psal.* 4. 2.) *O ye sons of men, how long will ye love vanity, and seek after leasing?* When

Sed quonam lateat, quod cupiunt bonum nescire cæci sustinent.

Et quod stelliferum transabiit polum, Tellure demersi petunt.

Boet. lib. de Consol. Philos.

Chap. 28. *An Exposition upon the Book of* JOB. Vers. 11. 253

a will

will ye pray, as he doth (*v. 6.*) *Lord lift thou up the light of thy countenance upon us:* ? when will ye be able to say (as he did, *v. 7*) from your experience of the answer of such a prayer; *Lord thou hast put gladness in our hearts, more then in the time,* that (either other mens or our own) *corn and wine, gold and silver did encrease.*

There is nothing can divert the thoughts of man and his desires from the world, but to direct them upon God. And thoughts of God are more then a diversion of our thoughts from the world, they are the death and mortification of them. Earthly desires cannot live in the aire of heaven, no more then any creature can, when taken out of or off from its proper element. The gladness which the light of Gods countenance puts into the heart, conquers and kills the gladness which the glitter of gold and silver puts into the heart. As God alone will be All in all to Saints in heaven, so they who are much with him here in the actings of faith and love, cannot but delight in him above all, and rise up to *Davids* conclusion, from *Davids* Questions (*Psal. 73. 25.*) *Whom have we in heaven but thee? and there is none* (either thing or person) *upon earth, that we desire besides thee.*

Thus far *Job* hath described the labour of man, in seeking worldly treasure, the vein for silver, and the place for gold, either where they find or fine it; And having finished this discourse he comes to shew that there is a vein of wisdom, which few men in the world have a desire to seek, and which none of the men of the world have an ability find.

JOB,

JOB 28. 12. to the end of the 19th verse.

12. *But where shall wisdom be found? and where is the place of understanding?*
13. *Man knoweth not the price thereof, neither is it found in the land of the living.*
14. *The depth saith, It is not in me: the sea saith, It is not with me.*
15. *It cannot be gotten for gold, neither shall silver be weighed for the price thereof.*
16. *It cannot be valued with the gold of Ophir, with the precious onix, or the saphir.*
17. *The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold.*
18. *No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies.*
19. *The Topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.*

IN the former part of this Chapter, we found *Job* discoursing of that natural wisdom which is implanted in man by God. And there he shews by an induction of many instances, what that wisdom can doe, how far it can work; that, can search the bosome and bowels of the earth, and discern what's there; that can fetch or draw out gold and silver and precious stones from thence; that can master and overcome all the difficulties and impediments, and out dare all the dangers that stand in the way of those attainments; that wisdom can purifie and refine, perfect and polish all sorts of metals and gemms, into a fitness for the use and ornament of man: all this the wisdom of man can doe. Most men can see far into nature; some men can see her quite through, they are (as it were) of councel with nature, and know her whole heart, all her secrets: all this man doth and hath by natural wisdom, which yet is the gift of God to man, A gift common to man as man. So that there is nothing in this lower world, nothing in the lowest parts of this world, which hath not been

been discovered and drawn out, either by the diligence of man, or by the succession of times. All things have their original and period, their beginning and ending, their entrances and their issues in certain times and places.

But now (in the following part of this Chapter, as was toucht in the vision of the whole) *Job* makes report of a wisdom which hath neither beginning nor end, neither vein nor issue searchable by man: yea, that wisdom of man which is so pregnant and piercing, so active and successful in discovering the works of God in nature, which are done below, even within the bowels of the earth, is not only puzled often and at a stand, not only nonpluss'd often and gravel'd, but is sometimes stark blind to see, and utterly unable to unty the knot and discover the mystery of those works of God in providence which are done aloft upon the face of the earth.

Vers. 12. *But where shall wisdom be found?*

Man, who hath digg'd and found out many secrets, knows not where to dig for, or find out this secret. And *Job* gives four reasons, in the process of this Chapter, why he cannot.

First, Because there is no place particularly designed for it; He knows not where to break ground, with any hope or probability of finding this treasure. He treats of and enlarges this reason with much excellent variety. *(Ver. 12, 13, 14.) Where shall wisdom be found? and where is the place of understanding? It is not found in the land of the living. The depth saith, it is not in me,* &c.

Secondly, Because man hath no price in his hand to obtain it; As there is no place in nature where it can be found, so all the treasures of nature, cannot reach the purchase of it. And this *Job* prosecutes from the 15th verse inclusively to the end of the 19th. *It cannot be gotten for gold, neither shall silver be weighed for the price of it,* &c.

Thirdly, He shews, that as there is no place where, nor price whereby, so no power in the creature to attain it. This wisdom is not compassable by (that price for which the old heathens said their gods sold all things) study, labour, and industry; Which *Job* intimates (*ver.* 21, 22.) when he saith, *It is hid from the eyes of all living, and kept close from the fowls of the aire,* &c. There are some

some things which no man can buy with Gold or Silver, which yet may be got by study and labour. But no beating of the brain, no biting of the nails can find out this secrets; 'tis kept close from the fowls of the aire, even from those men who soare highest after it in study and contemplation. These fowles of the aire cannot come at it, for God purposely hides it as a reserve to himself; It is kept close; and where? even in the breast of God, that's the cabiner. As the Kings and Princes of this world have many secrets and *mysteries of State*, which every man must not know, and some secrets which no man must know, in the whole compass of it, but only here a little, and there a little; so hath God infinitely more. *Arcana Imperii.*

Fourthly, He concludes, that God, and God only hath this wisdom, because He, and He alone, hath at once a full prospect of all things all the world over, in all times, even in one and the same time. He that hath not such a view of things as this, or he that sees things only by parts, or in this or that part of the world, or in this and that part of time, can never understand the full mind of God in what he doth, seeing whatsoever he doth is done with an infallible sight and fore-sight of all things in all places and thorough all times, past, present, and to come. And this *Job* proves from the 23d to the 27th verse; *God understandeth the way thereof, and he knoweth the place thereof, for he looketh to the ends of the earth, and seeth under the whole heaven, to make the weight for the windes, and he weigheth the waters by measure: when he made a decree for the rain, and a way for the lightning of the thunder, then did he see it and declare it, he prepared and searched it out.* As if he had said, God set all things in order, and saw the order wherein they were set from everlasting, and therefore God and none but God, understandeth the way of wisdome, and knoweth the place thereof.

Upon all these grounds, *Job* concludes, that this second sort of wisdom, (for I formerly distinguished of three sorts of wisdome treated on in this Chapter; First, Wisdome about naturals; Secondly, Wisdom about providentials; Thirdly, Wisdom about spiritualls; upon these grounds I say, *Job* concludes that this second sort of wisdom) referring to the providences of God in administring the things of this world, whether to the one sort of mankind or the other, hath such knots in it as no man can unty, such riddles

in it as no man living is able, unerringly, to resolve, but many thousands have erred exceedingly, foulely, grossely, while they have been assaying to resolve them, and so have at once fallen by their presumption, under the sore rebukes of God, and a deserved censure from man. This was the case of *Jobs* friends, they presumed they had found out the key of the whole matter, even the hidden reason of all Gods providences toward *Job*. But God tells them at last (*Chap.* 42. 8.) *Ye have not spoken of me* (that is, of my dealings with men) *the thing that is right*; indeed they had spoken as to the man before them, such things as were very wrong, and had shot wide from their mark; And as God told them at last, that they were defective in wisdom; so *Job* puts the Question to them, here, reprovingly,

Where shall wisdome be found?

Job prosecutes this point in several formes of speech; In this verse he argues by way of interrogation; in the next (or 13th) by a plain negation; and in the 14th by a prosopopeia, or an imitation of a person, bringing in the deep disclaiming this wisdom, and the sea, saying, *it is not in me.*

Where shall wisdome be found?

There is a vein for the Silver, and a place for the Gold where they fine it: But where is the vein for wisdome? for wisdome to see to the bottom of all Gods providential dealings with the children of men? the bowells of the earth and the bottom of the sea, are easier found, then the place of this wisdome?

At illa sapientia unde invenire-tur? Jun.

Some read the Text with a special accent upon the word *wisdome*; *Where shall that wisdome*, or (as others) *Wisdome it self be found?* That wisdome, which ye have been pretending to, all this while, as enabling and furnishing you to assign the reason, why God is pleased thus to exercise, thus severely to rebuke and tread me a poor worm under his feet, yet the work of his hands, *where shall this wisdome be found?* As if he had said, *I have spoken of wisdom, of that wisdom which men put forth in the pursuit of Gold and Silver, with all other pretious treasures of the earth; but I am now speaking of a higher wisdome, Where shall that wisdome be found?* that wisdome whereby God doth order and dispose all the motions of this world; in searching this wisdome all the

the wisdom which men have ever given proof of in searching for mines, or digging mettals is meer folly. This wisdom is nothing else but, and it is no less then the righteousness and the reason of all Gods proceedings, both with the righteous and the wicked; sometimes concluding both under the same state of outward suffering, and sometimes under the same state of outward prosperity; sometimes running the dispensation quite cross, so that godly men are sorely afflicted, and wicked men greatly advanced; And then again the godly advanced greatly, and the wicked are sorely afflicted. *Job* puts the question (*Ch.* 21. 22.) *Shall any teach God knowledge, seeing he judgeth those that are high?* Now as no man can teach God this knowledge, so God teacheth but few men any of this knowledge, and he teacheth no man all of it. *Where is that wisdome to be found?*

And where is the place of understanding?

Some distinguish between *wisdome* and *understanding*, as between a habit and an act. Understanding (say they) is the habit, and wisdom the act, by which all things are ordered and disposed of according to that light, which shineth in the understanding. The Jewish Doctors call *understanding, the daughter of wisdome.* But we need not be thus curious, it being frequent in Scripture to repeat the same thing in another expression. Wheresoever wisdom is, there is understanding; and wheresoever a right understanding is, there is wisdome: And as these two are inseparable companions, so they are often put the one for the other; For though many have *an understanding*, who have no wisdom, or who are very unwise, yet whosoever is an understanding man, is a wise man also; or rather his understanding is his wisdom: and though some critical distinction may be given between them, yet both may bear the same sence and signification, as elsewhere, so in this place also, without any hurt or strain to *Jobs* intention. When God gave young *Solomon* his choyce what to ask (1 *Kings* 3. 9.) *Lord* (said he) *give thy servant an understanding heart to judge thy people, that I may discern between Good and Bad.* An understanding for Government is a choyce Mercy; And as it is a choyce Mercy to understand how to govern our selves or others; so to understand how our selves or others, whether persons or nations are governed by the hand of God, is a choyce Mercy also.

We may well say with *Job*, *Where is the place of this understanding?* And as the place of it is not known, so neither hath man a price in his hand to purchase it.

Vers. 13. *Man knoweth not the price thereof, neither is it found in the land of the living.*

When *Job* saith, *Man knoweth not*, we are not to expound it of this or that man or sort of men, distinguished from the rest; as of weak men, or of ignorant men, or of unlearned men, or of men of an inferior and common rank; Nor are we to interpret *Job* speaking only of wicked or prophane men. But take the wisest, the most learned, the greatest, yea the holiest men on earth, and even of them all it may be said, *Man knoweth not*, (that is, no one man of all these men knoweth) *the price thereof*. For not only they who have wisdome from God, but even they who have the wisdom of God, know not the wisdom which is here treated of. They who know much of the mind of God, yea (as *Paul* speakes to the Church of *Ephesus*, Acts 20. 27.) they who know (as to what God would have man do) *all the Counsel of God*, may yet know little or nothing of his mind or counsel, as to what himself hath done or is doing. This was the Prophets confession (*Jer.* 12. 1.) *Righteous art thou O Lord, when I plead with thee, yet let me talk with thee of thy Judgements; wherefore doth the way of the wicked prosper? Wherefore are all they happy* (in the eye and account of the world he meanes, or in their own, for other happiness such have none) *that deale very treacherously*. That holy man did not know how to clear up the Lords righteousness (though he knew he was righteous) when he saw the unholy and unrighteous flourishing; this looked like a matter quite out of order, and he could not see the order of it. And so some render this text, *Man knoweth not the order of it*. I shall touch that reading as soon as I have given a brief account of ours.

Hic tantum agitur de sapientia divinæ administrationis, quæ ne pijs quidem hominibus patefacta est, ut merito hic dici queat nusquam inveniri. Merc.

Man knoweth not the price thereof.

The price of a thing is that which either, first, the esteem of men, or secondly, the rarity of it, or thirdly, the danger and difficulty of attaining it, or fourthly, the intrinsecal worth of it, hath put upon it. One of the ancients gives an excellent account about the price of things; *As any one is delighted with or phancyeth a thing,*

Prout quisque re aliqua delectatur, ita pretij modus est; singulorum libido singulis pretium facit maximè regum. Plin.

thing, so is the price of it. Every mans lust, especially the lusts of great men or Princes, makes the price great. And again the same Author. *It is a small matter to us, unless we are cl athed and fed with dangers, so that what we use all the body over pleaseth us most, when 'tis got by the hazard of the soul or life.* But the word which we render *price*, and well enough as to the signification of it, is yet by many of the learned (and I think better as to the sence of this place) translated *order*; *Man knoweth not the order* (nor the state) *of it*. Thus we render it in the verb often (*Psal.* 50. 21.) *I will reprove thee, and set them*, (that is, thy sins) *in order before thee*. And again (*Exod.* 40. 23.) *He set the bread in order upon it*, &c. The Greek Version consents fully to this Reading. And because *Job* speaks of the price or worth of wisdome afterwards, telling us that it cannot be had for gold or silver, &c. (v. 16.) therefore (though our translation is not to be refused, because it answers both a known signification of the word, and the general scope of the Chapter, yet) I judge that reading more sutable; *No man knoweth the order thereof*. As if he had said, God doth so vary his dealings, that no man knoweth his method, or where to have him at all times. God doth not keep a road, but takes what liberty he pleaseth in his administrations toward men. And therefore, *Man knoweth not the order thereof.*

Carum est nisi qui vescimur periculis, etiam vestimur; A deo per totum corpus anima quæsita maximè placent. Plin.

ערך *Proprie est ordinare aut disponere bene, tamen vertitur pretium, quia secundum gradum & ordinem in quo res aliqua constituitur illius pretiũ cognoscimus et æstimamus.* Tazis. Aquila

Neither is it found in the land of the living.

That is, *It is not any where to be found*. That which is not to be found among the living, is much less to be found among the dead. Beasts live, yet the life of sence is no life in comparison to the life of reason, and therefore it is said, *Eve was the mother of all living*, as if beasts who have a sensitive, and plants which have only a vegetative life, or a life of growth, were not to be reckoned among the living. This form of speaking, *The land of the living*, is a common Hebraism in Scripture, signifying our abode and state in this world. (*Psal.* 27. 13.) *I had fainted, unless I had believed to see the goodness of God in the land of the living*. And thus spake those wicked conspirators against the Prophet (*Jer.* 11. 19.) *Let us cut him off from the land of the living, that his name may be no more remembred*. So that when *Job* saith, *it is not found in the land of the living*, it is as if he had said, This wisdome is not to be found among any sort of men in the world. Yet there are some (to

Viventes peculiariter vocantur homines, ut cum Heva vocatur mater omnium viventium. Drus.

(to note that by the way) who restrain this expression to the land of *Canaan*, as if that, by way of Eminency were called *The Land of the Living*. Thus they expound (*Isa.* 38. 11. *Ezek.* 26. 20.) as also those other texts already mentioned. As if to walk in or to be cut off from *the land of the living*, were to live in or dye off from the land of *Canaan* or *Judea*, in a more peculiar sense then to live in or dye off from any other Land upon the face of the Earth. And there is a double reason given for it. First, Because the *land of Canaan* was furnished with all things necessary for natural life, beyond other lands; It was a land *flowing with milk and honey*; In the word *flowing* we have abundance, and in those words *milk and honey*, we have the fatness and sweetness, the strength and deliciousness of those food-provisions which *Canaan* yielded. Secondly, in a spiritual sence, *Canaan* was called, *The land of the living*, Because, there was the worship of the living God, and there the living God did in a special manner manifest himself. There also were living men, or men living a life of Grace: in comparison of whom all other men may be numbred among the dead, and are often in Scripture-language called dead men, dead in sins and trespasses. So that forasmuch as, to that land, the land of *Canaan*, the grace of God was confined, upon the matter, (for though there were here and there some picked out and called to a life of grace (as the first fruits of the Gentiles) from other nations, yet that was the land of those who lived a life of grace, holiness, and faith, while the rest of the world sate in darkness, and in the shadow of death. Now I say, forasmuch as the grace of God was almost shut up within the borders of *Canaan*) That may well in way of difference from all other lands, be called *the land of the living*. Yea not only did all the *living* (in this sence) *dwell* in the land of *Canaan*, but (as I may say) *The enliveners* dwelt only there. The Prophets of God dwelt there more then in all lands, this was *Canaans* glory and priviledge, It was the land of the Prophets, who enlivened the people with the knowledge of the living God, and so was the land of the *enliveners*. The Holy Prophets were the living Oracles of God, and carryed the message of eternal life and salvation from God, to the Inhabitants of that land. But though *Canaan* (I grant) was the *land of the living* in a peculiar sence, and had priviledges above all lands; yet in this text I would not so restrain it, nor is there any reason why any others

Terra Canaan dicebatur terra viventium, quia ibi habitabant cultores dei vivi; sed præcipuè propter multitudinem sanctorum Hebræorum, i. e. *vivificatorum*, sc. *prophetarum*. Bold.

others should, seeing *Job* is here speaking at the greatest latitude that is imaginable, alluring us that the wisdom, which he treats of, is not to be found in any land whatsoever; And all lands are lands of the living, as to the life of nature, and there are scarce any now, where some do not live the life of Grace.

Nec invenitur in terra suavi-ter viventium. Vulg.

The vulgar translation renders the Text with another kind of Restriction; *Wisdome is not to be found in the land of those that live deliciously*; As if the meaning of *Job* were; It is not to be found among Epicures and Sensualists, among the sons and daughters of pleasure, whose greatest care and study is, to make provision for the flesh, that they may fulfill the lusts thereof. But though there be a general truth in this translation, and a usefulnesse in the sence that ariseth out of it, though it be easily granted, that wisdome is not found among the voluptuous, who (as the Apostle speaks of the wanton widow, (1 *Tim.* 5. 6.) *Live in pleasure*, and are therefore (as he there concludes of such a widow) *dead while they live*, and so may well be excluded from *the land of the living*; And though we may argue from it, that if the holiest men that live, cannot reach the depth of this wisdom, then much less can they, who live in sinfull pleasures; though (I say) this be a true assertion, yet as to the Original Text, it is an unsound and corrupt translation; and therefore I pass it by.

Nec invenitur in terra superborum peccantium in vita sua. Chald.

The *Chaldee* Paraphrast translates as wide from the Hebrew, and much to the same sence. *Neither is it found in the land of proud livers*, or of those, who in their lives, are proud sinners. For *as God knows the proud afar off*, (*Psal.* 138. 8. that is, he takes no more respectful notice of them, then we do of things or persons which are afar off, or out of distance) so the proud know not God, and the works of God (whether they be works of judgement or works of mercy) are afar off from them; that is, they have little or no acquaintance at all with the purposes of God in them; proud men are even declared enemies to God; no wi, *The servant* (as Christ saith, *John* 15. 15.) *knoweth not what his Lord doth*; that is, his Lord doth not communicate to him the secrets of what he is doing, then much less do enemies know what their Lord doth. And surely if the wisdome here spoken of, be to be found any where in the land of the living, *it is to be found among the humble, The meek will he guide in judgement, and the meek will he teach his way* (*Psal.* 25. 9.) And again (*v.* 14.) *The se-*

cret

cret of the Lord is with them that fear him, and he will shew them his covenant; or (as our Margin hath it) *and his covenant to make them know it.* Yet he doth not reveal all his secrets to those that fear him. He will reveal to them all the necessary secrets of spiritual wisdome, but not all the secrets of providential wisdome. Therefore, I conceive, both these rendrings are as wide from the scope of this text, as they are (I am sure) from the letter of it. And therefore I shall carry it more generally. Concluding that when *Job* saith, wisdom is not to be found in the land of the living, his meaning is only this, that it is not to be found any where upon the earth, or among the living. In pursuance of which sence, he brings in the depth, and the sea disclaiming the possession of it in the next verse.

Vers. 14. *The depth saith, it is not in me: and the sea saith, it is not in me.*

Here is a double Disclaimer. The negation is repeated to shew the certainty of it.

The depth saith.

It is usual in Scripture to ascribe speech to things speechless, or that cannot speak; The Vallyes and the Mountains, the fields and forrests are brought in speaking there, yea passions and affections are ascribed to them, and they are there represented sometimes mourning and lamenting, somtimes laughing and rejoycing. This figure of Rhetorick is frequent also in prophane Authors, both Poets and Orators.

The depth saith.

What saith it? We may conceive it saying thus; *I am deep, but wisdome is too deep for me.* No created depth can hold that depth. There are two sorts of deeps; first, deeps at land; secondly, deeps at sea. The word in the text may signifie either, any great gulf of earth or water, whose bottome cannot at all or very hardly be found. *Moses* useth this word in his description of that first masse of earth and water, before the creating power of God had determined or drawn it out into any particular order. (*Gen.* 1. 2.) *And the earth was without form and voyd, and darkness was upon the face of the deep.* It is applyed specially to sea-deeps

Averaginem denotat.

deepes (*Psal.* 107. 24. 26.) *They that goe down to the Sea in ships, that doe business in great waters, they see the workes of the Lord, and his wonders in the deep. They mount up to the Heaven; They goe down again to the depths,* &c. A ship in a storm sinkes down sometimes (as it were) into a low valley, and then again is mounted as upon an hill. It is applyed specially to Earth-deeps in that blessing which *Jacob* pronounced as the portion of his Son *Joseph* (Gen. 49. 25.) *And by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lyeth under.* Which some expound of springs of water, which arise out of the bowells of the earth. Others of precious mines which are found and digged there. And here, I conceive, the word is rather to be restrained to a depth of the earth, because the sea is expressed in the next part of the verse.

The Sea saith, it is not in me.

The sea is that body of waters, distinct from rivers, of which *Moses* speakes (*Gen.* 1. 10.) *The gathering together of waters called he seas.* All these lower waters are collected into that huge vessel or receptacle called Sea.

Some interpret the text of *sea-men*; *The sea saith*; that is, Sea-men whose business is upon the Sea, whose business and art it is to pass and repass those mighty waters; each one of this Sea-tribe *saith it is not in me.* As if *Job* had said, inquire of *Sea-men* who encrease their skill by much experience, and are daily acquainted with the water-works and wind-works of God, and they will answer, *Wisdom is not in us.*

Per mare intelligit eos qui in mari Navigant & mercaturas student. Rab. Solom.

Others expound it of those natural inhabitants of the Sea, the mute fishes; these can as much enform us in this poynt as men on earth: They say no less, and they can say thus much, though they never yet said any thing, Rather then we will take it upon us, that wisdom is to be found in our watery element, we will all say with one vote, as if we were but one, *Wisdom is not in me.* Thus the creatures are brought in, as it were, answering the searchers or wisdom, you will loose your labour, and search in vain, if you think to find This wisdom in us, which God hath secreted in his own breast and bosome.

These three verses being all of this one strain, or a continued proof, that wisdom is no where to be had or found in the whole com-

compass of nature, I shall only give some brief notes from them as considered together.

Observe,

First, *There is no creature can give us any unerring intelligence of the wayes of Gods providence, or the reason of his dealings with the sons of men.*

Though every creature proclaims that there is a God (we cannot set a step, but we tread upon that which speakes a God; which way soever ye look, ye have a representation of *his eternal power and Godhead* (Rom. 1. 20.) The creatures being as so many glasses which reflect his divine perfections) yet none of the creatures can make a perfect report to us of this wisdom of God; They shew us that God is wise, and we may find great store of undeniable demonstrations of his wisdom every where, or any where, in any *land of the living*, in the depth, and in the Sea: But we cannot find this wisdom among them all. The creatures have it not, nature is not acquainted with it, and therefore *Job* goes higher, affirming that it is not only not to be found in the deep Sea, or in the depths of the earth, *but man knoweth not the price thereof.*

Hence Observe, Secondly,

The wisest and holiest of men cannot enter into or understand the secrets of God.

There is not only a difficulty in the thing, but as to man, the best of men, an utter impossibility. We know nothing, but as God is pleased to make us know it. And there are some things which he hath not at all promised to make known to us. *Secret things* (saith *Moses*, Deut: 29. 29.) *belong unto the Lord our God*; that is, they are his *peculiars*, or his peculiarly. And he there speakes of those secrets of providence which are in the manifest judgements and curses of God powred out upon wicked men. For ever in those things which are seen, there is much unseen; and of visible actings, there are invisible reasons and purposes: the key of these secrets is kept in Gods hand, not in ours. God hath three sorts of secrets; first, the secrets of his counsel and decrees; secondly, the secrets of his providence and outward administrations; thirdly, the secrets of his Spirit and of his grace. From the two former,

former, God hath locked out the holyest of men; God hath locked man not only out of the secrets of his counsel, as the Apostles challenge proves (*Rom.* XI. 34.) *who hath known the mind of the Lord, and who hath been his counsellor?* But he hath also locked out man from the secrets of his providence. Though many providences of God are plain, and it is our duty to search them with a holy and modest diligence, as *David* intimates (*Psal.* 111. 2.) *The* (providential) *works of God are great, sought out of them, that take pleasure therein*; yet man by searching cannot find them out fully, or to the bottom. *Thy righteousness* (saith the same *David*, Psal. 36. 6.) *is like the great Mountains, thy Judgments are a great deep.* Some of the Judgments of God are as shallow, or a ford over which a Lamb may wade; every child may read the meaning of them; and a *man* (any ordinary man) *may say, verily there is a reward for the righteous, verily there is a God that judgeth in the earth*, (Psal. 58. 11.) The Lord many times acts so legibly and intelligibly, that a man, a common man, who hath but natural reason shall be forced to acknowledge the Lords hand, and say, there is a God in Heaven that judgeth in the earth. *The Lord is known by the judgement which he executeth* (Psal. 9. 16.) That is, every one who seeth such a judgement, may know that God hath executed it; such power, such holyness, such justice, such hatred of sin appeares in it, as none can so much as pretend to, but God himself. But there are unfathomable depths in some of the judgements of God, depths in which the Elephant may swim, and which the most judicious and reaching heads have not line enough of understanding to fathom. The Apostle speaking not only of the counsells of God from eternity, but of the dealings of God in time, and in particular of his dealings with Jews and Gentiles, in casting off the one people, and taking in the other, (He, I say, speaking of these) is forced to cry out (*Rom.* 11. 32, 33.) as a man amazed, and at his wits end, as a man whose reason is over-Master'd, and himself at a loss in his understanding, as a man who had said all he knew, and knew no more what to say, *O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his Judgments, and his wayes past finding out!* Though he could not see the reason of what God had done, yet he saw he had reason to be amazed at what he had done. O how was *Paul* astonished to see those who were not a

people, that is, who were a people of no account or reckoning to become the people of God. And that God had indeed, as the Baptist said he could, (*Matth. 3. 9. Raised up children to Abraham out of stones.* What shall we say then (we scarce know what to say, saith the same Apostle, *Rom. 9. 30, 31.*) *That the Gentiles which followed not after righteousness* (yea *which were filled with all unrighteousness*, Rom. 1. 29.) *have attained unto righteousness, even the righteousness which is of faith: But Israel which followed after the law of righteousness, hath not attained to the law of righteousness*; and though he gives a clear reason of it, in regard of their gross mistake, *in seeking it not by faith, but as it were by the works of the law*; yet still there's a dreadfull secret in it, that they should be left to mistake so grosly. In these things the wayes of God are a deep, and as they are a deep, so they are upon the deep: there is no tracing of his footsteps. *Thy way* (saith *David*, Psal. 77. 19.) *is in the sea, and thy path is in great waters, thy footsteps are not known*; That is, they are not alwayes known, or they are not known in all things, yea they are not altogether known in any thing. The Lord, in many of his providences, walkes as if a man should walk upon the Sea, who as soon as he is past, there's no print nor track discernable. A ship (we say) plougheth the Ocean, and makes deep furrowes there; yet there is no appearance where the ship passed, when once 'tis past: he that comes after, cannot find where the keele hath made impression and cut the waters. Such are many of the wayes and paths of God; where he doth most, he appeares least. *The Lord reigneth* (saith *David*, Psal. 92. 2.) And one would think, that where the Lord reigneth, there he should be most visible in his working, yet (as it followes) even then, *clouds and darkness are round about him*, that is, he acts as in the clouds, and his works are full of darkness, though fuller *of righteousness, and Judgment* (as it is there, also, said) towards the children of men. The Lord dwells *in light inaccessible, or which no man can approach unto*, (1 *Tim.* 6. 16.) and yet man cannot approach unto him for darkness. *He hath made his wonderfull workes to be remembred* (Psal. 111. 4.) that is, he hath made them so, that they ought to be remembred, or he hath made them so that they cannot chuse but be remembred; if man would set himself or study to forget them, he cannot; and as he hath made his wonderfull workes, in all

all these sences to be remembred, so he hath made many of them so full of wonders that they cannot be understood.

There are works of God in nature, which the greatest Philosophers have been at their wits end to find a reason of, and (as 'tis said) one of them ended his life because he could not find the reason of one of them. Some Authors tell us, that *Aristotle* not being able to give an account to himself or others why the Euboean Sea, or Euripus ebb'd and flowed seven times a day, cast himself into it, saying, *Seing I cannot apprehend thee, do thou take me.* Yea some of the commonest things in nature are beyond mans discovery; and *Solomon* useth that as an argument to prove that man knoweth not the providential works of God (*Eccl.* 11. 5.) *As thou knowest not what is the way of the Spirit*, that is, of the *wind*, as some interpret, which riseth and abateth, cometh and goeth no man knoweth how; as Christ tells *Nicodemus* (John 3. 8.) *The wind bloweth where it listeth, and thou hearest the sound thereof, but knowest not whence it cometh, or whither it goeth.* Others by the *Spirit*, understand the soul of man, which enters the body and quickneth it no man knows how, though it be done every day; and this doth well comply with the latter part of the verse, *Nor how the bones grow in the womb of her that is with child.* So that here is an assertion of mans ignorance about the works of God in the whole frame and formation of man, soul and body; we neyther know, how the soul is conveighed into the body, nor how the body is formed in the womb by the joynting and growth of the bones. Whence *Solomon* inferres the point in hand, *Even so thou knowest not the workes of God who maketh all*; As if he had said, as thou knowest not the natural workes of God, so neither doest thou know his providential works; And as this is true of the times of seasons of Gods workings in providence, so also of the manner, intent or purpose of God in it.

Quia Ego non capio te, tu capias me.

Let this reprove and repress their bold curiosity, who have an itch to pry into the secrets of God, and are not so much industrious as immodest, in searching into those things which cannot be found (as if they could carry the wisdom of God (as some speak) in their sleeve, or put it into their pockets) while in the mean time, they are cold and careless in searching into those things which 'tis their duty to seek, and would be their happiness to find. Our wisdom is but as the drop of the bucket, yea but as a drop to

the

the Ocean, compared with Gods. And can our drop comprehend his Ocean? A bucket shall as soon take in the Ocean, as man the wisdom of God. The Apostle *Paul* speaking of the Gentiles (*Rom.* 1. 22.) saith, that *professing themselves wise they became fools.* They who take it upon them to have that wisdom which they have not, deserve to have the wisdom taken from them which they have; And they who neglecting to know God, or what they know of God, have an ambition to be knowing as God, are justly left to be less knowing then man; that is, to become fools. He that would be wise spiritually must *become a fool,* (1 *Cor.* 3. 18.) He must lay aside his own wisdom before he can exalt or receive the wisdom of God. *Happy are they who become fools that they may be wise; but woe unto those who are so wise, that they become fooles.*

And if the wisest and holyest of men cannot reach the secrets of God in the workings of his providence, surely then, no natural man can reach the secrets of God in the workings of his grace and Spirit. The naturall understanding of man is more in the dark about the least and lowest things of grace, then about the greatest and highest things of nature. *The natural man* (as the Apostle concludes, 1 *Cor.* 2. 14.) *receiveth* (or apprehendeth) *not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.* He that seeth spirituall objects must have a spiritual eye. *Meere sence in beasts is not further from reason, then meere reason in man is from grace.*

And here let us take notice of the goodness of God, who hath not hid the knowledge of any of those things from us, which are necessary for us to know; nor hath the Lord hid other things from us which he doth hide, as if he did envie our knowledge of them (as the Devil falsly suggested to our first parents,) but because it is not good, much less necessary for us to know them; He hath given us the knowledge of all that is necessary and good for us to know. And whereas that other wisdom or knowledge is not to be found any where in the land of the living; this is (upon the matter) every where to be found. To be sure wisdomes house, and the posts of wisdom, are to be found in all places were Christ is known, and the sound of the Gospel comes. And if other parts of the world are straitned, for the means of holy saving knowledge,

ledge, we are not. Wisdom keepes open house with us continually; and the two principal points of divine knowledge are clearly and fully revealed to us.

First, the way of duty, *how we ought to walk and to please God,* as the Apostle summes up all his Sermons of duty to the *Thessalonians* (1 Ep. 4. 1.) God doth not command us to obey him blindfold, or not revealing in what he would be obeyed. We read (*Mic.* 6. 6.) of a great enquiry made of old what to doe, *Wherewith shall I come before the Lord? and bow my self before the high God? Will the Lord be pleased with thousands of Rams?* &c. Shall I do this? or shall I doe that? The answer is given to these Queries (*v.* 8.) *He hath shewed thee, O man what is good; And what doth the Lord require of thee, but to doe justly, and love mercy; and to walk humbly with thy God?* Let none say where is this *wisdom to be found? and where is the place of this understanding?* It is plain before thee, O man, God hath shewed thee where thy duty lyeth; thou needst not stand grooping after or guessing at it.

Secondly, As God hath revealed to us the way of duty, how we ought to live and order our conversation; so the way of life, and how we may attain salvation. He hath revealed Christ plentifully; and all believers have *received an unction, whereby they know all things* (1 John 2. 20.) That is, all those things, which either not to know, were there sin, or the not knowing of which would leave them in their sins. They have the anoynting or teaching of the Spirit, to lead them into all these truthes. Therefore do not say, God hath straitned you, in any necessary peice of knowledge and spiritual wisdom, seeing the knowledge of all that wisdome is set before your eyes, which concernes either the the duty, or the comfort, the present conversation, or future salvation of man. The way by which we should go to heaven (Jesus Christ) is plain; though many of those wayes wherein God goeth among us on earth are hidden and shut up. Wherefore as *Paul* at once adviseth and dehorteth (*Rom.* 10. 6, 7.) *Say not in thine heart, Who shall ascend into heaven?* (*that is, to bring Christ down from above*) *or who shall descend into the deep?* (*that is, to bring up Christ again from the dead*) As if you were at a stand where to find Christ, or how to make use of him. But (*v.* 8.) *What saith it? The word is nigh thee, even in thy mouth, and in thy heart;*

heart; that is, the word of faith which we preach. We need not make so many difficulties in this matter, when God hath made it plain and easie; As the same Apostle shuts up this discourse, (*v.* 17, 18.) *So then, faith comes by hearing, and hearing by the word of God. But, I say, have they not heard? Yes verily their sound went into all the earth: and their words unto the ends of the world.* The Gospel of Christ, or Christ in the Gospel, like the Sun (spoken of by *David*, Psal. 19. 5.) hath cast his beautiful and glorious beames all the world over. What the Psalmist spake of the creatures, that the Apostle attributes to the Evangelists or Preachers of the Gospel; because by them the name of Christ, and salvation in his Name, was published all the world over, according to that command of Christ left with them at his departure (*Matth.* 28. 19.) *Goe, teach all Nations.* And (*Mark* 16. 15.) *Goe ye into all the World, and preach the Gospel unto every creature.* This command the Apostles faithfully performed, dividing themselves into the several quarters of the World for the speedy performing of this service, the carrying of the light of the Gospel as the Sun doth his light unto all the nations of the earth. For indeed the Apostle (to note that by the way) doth not properly cite that of the Psalmist, but only allude to it. And therefore, he doth not say, *as it is written*, which he useth to doe, when he alledgeth a proof out of the old Testament, but only takes up the words of the Psalm, and accommodates them to the point he was upon. As if he had said; if the voice of the Heavens be gone through the world, why not the voice of Christ in the Gospel, or how much more the voice of Christ, and the light of Christ, the Sun of righteousnesse in the Gospel, which doth much more declare the glory of God, then the Sun and Moon in the heavens. But to come off from this and return. It cannot but be granted that God hath not denyed us the knowledge of those things which make us wise to salvation, and hath shewed us where that knowledge is to be found: though there is a wisdom, of which *Job* saith, *Where shall wisdom be found?*

And as *Job* hath already shewed, that there is no place among men where that wisdom of God is to be found; so, he sheweth in the words following, that there is no price in the hand of man by which that wisdom can be purchased.

Vers. 15.

Vers. 15. *It cannot be gotten for Gold, neither shall silver be weighed for the price thereof.*

Gold and Silver are the most valuable things in this world. What cannot Gold and Silver buy? yea, what cannot Gold and Silver doe? It is said proverbially, *We may buy Gold too dear*; but there is nothing so dear among men which Gold will not buy; yet Gold can do nothing in this case; wisdom *cannot be gotten for Gold*, &c. What *Simon Magus* (Acts 8. 18.) *saw that through laying on of the Apostles hands, the Holy Ghost was given, he offered them money, saying, give me also this power*, &c. *But Peter said unto him*, (v. 20.) *Thy money perish with thee, because thou hast thought the gift of God may be purchased with money.* What *Peter* there spake concerning that special gift of God, is true of this also. Money cannot buy it out of the hand of God. It hath been said, *All things are to be sold or saleable at Rome.* Gold may get any thing of them who are covetous of Gold. Not only Dignities and Offices, but indulgences and pardons, Altars and Crosses, the power of the keys, and Christ himself, with Heaven and all, are set to sale in open market by those Romish Merchants. But the things which are highly esteemed among men are an abomination to the Lord.

Omnia Romæ Venalia.

Further, The word here rendred *Gold*, signifies, *shut up* or *enclosed*; Gold is so called upon a double consideration.

First, With respect to the natural locality of Gold; For as some Gold is mingled with the sand, and lies open to the eye upon the face of the earth; so other Gold is shut up in the bowels of the earth, or shut in among stones and rocks. This enclosed Gold is the best and richest Gold; and yet for this, wisdom cannot be gotten.

סגור *Denotat aurum inter saxa conclusum & compressum et vocatur apud Hebræos Aurum clausuræ. Bold.*

Secondly, It is called so, because they who have gotten Gold shut it up and keep it safe and close under lock and key, within bolts and barres; Nature locks it up, it is hard to come by at first. And when men have once unlockt Natures closet, and got it out, they lock it up in safer closets. What we esteem highly, we lay up carefully. And our care in keeping it, is proportionable to our pains in getting it. This word is rendred *pure Gold*, and we put in the Margin *shut up* (1 Kings 6. 20.) and here the *purest Gold* is meant; *It cannot be gotten for Gold*, the finest Gold.

Neither shall silver be weighed for the price thereof.

[1] עק *Undesiclus quod est genus ponderis.*

There is an allusion in the word *weighed* to the custome of those times; then they made their payments by *weighing* (Gen. 23. 16.) as we doe now by *telling*.

Vers. 16. *It cannot be valued with the Gold of Ophir.*

From the word *chetem* here translated *gold*, that word *Mictam* is derived, which is the title of several of *Davids* Psalmes (*Psal.* 15. 56. 57. 58. 60.) As if it had been said, these are *Golden Psalmes, or most precious Psalmes.* And 'tis said here, that wisdom cannot be valued with this gold; the meaning is, though there be some gold more precious and valuable then other, and you bring that which is most valuable, yet even that is no valuable price for wisdom. This verse is of the same sence with the former; only note, that whereas we render, *It cannot be valued*; the Hebrew elegancy is, *it cannot be laid on the ground with the Gold of Ophir.* Which manner of speaking is a further allusion to the customs of many Nations, in trading by exchange or barter, among whom the buyer layeth an heap of his commodity, and the seller an heap of some other commodity upon the ground, that each may judge whether it be proportionable in value. God will not lay the least ray of this wisdom to the greatest mount of gold, and go to a barter with you, there is no getting wisdom by such exchange. Concerning *Ophir*, the reader may see more (*Chap.* 22. *v.* 24.) where *Ophir* alone is put (as we translate) for the gold found there. *It cannot be valued with the gold of Ophir*;

סלה *calcavit humi prostavit per Metonimam, comparavit, aestimavit, quia merces venales & aestimandae ante oculos humi sternuntur.*

With the precious Onix and the Saphire.

Having spoken of precious mettals, he now speaks of precious stones, gemms and Jewels; Concerning which it is not necessary to make any large discourse, either as to the reason of their names, or of their Nature. And if a Modern Author hath said in his Comment upon this Scripture, it may well enough become a good Grammarian to be ignorant about them, much more may I say, it will be no disparagement to a good christian to be so. We find this stone mentioned as the second in the fourth or last row of precious stones appointed by God to be set in the brest-plate of Judge-

Quod attinet varia nomina auri gemmarumq; meminerit lector, boni esse Grammatici quaedam ignorate. Coc.

Judgement to be worn by the High-Priest (*Exod.* 28. 20) *And the fourth row, a Beryl, and an Onix; and a Jasper: they shall be set in Gold in their inclosings.* The *Onix* is a whitish stone, like the white of a mans nayl; from whence also it hath its name; some of them are of divers colours, *white-speckled.* The *Saphire* was spoken of at the sixth verse of this Chapter. But I would not have the reader either here or there to expect any exact discovery of the figure, of the nature, of the vertue or value of these precious stones; I leave that work to its own professors. But how excellent soever they are, they cannot be valued with wisdom.

Vers. 17. *The Gold and the Crystal cannot equal it, and the exchange of it shall not be for Jewels of fine Gold.*

Before it was *Gold with the precious Onix*; Here *The Gold and the Chrystal.* The word which we render *Chrystal*, is translated by some not as a distinct kind of *stone*, but as noting the quality of the best stone of any kind, the root importing purity and clearness. The *Crystal* is a well known Gemm like unto most pure water congealed into a transparent, perfectly perspicuous body; And as its excellency ariseth from its own native beauty, so from its use in Scripture, to Embleam or set forth the most beautifull things (*Ezek.* 1. 22. and 4. 6. *Rev.* 22. 1.) To be clear as Chrystal is a proverbiall speech noting the greatest clearness. And if this stone were as hard as it is clear and pure, no Gemm would be comparable to the best sort of Chrystall for beauty and glory. And because it is hard to determine what stone is distinctly intended by the Hebrew word, therefore, as we translate it *the Chrystal*, so others *the Diamond.* Doubtlesse *Job* meant a stone of great esteem; for seeing the sence riseth higher and higher; Therefore it seemes to be a stone in value beyond the *Onix* and the *Saphire.* The Naturalist *Pliny* puts the preciousness of it in the brittleness of it, men boasting most in those things which are soonest lost.

זכוכית *Gemma nitidissima, Rabbinis vitrum, a puritate.*

Chrystallus gemma est candida & pellucida pretiosior auro. Drus. *Murrhina & Chrystalina ex eadem terra effodimus, quibus pretium faceret ipso fragilitas. Hoc argumentum opum haec vera luxuriae gloria, & existimatio est habere quod possit statim totum perire.* Plin. l. 33. Proœm.

And the exchange of it shall not be for Jewels of fine God.

Some read *vessels of fine Gold.* Now as he had spoken of Gold in the matter and nature of it, So here he speakes of Gold in the use of it, when wrought into some exquisite forme by Art. Some things are more prized for the art used and shewed in making them, then for the matter of them; the workmanship is more worth

worth and costly then the stuff. And though Gold be exceeding precious, yet the skill of the Artist may be more precious and valuable then the Gold. Therefore *Jobs* discourse is still ascending, exalting wisdom not only above the best of Naturals, but artificials; not only above Gold as taken from the earth, but above Gold when the artificer hath put his greatest skill upon it; Gold fashioned and wrought with the greatest skill, and most ingenuous curiosity cannot equal wisdom. *The exchange of it shall not be for jewels of fine Gold.* As if he had said; if any man shall offer such Jewels in exchange for it, the offer would not be accepted.

Aurum optimum & purificatum quod est solidius. Interpretes reddunt aurum primum, purum, purgatissimum.

The word (*phaz*) which we render *fine Gold*, (so called from its strength, fastness or solidity) others expound as the name of a place from whence such Gold came; and some learned conceive that *phaz* is the same with *Uphaz* spoken of (*Jer.* 10. 9. *Dan.* 10. 5.) Mr *Broughton* translates it *phez Gold*, and concludes that it is the same which is at this day known by the name of *Fesse* in *Barbary*, from whence excellent Gold is brought.

Vers. 18. *No mention shall be made of Coral, or of Pearles, &c.*

Job seemes to bring in Coral and Pearl as lower in value then these precious stones before instanced in; and therefore speakes of them elegantly, as inferior things, not worth the remembring in this business, they are so short of it; As if he had said, *These are so far below wisdom, that they are not worthy to be named the same day.*

The text is, *There shall be no mention of Coral or of Pearles.*

Ramoth & Gabis; Excelsa & Eminentia non memorabantur. Vulg.

The Hebrew Doctors are at much uncertainty how to understand or render the Originall words. First, some take and translate them Appellatively; *High and Eminent things shall not be remembred*; For the Hebrew word signifieth any thing that is high. Secondly, others translate the former word (*Ramoth*) *The Unicorns Horn*, which is a most soveraign antidote against poyson, and in price or worth, almost invaluable. Again, A third translates, *precious skins or furres*, which we know are of high esteem. Fourthly, Most as we, translate the word *Coral*, because *Coral* doth usually grow on high upon the Rocks. *Coral* is called by the learned Lapidaries, A bud of Maritime beauty, and the delight of children, the best of Natures buds. 'Tis a plant of Natures setting in

in the Sea, which though while it continues in its proper place, it be green and soft, yet taken out and abiding in the Ayr, quickly changeth its colour into a beautifull red, and its softness into the compacted solidness of a stone. It is very delightfull and pleasing to the eye, resembling a plant adorned with many spreading branches. The word (*Gabis*) which we translate *pearles*, is no where else used in Scripture. But the word by which we render it is well known and of frequent use both for medicine and for ornament. The pearl or Union (so called) because the greater of them are alwayes found single in a shel, whereas the lesser, commonly called *Margarites* are found many together, the pearl I say) is nothing else but the excellent Geniture of a shel-fish congealed into a fair dyaphanous stone, and it is the birth of that fish or Scallop. The value of these stones is according to their beauty, and bigness, and roundness, greater or lesser. Some (as that famous one which *Cleopatra* Queen of *Egypt* dissolved and drunk) are worth many thousands. It is said (*Rev.* 21. 21.) That the *twelve gates of the new Jerusalem* (which *John* saw in vision) *were twelve pearles, every several gate was of one pearl.* That the greatest glory of our spiritual state is shadowed by them, is proof enough of their beauty and glory; and yet how exceeding glorious and beautifull soever they are, they have neither beauty nor glory, by reason of that beauty and glory of wisdom which excelleth, and there is no *mention shall be made*, either of Coral or of Pearle, in comparison of, or in competition with this holy and heavenly wisdom. Of all which *Job* gives a further reason,

For the price of wisdom is above Rubies.

Mr *Broughton* renders, *Wisdomes price doth pass Carbuncles.* If a thing that is better be not of value sufficient to make the purchase, then that which is less worth is not worthy to be mentioned. Rubies are (it seems) of a higher value then Coral or Pearl, yet their price is nothing to wisdom. The word which we render *price*, comes from a root, which signifies to draw out, because the price of a thing is that which draweth it out. He that layeth down a due price for a commodity, draweth it out of any mans hand, house or shop, where it is laid up. Some read, *A little Wisdom is above Rubies.* Which still hightens the value and excellency of wisdom. *Rubies* are precious stones, of a red colour,

as

as we may read (*Lam.* 4.7.) *They were more ruddy in body then Rubies*. The *Ruby* or *Carbuncle*, for so the great *Ruby* is called, hath a glory in it which resembles a flame of fire; 'tis of the colour of pure vermillion or crimson. And by how much the more fiery it doth appear, by so much the better it is. It is reported by a learned Author, that one of the Indian Kings had a Carbuncle of so great a magnitude and splendour, that he might be seen by it in a dark place, as if the Sun-beames had darted into the room. And it hath a name in the Hebrew (not that here expressed by *Job*, which is *Panimim* but *Barakath*) derived from a verb signifying to lighten, because this stone casteth forth a sparkling glory like lightning. In complyance wherewith it is called *pyropus* in Greek, from a word signifying *fire*, as also *Anthrax*, because it is so like a fire-coal. This stone also was the last of the first row of those precious stones which adorned the Breast-plate of Judgement, (*Exod.* 28.17) A stone of such value it is, that it beares the same price with the most excellent Diamond of its own weight; yet saith *Job*, and *Solomon* saith it too, (*Prov.* 8. 11.) *The price of wisdom is above Rubyes*; *Job* hath said much, but he thinkes he hath not said enough in the praise of wisdom, and therefore goes two steps further in the next verse.

Vers. 19. *The Topaz of Ethiopia shall not equall it, neither shall it be valued with pure Gold.*

The *Topaz* also had the honour to have the second place in the Brest-plate of Judgement (*Exod.* 28. 17.) and is one of the twelve foundations of the glorious City described (*Rev.* 21.) This stone, the Topaz, is supposed to be the same, with the Emerauld or Smaradge; All which names are applied to one precious stone, of so admirable a viridity or spring-colour, that it exceeds the beauty of the fairest meddow, and feasts the eye with freshest delights, then the greenest suit that ever the Spring wore. And as this stone pleaseth the eye much, so it much cleares or sharpens the dulnes of it. There are several sorts (some say twelve) of this stone reported by Lapidaries; but I shall say no more of it, when I have said, that they tell us, the Topaz of the Ancients was that which is now now called the *Crysolite*. And that though the Topaz was found in many Countries, yet the rarest and most esteemed was

The

The Topaz of Ethiopia or Cush.

Geographers distinguish of two *Ethiopia's*. One in *Africa*, which is divided into the upper and the lower. The other in *Asia*, which extended from the red Sea unto the Persian gulf, and is that *Ethiopia* which is so often mentioned in the old Testament. Of this it is said (2 *Chron. Chap.* 14.) That *Zerah* King of the *Ethiopians* came against *Asa* King of *Judah*, with an host of a Million and three hundred Chariots. And that this *Ethiopia* is intended by *Job*, is as the most received, so the most probable opinion. Yet it is not much materiall for us to enquire which of these is here intended, only we must take the General scope of the place, which is to shew that the best sort of Topazes shall not equal wisdom; and therefore if any place called *Ethiopia* yeeld better then other, that may be understood.

Neither shall it be valued with pure Gold.

He spake of Gold before, more then once in this busines; here he returns to it again, yet with an Excelling difference. We had *Gold*, *and the Gold of Ophir*, *and fine Gold* before, but here it is *pure Gold*. As if he had said; Wisdom is not to be valued with Gold, no not with Gold it self; as *Job* spake of *darkness* like *darkness it self*, pure darkness (*Chap.* 10. 22.) so there is Gold that is like Gold it self, purest Gold, or Gold which is nothing but Gold, *Golden Gold*. *It shall not be valued with pure Gold, the purest Gold.*

Having opened these words, I shall give some observations from them in Generall, as laid and considered together.

First, Consider how many of the good things of nature are here heaped up, *Gold*, *Silver*, *Jewells*, *Pearl*, *Corall*, the *Rubie*, the *Onix*, the *Saphire*, and the *Topaz*; here are precious things of all sorts, and of all names. And why all these? Why doth the Holy Ghost give us a view of all these treasures, and as it were open the whole Magazin of the Earths riches, by the pen of *Job* in this place. The reason of this shall be the first observation.

Natural men have an high esteem of visible Glories, of Gold and Gemms.

They who live by sight, and not by faith, cannot beleive there

is

is any glory like to that which appeares in what is seen. *Beleivers look not at the things which are seen, but at the things which are not seen* (2 Cor. 4. 18) unbeleivers look not at the things which are not seen, but at the things which are seen. *Faith is the evidence of things which are not seen*; hence hath no evidence of any thing beyond what it sees. And therefore the best things seen, (such are Silver and Gold and glittering Gemms) are the best delights of the most of the children of men, the desire of their eyes, and the joy of their hearts; after these their soules run, and to them they cleave: nor had it been to *Jobs* purpose, if these rarities, Gold and Silver, &c. had not been of high esteem with men, to have spoken of them here. And though it cannot be denied, but that the lusts and pride of men have set the greatest price upon these things; (The covetous man is all for Gold and Silver; proud men and women are all for precious stones and jewels) yet it must be granted that they have also a great intrinsecal worth in them; they are serviceable as well as delightfull, and yeeld an excellency to the eye of reason as well as to the eye of sence. Indeed most men exceedingly over-rate them, and earthly-minded men not only esteem them highly, but adore them superstitiously as a God, or as their chiefest good. When the *Israelites* would make themselves a God, they made it of Gold, *A Golden calf*; so *Moses* at once complained against and prayed for them (*Exod.* 32. 31.) *Oh this people have sinned a great sin, and have made them Gods of Gold.* And as they (in this grosse way of Idolatry) made them Gods of Gold, so nothing is more common then (in a close way of Idolatry) to make Gold a God. All they doe so, who give it those valuations and affections which are due and proper to God only. Thus the covetous mans Gold is his God; and every man whose mind is either delighted vainly, or lifted up inordinately, either in the possessing or wearing of Gold and Silver, puts them in the place of God. Now, what higher esteem can man bestow upon any thing, then to esteem it as God, who is higher then all things, and the maker of all things. A Godly man useth these things, but he doth not admire, much less adore them. He takes and interprets them as they are, the sports of nature, the delights of sence, the trialls of humane folly, and at best, the helps of humane frailty; But that which he properly and truly seekes, and loves, and embraceth, and rejoyceth in, is infinitely better then all these.

these. But because most men over-value them, therefore the Spirit of God puts a slight upon them, in comparison of wisdom, thereby to convince all men that wisdom deserves our utmost respect, seeing these things, which men so much respect, and which bear so great a weight at the common beam, are yet lighter then vanity in this ballance of the Sanctuary.

Secondly, observe,

Man is so weak and dark in his understanding, that he cannot discern the worth of wisdom, nor of any thing that is spiritual, but as compared with and set off by those things which are natural and obvious to our senses, yea but toys and trifles for our senses to play withall. Ludibria sensuum.

The reason why the Spirit of God gives so many instances in the best treasures to be found in natures store-house, is, because our dulness knows not how to apprehend the excellency of that which is divine, nor how to value it abstractly, or in it self, but by considering how much it excells those things which are most valued by our selves. A little, the least grain of Grace and holy wisdome is better in it self, then a mountain of Gold, yet few see the goodness of it, but in its preferrence before Gold. And therefore, though there are many uses, for which, and ends why God made Silver and Gold, yet this may be reckoned a special one, that their worth and natural excellency might be as a foyle to set off the beauty and lustre of that which is spiritual.

For, As when the Lord had finished the work of Creation, he brought and set all the creatures in their Original beauty before *Adam*, that having viewed them well, and given them names according to their natures, he might see there was not one among them all worthy of himself, or meete for his society, and that then his desires might be drawn out to embrace *a help meete for him* (Gen. 2. 20.) So the Lord sets before the posterity of *Adam*, all the good things of this world, that finding their desires still hungry and unsatisfied, they may be led further, and convinced, that if things of greatest worth here below, cannot satisfie them, then they must look out for somewhat that is above, and better. That's also one reason why Christ is so often shadowed in the Gospel by sensible objects, by *bread* and *cleathing*, by *light*, and the *light-bearer*. The Sun in the firmament; that so,

we in them perceiving how useful and necessary Christ is for the supply of all our wants, might be excited to a following after, and a closing with him. And indeed we should either not at all, or not so fully perceive either his excellency or our own necessity, were we not instructed in both by such resemblances. That's also the service, which all those Gospel-Parables doe unto our faith. Now as we see our need of Christ more clearly, by comparing him with those things which we most need; So we come to a better understanding of the transcendency of that wisdom by which God doth administer the affaires of this world, by preferring it before the best things which we behold and enjoy in this world.

Thirdly, Forasmuch as *Job* doth so often repeat the same negation in such variety of words and expressions, telling us;

Maximam habet Epitasin tot verborum & phraseon accumulatio.

First, That *Wisdom cannot be gotten for Gold.*
Secondly, That *Silver shall not be weighed for the price of it.*
Thirdly, That *It can not be valued with the Gold of Ophir.*
Fourthly, That *Gold and Crystal cannot equall it.*
Fifthly, That *the Exchange of it shall not be for Jewels of fine Gold.*
Sixthly, That *Coral and Pearl shall not be mentioned with it.*
Seventhly, That *the price of it is above Rubies.*
Eightly, That *the Topaz of Ethiopia shall not equal it.*
Ninthly, That *it shall not be valued with pure Gold.*

Hence Observe;

Man is not easily perswaded, or convinced of the excellency of the wisdom of God.

Job had never multiplyed so many words, but that he knew man would not take up this truth in a word, *If the Iron* (we work with) *be blunt, and we do not whet the edge, then must we put to more strength*, saith *Solomon* (Eccl. 10. 10.) And so, if that which we work upon, be hard, we must put to the more strength, and give the harder stroaks before we can make an impression upon it. They are slow to receive a truth who must have (as the Prophet speakes, *Isa.* 28. 10.) *Precept upon precept, Precept upon precept, line upon line, line upon line.* And doth it not argue that man is very slow to receive this truth, when so many stroaks are given, so many specialties instanced in, and made use of to perswade him of it? *Man is as backward to take up high thoughts of the wisdom of God, as he is forward to have high thoughts of his own. Our little is much in our own eyes, And Gods Great, yea, infinite, is but little in our eyes.*

Fourthly, From the large and graduall Catalogue or Inventory of these precious things here given in.

Note;

God hath made some things in nature more excellent then others.

Gold and Gemms have not only a reputed worth, from the phancies of men, but an inherent one beyond iron and common stones. The creatures are disposed into several formes, and have as their specifical differences, grounded in their nature and kinds, so their gradual differences, grounded in their better qualities and properties, though they be of the same kind. *Job* speaks of Gold four times in this context, and every time with some addition of Excellency. We have here, first *Gold* alone (*v.* 15.) secondly, the *Gold of Ophir*, (v. 16.) thirdly, *Fesse* or *fine Gold* (*v.* 17.) fourthly *pure Gold* (v. 19.) which though they differ not in nature, yet in degree they do. So among grain or corn, not only doth wheat differ from rie or barley, but wheat differs from wheat in goodness. Not only doth one stone differ from another, as a peble from a Pearl or a Topaz, but one Pearl or Topaz differs from another. Not only as the Apostle saith (1 *Cor.* 15. 40.) *Are there Celestial bodyes and bodies terrestrial, and the glory of the celestial is one, and the glory of the terrestrial is another*: But among the celestial bodyes, there are several gloryes. As the Apostle exemplifies in the following verse (*v.* 41.) *There is one glory of the Sun, another glory of the Moon, and another glory of the Stars, for one Star differeth from another Star in glory.* And the learned Astronomers have observed six differences in the glory of the Stars. This is an experienced truth in the highest species or sort of visible creatures, *Man*; for not only do all men differ from beasts, as all have the same endowment of reason; but one man differs from another in a better improvement of reason. God hath made one man to differ from another in wisdom, in parts, in power, in riches; man differs from man in internalls, and in externalls, yea, not only is there a difference among men, as natural and civil, but as spiritual and holy.

Not only doe all Saints or persons regenerate differ from the most accomplished meer rationall men in the world, but one Saint differs from another in goodness, and in grace, that is, in the degrees and eminency of grace and goodness. Among Saints, some are Starrs of the first magnitude, others are Starrs of an inferior magnitude, they shine not with the same beames and brightness of holiness in the firmament of the Church.

Fiftly, Note;

God gives a power to some one Country, or Climate, to produce the same things in greater perfection then others doe.

Not only is some Gold more excellent then other in the same place; and some precious stones more precious then others of that kind in the same Country. But the Gold and stones of this or that place or Country, are better then are found in any other; *the Gold of Ophir* is better then any other Gold; and the *Topaz of Ethiopia*, then the Topazes in other Countries; the Oriental or *East-Indian* Pearles, are more beautiful then the Occidental or *West-Indian* are. This is a farther argument of the wisdom of God, who hath so ordered it, that every part of the world hath somewhat in it of a peculiar excellency beyond other parts of the world. One country excells in this, another in that, that so every Nation might have somwhat to endear it to other Nations, and to envite traffick thither.

Sixthly, Observe;

God hath given us not only such things as serve for the necessary uses of this life, but for honour and ornament.

Gold and Jewells are more then necessaries; we might have lived with bread for our food, and with wooll and flax for our cloathing. But God hath provided for us with a liberal hand. He hath given us not only that which is good, but store of it; And he hath not only given us great store of that which is good, but he hath given somewhat which is excellent, and beautifull; He hath made all his creatures for our comfort, and not a few for our content; He hath made all the creatures for our use, and not a few for our delight; Only he hath made none of them for our lusts; It is our own sin which makes them so. And we have much cause to lament, that what God hath given at most for our honour and

and ornament, for our content, and delight, is so often imployed in the service of lust, and hung out as a flag of pride and vain ostentation. How often is our table our snare? How often doe those things which (in their original constitution) were for our good, become to us an occasion of falling? How sad is it that man should dishonour God with that, which there was no reason (as to us) why God made it, but for the honour of man? How sad is it, that we should greive and burden God with that, which there was no reason (as to us) why God made it, but for our delight and ornament? O ungrateful man, who thus requites the bounty and munificence of God!

Seventhly, Observe;

The best and most precious things in this world, Gold and Silver, Pearles and precious stones, are not comparable to divine wisdom.

That wisdom in and by which all things were made, must needs be better then all things that are made. That wisdom which orders and governs the whole world, must needs be better then the best things of the world under its order and government. The very name of wisdom sounds high, nor doth any thing set man so high in the esteem of those who are wise, as true wisdom doth. The wisdom of man in a right administration of justice and humane affaires, is more excellent then Gold. Yea, *Solomon* preferrs the wisdom of a vertuous woman in ordering her family beyond the rarest Jewels, (*Prov.* 31. 10.) *Who can find a vertuous woman, for her price is far above Rubies*; And why? He tells us (*v.* 11, 12.) *The heart of her husband doth safely trust in her, so that he shall have no need of spoyle, she will doe him good and not evill all the dayes of her life; she seeketh wool and flax, and worketh willingly with her hands.* And if the wisdom of a woman discovered and exercised in the discreet and industrious government of her household, is to be valued above Rubies, how glorious is the wisdom of God in Governing his Great House and Household, The whole World? And if the wisdom by which God orders the motions of this world, excelleth Gold and Silver and precious stones, then how excellent is that wisdom of God which he infuses into man for the due ordering of his heart and life in holiness and righteousness, of which *Job* speaks at the last verse of this Chapter? How much

is

is the Grace of God, the riches of his grace in Chriſt to ſinners to be valued above Rubies? That's the treaſure of which Chriſt ſpeaks (*Math.* 13. 44.) *The kingdom of Heaven is like unto a treaſure hid in the field, the which when a man hath found, he hideth, and for joy thereof goeth and ſelleth all that he hath, and buyeth that that field.* That man makes a good bargain, who parts with all his treaſure to purchaſe the field of treaſure; who parts with all that he hath, to buy that which is better then all that he hath. *Again* (verſ. 45.) *the kingdom of Heaven is like unto a Merchant man ſeeking goodly Pearls; Who when he had found one Pearl of great price, he went and ſold all that he had and bought it.* This Pearl of great price is a *portion or an intereſt in Chriſt, and Goſpel-Grace.* They are wiſe and happy Merchants who get this Pearl whatſoever it coſts them. This was the Judgement of *Solomon* the wiſe, or rather of a wiſer then *Solomon*, the Spirit of God by his pen, (*Pro.* 3. 13, 14.) *Happy is the man that findeth wiſdom, and the man that getteth underſtanding, for the merchandiſe of it is better then the Merchandiſe of ſilver, and the gain thereof then fine Gold; ſhe is more precious then Rubies.* The aim of our whole lives ſhould be at the gain of this wiſdom, that is, ſpiritual wiſdom, at the gain of Jeſus Chriſt, which is infinitely better then the knowledge of all ſecrets, and in whom are hidden all the treaſures of wiſdom and knowledge. And in this the pooreſt Saint may be comforted. They that have Chriſt, have that which is better then Gold or Silver, then Saphires or Rubies. What's the man with a *Gold-ring*, to the man with *a gracious heart*? What's a man rich in Gold, to a man rich in Faith? There is nothing worth the mentioning or remembring, when once the grace of God in Chriſt, is mentioned and remembred. And as the riches of this world are but dung and droſs to wiſdom and holyneſs; ſo they make no man either wiſe or holy. If a man were inveſted with the riches of both the *Indies*, he could not purchaſe wiſdom to find out the bottom reaſon of the works of God. We are apt to think, rich men, wiſe men, as if riches had an aptneſs to make men wiſe, or as if they who have riches enough muſt needs be wiſe enough. Such was their ſence who ſaid, *Have any of the Rulers beleived on him?* But as Chriſt himſelf, ſo our daily ſad experience, hath taught us, that riches are no advantage to, but a hindrance rather of our ſpiritual injoyments; They put clogs

clogs upon us, rather then give us wings, either in ſeeking or finding eternal happineſs.

Earthly things never befriended any man for Heaven. We may, I grant, as Chriſt adviſeth rich men, (*Luke* 16. 9.) *make to our ſelves friends of the Mammon of unrighteouſneſs*, if we our ſelves are ſpiritually wiſe; but the Mammon of unrighteouſneſs never made any man ſpiritually wiſe; yea, as moſt men get riches by their folly, that is, by ſinning againſt the rules of righteouſneſs towards man, ſo their riches makes them more fooliſh in neglecting the duties of holineſs towards God. And that's the reaſon why Chriſt ſaith, (*Math.* 19. 24.) *It is eaſier for a Camel to go through the eye of a needle, then for a rich man to enter into the kingdom of God.* The more we have of this world, the leſs we mind the world to come, unleſs we have learned that wiſdom (which the world never taught any man) to caſt it out of our minds. That earth which we tread under our feet, gets up into our hearts, and makes them more earthly then the earth it ſelf is, till God fill our hearts with Grace, and ſo makes them heavenly. No man could ever keep the Moon (that is, things temporal and changeable) under his feet (as that *Woman* the Church, called *a great wonder in Heaven*, is deſcribed in the *Revelation*, Chap. 12. 1.) till (as that woman was) *he is cloathed with the Sun*; and that's a cloathing which as all the riches in the world cannot purchaſe, ſo the rich men of the world ſeldom prize. Some are ſo poor, that they are undone temporally, and many are ſo rich, that their riches, both as to the getting of them, and as to the uſing of them have undon them (as an occaſion) eternally. And therefore Chriſt to weſh how little any are beholding to their riches for their wiſdom (if they have any) ſaith to the rich man (*Luke* 12. 20. *Thou fool, this night ſhall thy ſoul be required of thee: Then whoſe ſhall thoſe things be which thou haſt provided?* That's one great poynt of folly, to provide many things for we know not whom; and yet there is a greater poynt of folly which that rich man was, and many thouſands more have been and are guilty of, That while they provide many things for they know not whom, they have no knowledge to make proviſion for themſelves; but as they came naked into this world when they were born, ſo they goe naked out of this world when they dye, dying hopeleſs, becauſe Chriſtleſs and Graceleſs.

Where-

Wherefore to cloſe this whole diſcourſe about the precious things of the earth, I ſhall give in theſe briefe Coralaries.

Firſt, doe not ſeek wiſdom where wiſdom is not to be found. The depth ſaith plainly *it is not in me*, and the ſea ſaith plainly *it is not in me*; therefore do not ſeek it either in the deep places of the earth, or in the boſome of the ſea; that is, ſeek it not in any worldly attainment, or enjoyment.

Secondly, Seeing the beſt things of the earth are not to be compared with wiſdom, then ſeek and pray for wiſdom above all earthly things; for true wiſdom to underſtand and know (ſo far as God revealeth his ſecrets to the creature) the ſecret of God in his dealings with others, eſpecially what leſſons and inſtructions he gives us in his providential diſpenſations to our ſelves. To be quick-ſighted and quick-ſented about the works of God, to have an underſtanding in them, is a high price of ſpiritual wiſdom. *This wiſdom* (as *Solomon* ſpeaks, *Prov.* 4.7.) *is a principal thing, therefore get this wiſdom, and with all thy gettings, get this underſtanding.*

Thirdly, Seeing the beſt of earthly things bear no weight, and are of no price in compariſon of heavenly, let not earthly things draw us off from the purſuit of heavenly. Let not Silver outweigh wiſdom in our ballance, nor the Gold of *Ophir* be valued above it; *Let things ſtand in our rate-book as they ſtand in Gods.* The moſt of men are of *a reprobate mind*, highly valuing what God ſlights, and ſlighting that which God moſt highly values. They are of a prophane ſpirit like *Eſau*, who (as the Apoſtle rebukes his folly, *Heb.* 12.16.) *for one morſel of meat ſold his birth-right.* Such bargaines and exchanges are daily made by the wiſeſt of meer worldly men. They know not how to *approve of things that are excellent* (as we are adviſed to doe, *Phil.* 1.10.) or, (as we put in the Margin) *of things that differ*, that is, of things that differ in excellency; How often doe ſuch read *Jobs* text backward in their Books; as if Gold were to be valued before wiſdom, and the price of Rubies were above it; as if that were no match for the Topaz of *Ethiopia*, or were leſs precious then the Onix or the Saphire. *As they are wiſe men indeed and happy who know the true cauſes, ſo alſo are they who know the true prizes and value of things.*

JOB.

JOB 28. Verſ. 20, 21, 22, 23, 24.

Whence then cometh wiſdom, and where is the place of underſtanding?
Seeing it is hid from the eyes of all living, and kept cloſe from the fowls of the air.
Deſtruction and death ſay, We have heard the fame thereof with our ears.
God underſtandeth the way thereof, and he knoweth the place thereof.
For he looketh to the ends of the earth, and ſeeth under the whole Heaven.

HEre is a repetition, yet no tautology; a repetition, yet no vain repetition (which Chriſt forbids in prayer, *Math.* 6.7.) but an excellency of ſpeech. *When in Scripture the ſame things are often ſaid, they are ſuch as cannot be ſaid too often.* The Apoſtle tells the *Philippians* (Chap. 3.1.) *To write the ſame things to you, to me indeed is not grievous, but for you it is ſafe.* And this he did not for any ſcarcity of words or matter, with which himſelf was preſſed, but that the matter might take deeper impreſſion upon others.

Verſ. 20. *Whence then cometh wiſdom? And where is the place of underſtanding?*

Job having once before paſſed an enquiry all the world over, for the place of wiſdom, and not finding it, reneweth his enquiry the ſecond time in this place, and at laſt findeth it. We have the queſtion laid down at this 20th verſe; *Whence then cometh wiſdom? and where is the place of underſtanding?* This queſtion is reſolved two wayes. Firſt, Negatively (*v.* 21, 22.) *Seeing it is hid from the eyes of all living*, &c. Secondly, Affirmitively (*v.* 23.) *God underſtandeth the way thereof, and he knoweth the place thereof.* The reaſon of which affirmation is given (*v.* 24.) *For he looketh to the ends of the earth, and ſeeth under the whole Heaven.* The explication and illuſtration of it follow (*v.* 25, 26, 27.) *To make the weight for the wind*, &c. *Then did he ſee it, and declared it, he pre-*

pared it, yea and searched it out. Thus we have the parts and method of *Jobs* profound discourse upon this great point, I shall now touch upon them in their order. *Whence then cometh wisdom? and where is the place of understanding?* This verse is the same with the 12th, already opened, and therefore I shall not stay upon it; And the next is almost the same with the 13th, and therefore I shall make but little stay upon that also.

Vers. 21. *Seeing it is hidden from the eyes of all living.* &c

'Tis hid, first, from the eye of the body; and thus all wisdom is hid from the eyes all men: wisdom is not a corporeal object, and therefore falls not under the eye of sense, men may look long enough with that eye, and never get a sight of it. Secondly, 'tis hidden from the eye of a created understanding, the eye of mans mind, even his intellectual eye seeth not this wisdom of God. The natural understanding of the most understanding man could never reach it. There are some things that we know not, because they cannot be known by us; they are in themselves too mysterious for mans apprehension: other things are not known by us, because they are concealed and hidden from us. (*Col.* 3. 3.) *Our life is with Christ in God.* Our spiritual life is an hidden life. It is hidden from the sensitive eye of all men, and from the understanding of all worldly men; Only it is not hidden from the eye of a beleiver, he is able by faith to see that life, which is a secret to all men living in the world besides. And as this life is hidden from the sight of worldly men, so from the malice of the Prince of this world; He would devour our spiritual life, as he did the natural life of *Adam*, were it not hidden (which his was not) in a Mediator. And as our spiritual life is thus hidden from the Devil, and from most men alive; So the wisdom here spoken of by *Job* is *hid from the eye of all living*, even from the eye of the Saints, and holyest men alive. The work of the Spirit in man, and the works of providence for man, are a great mysterie. The original word here rendered *Hid*, implies an intentional hiding, or the keeping of a thing secret, on purpose that it may not be seen. Wisdom like a chast and modest virgin (the same word signifies *a virgin* and *to be hid*) is either shut up close at home, or goes vailed abroad, from the eyes of all beholders. The old *Egyptians* who wrapt up their religion in darkest shad-

עלם *abscondit-us, occultatus fuit.*

shadows, were wont to place the picture or statue of a *Sphinx*, before or at the entrance of their idolatrous Temples; thereby intimating that the learning or wisdom of their sacred or rather superstitious worship was a secret or a riddle to the vulgar. And the Temple of *Minerva* among the Heathens (who was their Goddess of wisdom) had this inscription upon it; *I am all that exists, is, and shall be, and no mortal did ever open or look within my vest or hood.* If Heathens did esteem the wisdom of Idols and dunghill Deities so unseen a secret, may we not think that the wisdom of Jehovah, the true and living God, *is hid from the eyes of all living?* *And* (as it follows in the next clause)

Is kept close from the fowls of the ayr.

This, may seem to diminish or lessen the sence (though it is indeed an heightning of it) For who would wonder that wisdom should be hid from the *fowls of the ayr*, who have not so much as the use of reason. Who would expect that what is hid from men, should be known to birds? This scruple will soon be removed in the explication of the text. The word which we translate *is kept close*, signifieth to *keep a thing close*, upon a twofold account; First, that *it be not discovered*; Secondly, that *it be not hurt or molested.* Here 'tis used in the former sense, Wisdom is *kept so close*, that the fowls of the ayr cannot discover it.

But, what or whom are we to understand by *the fowls of the ayr.* There is a fourfold interpretation of these words.

First, Some by *the fowls of the ayr*, understand the Devils, or wicked spirits: As if *Job* had said, This wisdom of God is hid not only from the eyes of all men living upon the earth, but even from all the Devils in Hell. And we find in Scripture allusion, that evil spirits are called *fowls of the ayr.* It is said in that Parable (*Luke* 8. 5.) *A sower went out to sow his seed: and as he sowed some fell by the ways side, and it was trodden down, and the fowls of the ayr devoured it.* These fowls of the ayr are expounded (*v.* 12.) to be the devils; *Those by the way side are they that heare; then cometh the Devil, and taketh away the word out of their hearts*; &c. Wisdom is hid from these fowls of the ayr, from the Devils; who though they are so full of knowledge, that they are called *knowers or cunning Ones*; yet if you would goe for counsel to, or consult with the Devil (as *Saul* did when he went to

Δαίμων, quasi δαήμων gnarus spiritus.

the Witch at *Endor* (1 Sam. 28.) to find out the providential wisdom or secrets of the works of God, they may (as they have dealt with many) befool and cozen you, but they cannot inform you.

Secondly, Others by the fowls of the ayr understand, the *good Angels*, who may not unaptly be called *fowls of the ayr*, by reason of their swiftness, they being also in that respect often, in Scripture, described with wings. These good Angels are wonderfully stored with wisdom and with knowledge, and are as it were anxiously prying into the mysteries of divine wisdom (1 *Pet.* 1. 12.) *Which things the Angells desire to look into.* The Angels stoope down to look into the secrets of the Gospel. The word there used signifieth a prying into that which is veiled over and hidden out of sight, a looking (as we say) wishly at it, wishing to see the rarities of it; And 'tis well conceived that the Apostle *Peter* in that place alludeth to the Cherubims, which were formed with their eyes cast down towards the Mercy-seat in the Holy of Holies (*Exod.* 25.18, 19, 20.) as it is said (for there also this word is used, *John* 20.5.) The Disciples who came to the Sepulchre, *stooped down to see the place where Jesus was laid.* Or (which reaches the Emphasis of the word as well) it referrs to their gesture and postnre, who when either *shews* or *persons of note* pass through the street, put their heads out at a window to observe what and who goes there. The Angels being thus studious, and as it were curious to inspect the manifold wisdom of God revealed in the Gospel, and receiving also much light and information about it intentionally by that light which shines forth in the Church (as the Apostle speaks, *Eph.* 3. 10.) *Now to the intent that unto the principallities and powers in heavenly places* (That is, the holy Angels) *might be known by the Church the manifold wisdom of God.* I say, considering that the Angels both by their own study, as also by that revelation know so much of the mysterie of the Gospel; They surely know much of the mistery of providence, and yet there is a secret in that wisdom of God, which is kept close from *these fowls of the ayr*, the Angells. When Christ would shew how uncommunicable a secret the time of the end of the world is, he saith (*Math.* 24. 36.) Of that *day and hour knoweth no man, no not the Angels of Heaven, but my father only.*

παρακυπτω propenso collo & acuratè introspicio.

Thirdly, That is not to be passed by with silence, that in *the fowls*

fowls of the ayr here spoken of, respect may be had to the superstitious practise of the Heathen; who as they were wont to consult with their Aurispices or cunning men, who gave them answers concerning things to come, both publick and private, of good or bad success in their Wars, of the state and changes of Kingdoms and Nations, of Cityes and familyes, as also of particular persons by certain signs appearing to them in the intralls of beasts offered in sacrifice to their Idol Gods. Of which abominable divination we find mentioned in the Prophet (*Eze.* 21.21) when *Nebuchadnezzar* intending a War both with the *Jews* and the *Ammonites*, was resolved which to attempt first by opening the belly of the sacrifice, and looking into the liver; so they sought resolution in doubtfull cases of importance from their Augures, by the chattering and flying of birds, whether on the right hand or on the left, whether high or low, whether cross and overwhart them, or directly against them, as is notoriously known to all who have any acquaintance with the *Roman* Histories and customs. These Heathenish Augurs had a great opinion that these birds had a kind of foresight of events by some natural instinct, beyond all men, so that by them they looked for informations and predictions by certain tokens, which through their vain credulity and curiosity they had phancied to themselves. And possibly the Spirit of God might at once point at and rebuke that wickedness, in saying *Wisdom is kept close from the fowls of the ayr.* They (how much soever men did Idolize them) do neither know what shall be hereafter, nor the reason of any thing that is. These three interpretations have each of them a fair probability in them; And are not dissonant either from the scope of *Job* in this place, or from any other Scripture truth. Yet

Fourthly, I rather pitch upon that, which as it hath more plainness in it, so it comes up every way as fully to the General sence of this context. That when *Job* saith, Wisdom *is kept close from the fowls of the ayr*, his meaning is only this, That as it is hid from the eyes of all men living and conversing on the face of the earth, so if it were possible for a man to live in the ayr and converse as near Heaven as the birds and fowls do; yet he should not be able to find out the secrets of providence. Not only they who live at as great a distance from the throne of God, as earth is from heaven, but if any of the sons of men were admitted as near

Simplicius est quod neq; in imo neq; in summo animali natura videatur sapientia. Nam quid volucrum occulis cum sapientia quatenus ea vox significat cognitionem rerum sive divinarum sive humanarum Goc.

near to him, as the higheſt flighted fowls of the ayr, yet even they would remain ſtrangers to this ſort of wiſdom.

Theſe two verſes already opened, being of the ſame mind (as was toucht before) with the 12th and 13th verſes of this Chapter; I ſhall only give this one Obſervation from them.

God hath purpoſely hid ſome things from the knowledge of all men.

We read (*Deut.* 34. 5,6.) that *when Moſes dyed the Lord buryed him in a valley in the land of Moab, over againſt Beth-peor, but no man knoweth of his ſepulcher unto this day*; for though the valley where he was buried be expreſſed by undoubted or well-known circumſtances, yet conſidering the largeneſs of the valley where he was buryed, and that the Lord without the help or privity of any man laid him up there, the particular place of his ſepulcher could not be known. Now, As the Lord hid the body of *Moſes*, and would not let his burying place be known, leaſt (as ſome conceive) the children *of Iſrael* (among whom his name was ſo renowned, both for his conduct of them out of *Egypt*, and for the many miracles which the Lord wrought by his hand) ſhould take an occaſion to commit idolatry there, as they did afterwards with the Brazen Serpent. So likewiſe the Lord is pleaſed to hide and bury the knowledge of ſome things quite out of our ſight, leaſt it ſhould prove an occaſion of drawing out ſome of our corruptions, or hinder the exerciſe of ſome of our graces. It is ſaid (*Math.* 13. 44.) *The kingdom of Heaven is like unto treaſure hid in a field*, &c. But the knowledge of that treaſure (which is Jeſus Chriſt and ſalvation by him) is not hid from the eye of all living, nor is it at all hid with an intention that it ſhould not be ſought for or found. But 'tis hid that ſeeking we may find it; for ſo it followeth in the ſame Parable; *which when a man hath found he hideth, and for joy thereof goeth and ſelleth all that he hath and buyeth that field.* God hath hid the treaſures of ſpiritual wiſdom that they might be found; but he hath hid the treaſures of his providential wiſdom that that may not be found. The Prophet ſaith of God himſelf (*Iſa.* 45. 15.) *Verily thou art a God that hideſt thy ſelf, O God of Iſrael, the Saviour.* God (being a Spirit) is inviſible in his own nature, He cannot be ſeen, and therefore in that reſpect needs not hide himſelf from the ſight of man; which

which is a great conviction of the ſinfullneſs of **Idol-Makers**, and Idol-worſhippers, as *Moſes* warned the *Jews* (Deut. 4. 15,16.) *Ye ſaw no manner of ſimilitude on the day that the Lord ſpake to you in Horeb, out of the midſt of the fire. Take ye therefore good heed unto your ſelves, that ye corrupt not your ſelves, and make you a graven image, the ſimilitude of any figure*, &c. And that the Prophet may have ſome aim at this, in the words now cited, *Thou art a God that hideſt thy ſelf* (even in the ſpirituallity of thy nature) may have a probable ground from the oppoſition which he makes in the next (or 16th) verſe. *Verily they ſhall be aſhamed and confounded all of them: they ſhall goe to confuſion together that are makers of Idols.* Now as God hideth himſelf in the inviſibility of his nature, ſo in the ſecrecy of his works; God doth, as it were, artificially hide his workes, though not in the matter of them, yet in the cauſes and reaſons, in the deſigns and purpoſes of them. For thus the Prophet ſpeaks, in a holy aſtoniſhment at the depths of Gods diſpenſations towards that people. Or again, God doth hide himſelf from his people two wayes; firſt, by withdrawing his comfortable preſence and powerful aſſiſtance, as if he would take no more care or of, nor do any more for them. Secondly, the Lord hideth himſelf from his people by drawing a curtain of ſecrecy and concealment over that which he hath already done or is in doing, ſo that his Judgements and intentions in them are unſearchable and paſt finding out. Therefore as the vain curioſity of man appears in prying into theſe ſecrets which God hath kept cloſe, ſo his raſhneſs and madneſs in cenſuring of or murmuring at (which is alſo a cenſuring of) thoſe wayes and workes of God, which his dull eyes cannot ſee, nor his ſhallow brain apprehend in the divine reaſons and reaches of them.

There are two great vanities in men in reference to knowledge.

Firſt, a neglect to know what we ought, and what is our duty. There are many things which God hath revealed and ſet open to all living, which few care to look into. There is a wiſdom which God hath not only given us leave to ſearch after, but cryeth to us from day to day to ſearch after it, (*Prov.* 1. 20, 21.) *Wiſdom cryeth without, ſhe uttereth her voice in the ſtreets, ſhe cryeth in the chief place of concourſe, in the opening of the gates, in the City ſhe uttereth her words, ſaying; how long ye ſimple ones*

will

will ye love simplicity? and ye scorners delight in scorning, and fools hate knowledge? And (*v.* 23.) *I will make known my words unto you.* Thus wisdom cryeth, and cryeth her most precious wares in the open streets and greatest throngs of men, there she cryeth her wares more precious then the Gold of *Ophir*, yet none, that is, few or none, regard them more then trash, or braided ware. She uttereth her voice, she uttereth her words in the opening of the gates, at which all pass, there she is known and utters words more excellent then Jewels of fine Gold, yet she can get no utterance, meets with no considerable market for them, as appeares but too plainly in that most wrathful and threatning account, which she gives of the reception and entertainment which both her self and her counsels found among the children of men (*v.* 24.) *Because I have called and ye refused, I have stretched out my hand, and no man regarded, but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity,* &c. As if she had said, you have even laught at, or made a scorn of the counsel which I brought and offered you, and therefore I shall but serve you in your kinde, to laugh at the calamities which shall be brought and laid upon you. How sad is it to see, that men will not receive wisdom revealed, And *this* (as Christ hath asserted, *Joh.* 3. 19.) *is the condemnation, that light is come into the world, and men loved darkness rather then light.*

Secondly, The vanity of man appeares, as in a dull neglect of what is revealed, so in an eager pursuit of what is lockt up and hidden; as in refusing the light for the love of that moral darkness, sin, so in pressing after that light which God hath compassed about with the mistical darkness of secrecy, intruding (as the Apostle speakes significantly to this poynt, *Col.* 3. 18.) *into things which they have not seen*, yea into those things which cannot be seen, because God hath not revealed them; and whence comes this intrusion? The next words of the Apostle shew us whence: even from pride of spirit, or from being *vainly puft up by their fleshly mind.* There's *flesh* in the understanding, as well as in the will and affections of man, and in the *flesh* there is *pride*, and 'tis pride which makes men so busie and bold, so boldly busie, as (unasked, yea forbidden) to intrude themselves into the things they have not seen. This was the distemper of Christs own Disciples, who, when they had admiringly shewed him the buildings of the Temple,

ple, told them that beautifull fabrick should be utterly destroyed (*Mat.* 24. 2.) *Verily, I say unto you, there shall not be left here one stone upon another that shall not be thrown down.* They were not satisfied with knowing what Christ told them, but enquire further (*v.* 3.) *tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world.* It did not content them to know what should be, unless they might also know when it should be, with the immediate symptomes and presages of those great revolutions. They thought when the Temple ended, the world must end too, and their Master must appear in glory; and therefore they urge him to inform them of the very *nick of time*, when these things should come to pass. And we find, that Christ did condescend far to their importunity in giving them many signs both of the destruction of the Temple, and of the end of the world, yet would not tell them the special time of those things, but concludes his discourse with a lock upon that secret (*v.* 36.) *Of that day and hour knoweth no man, no not the Angels of heaven but my father only.* As if he had said, *I perceive ye have a mind to know what the Angels know not, yea* (as he adds, *Mark* 13. 32.) *what the Son, or I my self know not at this time, or according to my present state of humiliation.* Even good men have sometimes a stronger desire to know the times, then to redeem the time; as also to know what concerns others, then what concerns themselves. The Apostle *Peter* was not satisfied, that Christ had told him how himself should be dealt with in his old age, but puts that curious Question (*John* 21. 21.) *And what shall this man do?* (meaning it of *John* the beloved Disciple, who leaned on his masters breast) *Jesus saith, if I will that he tarry till I come, what is that to thee?* As if Christ had said, *That's none of thy business, to inquire what this man shall doe, thou shou'dest rather be preparing for what I now told thee, thou must hereafter suffer.* Usually they (I do not say *Peter* did so) neglect what is revealed, who are most inquisitive into those things which God hath kept secret. And though God corrects this humour in man by putting a bar in his way, and shutting the door upon him, yet man will be forcing it open. As our first parents, so all their posterity are apt to be tempted with the *forbidden fruit of the tree of knowledge.* The Lawyers were charged by Christ for taking away the key of knowledge (*Luke* 11. 52.) But there is a know-

ledge the key whereof God himself hath taken away; and yet though the key be gone, what working is there at the door toget it open. I would only say to such, remember, it is a great point of ignorance, to attempt the knowledge of those things which God would not have us know; but not to know them is no point of ignorance. It is ignorance, not to know that which is our duty, but not to know that which is not our duty, is nescience only, not ignorance; And quietly to rest in this *nescience*, is not our fault, but our wisdom.

But some may ask, why doth God hide so many things from the sons of men, and reserve them to himself alone? why are not all the locks opened and veiles taken away, which holds us in so much darkness? Is it not much honour to know much, and the more any man knowes is he not the more fit to honour God?

I answer, first, God keeps many things veiled from us, that he might keep us humble; he knows there is much pride in our hearts, and that our pride is apt to encrease with our knowledge, yea, that if we knew some things, our pride would be intollerable. *Eliab*, *Davids* elder brother, charged him falsly, when he said (1 *Sam.* 17. 28.) *I know thy pride and the naughtiness of thy heart.* But the Lord chargeth us most truly, when he saith, I know your pride, and that your hearts are so naughty, that a little more knowledge may make you a great deal more proud. (1 *Cor.* 8. 1.) *Knowledg puffeth up*, that is, knowledge in the head alone, or knowledge without a due ballance of grace and holiness in the heart, puffeth up; and is not only a temptation to pride, but the very matter of it: yea, we have seen some so puffed up that they have been quite blown away with knowledge. *Paul* himself was endangered by it; though he was so holy a man, yet his knowledge, as himself confesseth, had almost over-set him (2 *Cor.* 12. 7.) *Lest I should be exalted above measure, through the abundance of revelation, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.* He speakes it twice, *lest I should be exalted above measure*; a godly man, yea, the highest of godly men, a *Paul*, when he is led into the secret of God, is in danger of be lifted up in himself. All his other graces run a hazard by his knowledge. And if *Paul* had need of a corrective, of a messenger of Satan to keep him humble, what need may others have? Many are exalted above measure by wha.

what they know, but few keep to the measure of what they know; many are puffed up by what they know, but few are edified or governed by what they know. And if the knowledge of those things which are useful and profitable for us, doth often run out more to our pride then to our profit, what would the knowledge of such things do as are not for our use or profit? The knowledge of the best and holyest things doth not make us better, or more holy by it self, but the knowledge of some things is very apt to make us worser and more unholy. The Lord will hide none of that knowledge from us, which hath a natural tendency to make us more holy, or more humble; But when he sees, that we would only wound and hurt our selves by the knowledge of such and such things, then he hides them from us. As a father hides a knife from his child, not because he loves the knife better then his child, or would deny his child any thing that is good for him; But because the child may soon doe himself a mischief with the knife; So the Lords hides some things out of our sight, that we might not do our selves a mischief.

Secondly, He doth it, because though he is exceeding ready to satisfie our necessities, yet he will never feed our curiosity; there and there only he cuts us short. His heart is inlarged to us in giving, and he would have our hearts enlarged in desiring and asking any supply of our wants; but as he forbids us to ask, so himself will not give (unless in wrath and sore displeasure, as he gave the *Israelites* Quailes, I say unless in wrath he will not give) us any thing to feed our wantonnesse, or meat for our lusts. *Paul* writing to the *Thessalonians*, tells them of a knowledge which they have no need of, (1 *Thes.* 5. 1.) *But of the times and the seasons Brethren, ye have no need that I write unto you.* As if he had said, I know ye are looking, yea longing that I who have written to you, *that the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first*; having (I say) written to you of these things, I know ye will be expecting that I should write somewhat to you about the time when these things shall be; But all that I shall write to you about the times and seasons is only this, that of the times and seasons ye have no need at all, that I should write unto you; and as it is besides my duty, so I am not at leisure to write of needless matters. *Paul* shunneth not do declare *all the*

counsell of God to the Church of *Ephesus* (Acts 20.27.) But times and seasons are no part of that counsel which he declared. He declared the whole counsel of God, both concerning faith and repentance, concerning eternal life, and the way to it, even the whole mystery of Christ crucified. But he had no commission to declare the counsel of God concerning the time or season when Christ should come to be glorified on earth, nor doth he take upon him to have any acquaintance with that secret.

Thirdly, Our not knowing the secrets of the wisdom of God in some things, occasions us more fully to give him the glory of his wisdom in all things. For, if when we cannot see a reason of what he doth, we can sit down quietly and conclude, *the Lord is holy and just in all he doth*, this is the greatest acknowledgement of his holyness, wisdom, and Justice; And if, when we know not the time when he will come to do his great workes on earth, we are yet alwayes preparing for his coming, and waiting for him from heaven (which is the true posture of a beleiver, 1 *Thes.* 1. 10.) then we honour him ten thousand times more then we could doe by knowing the year or day or hour of his coming. *Our faith honours God more then our knowledge.*

Vers. 22. *Destruction and death say, we have heard the fame thereof with our eares.*

Usitatum est in scripturis ut abstracta ponantur pro concretis. ut perditio pro perditis, mors pro mortuis. Sanct.

Here's some kind of a report brought in concerning wisdom by a pair of strange intelligencers, *Destruction and death*: But how doth *destruction* here, or *death* receive a fame? And how doe either of them or both of them say, *we have heard it?*

I answer, first, it is usual in Scripture to put the *abstract for the concrete*; and then by *destruction and death*, we are to understand those who are destroyed and dead. So the meaning is, The *destroyed and the dead say we have heard the fame of it*. But how can the dead say it? I answer, Hearing and speaking are attributed in Scripture, not only to those persons who once lived and are dead, but to those things which are meerly livelesse or never lived, either a life of sense or reason, to the Heavens and to the Earth (*Isa.* 1. 2.) to the Trees of the wood, (*Isa.* 14. 7, 8.) and the corn in the valleyes, or valleys of corn (*Psal.* 65. 13.) This is a high yet an unusual strain of Rhetorick, both in the holy Scriptures, and humane Authors. Much more is it usual to attribute acts of life and

and reason to them, who once lived in the spheare of reason, though now among the dead. And so when *Job* brings in *Destruction and death, saying, we have heard the fame thereof*; It is as if he had said; *If you go and erquire of the dead, even of all that have heretofore lived upon the face of the earth, but now are dead and gone*, all that they can give in answer to this great enquiry, amounts only to thus much, which indeed is very little, *we have heard the fame thereof with our eares.*

Perditio & mors i. e. perditis homine & deo mortui. Jansan.

Secondly, Some by *destruction and death*, understand the wicked, that are not only dead but damned, men cast into the lowest pit, and buryed in utter in everlasting destruction. These while they conversed in the world, met sometimes with discourses and reports of the unsearchable judgements and wisdom of God, the impressions whereof are not quite worn out, no not in hell. And therefore, enquire of and examine them, and they will bear witnesse, that they have heard of such a thing, but further they cannot say.

Aquinas in locum.

Thirdly, Others, by the word *destruction*, understand all that are in hell, and by *death*, all the Saints departed and in heaven. And so we have the dead of both states in this text, good and bad, blessed and miserable. Iequire of either, and what will they answer; *We have heard the fame thereof.*

Fourthly, The three sorts of rational creatures are supposed to be spoken of by *Job* in this context; and the worst of them in the last. As when he saith, *Wisdom is hid from the eyes of all living*, he intends it of mankind; when he saith, *it is kept close from the fowls of the ayr*, he intends it of the Good Angels; And when he adds, *Destruction and death say, we have heard the fame thereof*, he intends it of the Devils, or evil Angels, who being furthest removed from God, by reason of their desperate wickedness, have only heard a bruit or a rumour of wisdomes excellency, but have no knowledge at all of it.

Lastly, I rather close with that interpretation which asserteth that by *destruction and death* we are to understand, all things created and past; As if he had said, *As this wisdom is not now known in the present age, so neither was it by any heretofore.* So that it neither they who now live, nor they who lived in former times, but are dead and gone, knew it, then it is altogether unknown, or none at all know it. And the utmost report that any could

make

make of it (though some could make that report more perfectly then others) was this, *We have heard the fame thereof.*

The text is, *We heard the hearing of it*; The act of hearing is by a figure put for the word or matter heard. As (*Rom.* 10. 16.) *Faith comes by hearing* (that is, the grace of faith is wrought by the Spirit in the act of hearing) and, *Hearing by the word of God*, that is, the matter heard, both by which and in which this faith is wrought, is the word of God. We have the like manner of speaking (*Ob.* 1. 1.) *We have heard a hearing*, or (as we render) *a rumour from the Lord*, &c.

Againe, When we say, *destruction and death, have heard the fame thereof.* The word *fame*, may be taken two wayes. First, for an honourable report; so fame commonly signifies, and famous men are honourable men. Secondly, *Fame* implies no more then a dubious or uncertain report. Thus when a man heareth only some peice of news, or an imperfect account of a matter, he may be said *to hear a fame of it.* In this latter sence (I conceive) we are chiefly to understand it in this place. Goe to the dead, goe to the damned, or destroyed, and all that they can say, is no more then this poor little or nothing, that they have heard a fame, a rumour of a strange power of God in turning things up-side down, and of as strange a wisdom of God in disposing the affaires of this world, which way himself pleaseth, yet in wayes which to mans reason are past finding out. In the first sence there is a great truth; The workings of God with the children of men are very famous, there is an honourable report made of them in the world, and shall be to the end of the world. (*Psal.* 44. 1.) *We have heard with our eares, our fathers have told us, what works thou didst in their dayes, in the times of old*; that is, as we have heard a most certain, so a most honourable report of the mighty workes and glorious deliverances, which God brought about and commanded in the former ages. We have heard how he hath destroyed the enemies of his people, and stretched out his hand for their salvation.

Audivimus famam ejus, sc. tantum, famam; q. d. nunquam potuimus cognoscere aut assequi eam. Jun.

But considering the works of God in the several circumstances, wherein they are done, and in the reasons why they are done; especially why done in such a time, why in such a manner, why by such meanes, why by such persons, why upon or against such persons, as here in *Jobs* case (who though he were a righteous person, yet

yet he had much done upon him, and against him, by the wicked and unrighteous, consider (I say) and lay all these things together) and then, 'tis little that we know of the wisdom of God in his workes, *We only hear the fame thereof*, but attain not to a full understanding and comprehension of it. This being taken for the interpretation of this verse, it holds forth the same truth with the former two, and therefore I shall pass it by, without raising any distinct observations from it. The whole being but a proof and confirmation by another sort of witnesses, namely, all such as are gon out of this world, of one sort or other, That they know nothing certainly of the wisdom of God, but this, that certainly, there is in him such an all-disposing and over-ruling wisdom.

Thus far *Job* answers his own questions Negatively; *Whence then cometh wisdom? And where is the place of understanding? seeing it is hid from the eyes of all living, and kept close from the fowls of the ayr*; *Destruction and death say, we have heard the fame thereof with our ears.* But in the next verse he speakes in the Affirmative.

Vers. 23. *God understandeth the way thereof, and he knoweth the place thereof.*

After he had found nothing but ignorance and insufficiency all the world over, as to this thing, and had taken the crown of this glory from off the head of men and Angells, of the living and the dead, he enforms where and with whom this Glory resteth.

God understands the way thereof, and he knoweth the place thereof.

Some expound this, as the answer of *destruction and death*, which having said, *we have heard the fame thereof*, seem to say further, If ye would know more of us, this is all we can say; *God knows.* But I rather take the words as spoken by *Job.* As if he had said; *After all our inquiries and interrogations, the result of all is this, God hath reserved to himself the reason of all*; *He understandeth the way thereof*, that is, whence it cometh, and whither it goeth; God understandeth that wisdom cometh out from himself, and goeth into man according to the measure of his appointment and the pleasure of his will. Gods understanding of the way of wisdom is his nature. All the understanding which man hath of it, is from the free gift and grace God.

Again,

Again, When he saith, *God understandeth the way thereof*, we are to take it exclusively, God alone understandeth it; For *Jobs* purpose is not to teach or instruct his friends how to find out this mystery; but blames them for taking upon them the knowledge of that, which God hath kept to himself, the secrets of his providence, whether towards himself or any other. This wisdom fills all things, yet is not comprehended of any, It is with God, It is in God, It is God; And therefore none but God can so much as pretend any thing to it.

Once more, When *Job* saith, *He*, that is, *God understandeth the way thereof*, we must take it of a perfect and exact understanding; others may have some guesses and glimmering light about it, but he only understands it perfectly. And whereas it followeth

He knoweth the place thereof.

Deus est origo sapientiæ & locum intelligentiæ & quia ipse seipsum perfecte novit, subdit, & ipse novit locum illius. sc. seipsum. Aquin.

We are not to conceive, that there is any place properly taken, where wisdom is laid up. But the meaning is, He knoweth the place of it, that is in *himself*, yea that *it is himself*, *God knowing himself is his knowledge of the place of wisdom*, or, *He knoweth that the place of this wisdom is no where else but in himself, and nothing else but himself. The wisdom of God, is the wise God; the understanding of God, is the understanding God.* The reason and wisdom by which the whole world is governed, is the wisdom of God, or rather God himself is that reason and wisdom. God is the exemplar, he is the fountain of wisdom: our wisdom is but a ray, but a beam, but a spark, but a drop. There will be further occasion to speak of this divine wisdom at the 27th verse, where *Job* speaks thus of God in reference to wisdom; *Then did he see it, and declare it, he prepared it, yea and searched it out.*

Dissingue inter sapientiam quæ est exemplar et finis, & eam quæ est umbra ac medium. Illa est apud deum & deus. Hæc est a deo in nobis radius illius sapientiæ Coc.

Here in the next verse, *Job* subjoyns the first part of the demonstration or reason, why God knoweth the way thereof.

Vers. 24. *For he looketh to the ends of the earth, and seeth under the whole Heaven.*

Explicatio sapientiæ dei ab infinitate ejus in omnia loca. Jun.

As if he had said; God must needs understand the way of wisdom; *For he looketh to the ends of the earth*; Not as if God did look out of himself to behold this wisdome; For himself is every where, even to the ends of the earth. And so the argument is taken from the infinite extension of the wisdom of God; *He surely*

surely hath the comprehension of all wisdom, He knoweth the place and way of it, that seeth under the whole heaven, and looks to the end of the earth. But thus the Lord doth, therefore *he understandeth the way thereof, and knoweth the place thereof.* And while *Job* asserteth this glory of God, he vindicates himself from that unglorious charge of *Eliphaz* (Chap. 22.14.) *Thou sayest how doth God know? can he judge through the dark cloud? thick clouds are a covering to him that he seeth not, and he walketh in the circuit of heaven.* Here *Job* answers for himself, I say, *God looketh to the ends of the earth, and seeth under the whole heaven*; and if this be an article of my faith, then surely I never made any such simple or sinfull doubts and queries, *How doth God know? can he judge through the dark cloud?* Nor did I ever make any such Atheological conclusion, as this; *Thick clouds are a covering to him, that he seeth not*; For I say, *He looketh to the ends of the earth*, and therefore he *looketh* quite over it, and thorough it, into the wayes and motions of every man.

נכח *Per metaphoram ab oculis ad intellectum transfertur, significat, curare et consuevare.*

Looking, which is an act of sense, is metaphorically ascribed to the mind, to the understanding of God; whose looking is nothing else but his understanding. And the word signifieth, not a bare looking, but a looking with consideration and care. The Lord doth not give a glance (as we say) slightly looking over the world, but he looks with a careful eye upon each thing, *to the ends of the earth*, as if he had but one thing to look to, or look upon in the whole earth. The word is used (*Isa.66.2.*) *To this man will I look* (saith God) *even to him that is poore, and of a contrite Spirit, &c.* As if the Lord had said, Though I am so high and great, that *heaven is my throne and the earth is my footstool*, yet I will have regard to and take notice of a poor humble-hearted sinner, I will look to him and tend him (such is the emphasis of the word) as a Nurce-keeper looks to, and tends a sick or weak person lying pained and distempered upon his bed. Thus *The Lord looketh to the ends of the earth*,

And seeth under the whole heaven.

ראה *Videre, etiam curiosè inspicere.*

He doth not only see in heaven, but under the whole heaven, and he seeth every thing every where, with an exactness, yea with a kind of curiosity, as the Hebrew word imports. We have that special signification of it upon record (*Gen.* 16.13.) when *Hagar* being hardly dealt with by *Sarah*, *fled from her face* (v.6.)

an Angel found her and bid her return and submit her self to her Mistress. And she called the name of the Lord, that spake unto her, Thou God seest me; for she said, have I also here looked after him that seeth me? Wherefore the well was called Beer-lahai-roi, that is, the well of him that liveth and seeth. She repeats that act of *God seeing her* three times. First, she called him, *Thou God seest me*; Secondly, *him that seeth me*; And thirdly, she called the well, *The well of him that liveth and seeth me.* God *ever liveth, and he ever seeth*, and he seeth every person. *Hagar* a servant as well as *Sarah* her Mistress, and he saw her in her flight from her Mistress, as well as in her abode with her Mistress. *A sparrow falls not to the ground without him*, (that is, without his observance and sufferance) *and the very haires of our head are all numbred* (Math. 10. 29, 30.) Birds fly freely, yet fall by a divine dispose, not as the fowler pleaseth. This providential sight of God is punctual and to a hair, he seeth the whole universe as precisely as any individual, and he seeth every individual as precisely as if he had but one individual to see to. When *Abraham* had passed that hard exercise and tryal of his faith, the offering of his son *Isaac* (Gen. 22. 14.) He *called the name of the place Jehovah-Jireh, as it is said to this day, in the mount of the Lord it shall be seen.* The Lord will see, or the Lord will provide, the Lord seeth so as to provide: His is not a bare sight, his seeing is the providing for, and the right disposing of all things in his sight. The Lord seeth and provideth secretly for those that fear him, as *Abraham* did, and he will be seen evidently in bringing them succour and supply in their greatest straites and wants, as he did to *Abraham*. This name of God either in the Active or Passive signification of it, *Jehovah-Jireh, the Lord seeth*, or, *the Lord is seen*, was so famous in the old Church, that it grew into a sacred proverb (saith *Moses* there) *As it is said to this day, in the mount of the Lord it shall be seen. He seeth under the whole heaven.*

Hence Note,

First. *What ever is done in the world, falls under the notice and cognizance of God.*

He that *looketh to the ends of the earth, and seeth under the whole heaven*, in the sence explained, cannot but take notice of all that is done, or comes to pass all the world over. (2 *Chron.* 16. 9.) *The eyes*

eyes of the Lord run to and fro throughout the whole earth; not that he needes to move from place to place, or run up and down from Country to Country to see what is done, for by one infinite invisible, indivisible act, he beholdeth all things in all places; but the Scripture speakes thus, to teach us the infallibility and particularity of his knowledge; even as we are said to know those things infallibly, which we have viewed upon the place: for otherwise there is neither high nor low, far nor near, first nor last to God, all things being at once before him for ever. (*Jer.* 23. 23.) *Am I a God at hand, saith the Lord, and not a God afar off?* Some render the words as an explicit affirmation, I am a God at hand, and not a God afar off; that is, I am alwayes at hand, or ready at hand upon every call and occasion to doe my people good, I am never as a man afar off, when there is need of me: This is a truth; yet our reading an interrogation carrieth more quickness in it, *Am I a God at hand*, &c. That is, am I a God in heaven only, which is the place of my glorious residence, and which in common apprehension is accounted nearer to me; *And am not I a God afar off?* That is, am not I able to act my power, and declare my self God upon the earth, which seems further off from me, or upon those parts of the earth which to you are most remote and furthest off? as it follows (ver. 4.) *Can any hide himself in secret places, that I shall not see him, saith the Lord?*

And if the Lord seeth every where, let us every where see the Lord. *Moses saw him that was invisible.* This thought, *the Lord seeth*, will compose and keep us from doing what the Lord cannot endure to see. Did we but keep this common principle warm upon our spirits, *The Lord seeth under the whole Heaven*, how heavenly would our lives be! and seeing *the Lord seeth*, as, *under the whole Heaven*, so into the hearts of all men, how should it deterre us, even from heart-sins, and the closest hypocrisie!

Again, the Lord in seeing all things, disposeth all things. As his hand set up all in order at first, so his eye hath kept all in order ever since, and will do for ever. That which some expound of *Davids* promised care over others (*Psal.* 32. 8.) as it is also expounded, so it is most true of Gods providential care over *David* and all others his faithful servants; *I will instruct thee, and teach thee in the way that thou shalt goe; I will guide thee with mine eye*; or (as we put in the Margin) *I will counsel thee, mine eye shall*

be upon thee; that is, to guide thee in all thy undertakings. And as Gods eye is the guide of persons, so of things, his sight is influential, and turnes the whole world about. Further, take these conclusions concerning the sight of God.

First, The Lord beholds all things distinctly; not in gross only, or in a lump; he beholds the least as well as the greatest; he looks upon every parcell, and opens the whole pack and bundle of humane affaires.

Secondly, He beholds every thing and person perfectly, fully, quite through; His is an intentive and most attentive view.

Thirdly, In seeing he governs every thing effectually, and workes it to his own ends; He over-rules the purposes of men to his own purpose; He guideth the whole creation with his eye; which way he lookes, he makes that look too, which way he is pleased to move, that shall move too; *His is a ruling eye.*

Fourthly, He seeth all things together, not successively, or one thing after another. He that is all eye seeth all at once, all as one. (*Acts* 15. 18.) *Known unto God are all his works from the beginning of the world.* He knew his works before they were wrought, and so he knows ours. He knowes them in their causes; He doth not only know what is, but what hath been, yea what shall be, at one view, and that in himself. *He declareth the end from the beginning* (Isa. 46. 10.) that is, he seeth what the end or issue of every thing will be, not only when we begin or undertake it, but from the beginning of all things, yea before any thing had a beginning. *Is and was, and is to come, are alike to God, who (strictly) neither was nor is to come, but ever is.* Man seeth all that he seeth successively, and by succession. Man cannot see all that is together, neither can he see any thing at all that is nor, or hath not been. Man may see backward by hystorie, and he may see forward by propheſie; but of himself he cannot see a day before him, no nor what shall be on the same day (*Pro.* 27. 1.) *Boast not thy self of to morrow, for thou knowest not what a day may bring forth. Every day is in travel, and bringeth forth some birth, but we know not how or what to name the child, whether good or evil, whether Benjamin or Benoni, joy or sorrow, till we see it brought forth.* As God only looketh to the ends of the earth, so he only seeth the end of all things which shall be done upon the earth, and he seeth all these things and their ends together, and that from the beginning.

Hence

Hence take two Inferences; The first serving for the instruction and consolation of all who know and feare God; and the second for conviction and terror to the wicked.

First, Seeing all things are under the eye, care, and super-intendency of God, let the people of God be quiet and at rest in all the motions of this world. Thus *David* chatechiseth his own soul (*Psal.* 48. 5.) *Why art thou cast down O my soul? and why art thou disquieted in me? hope thou in God, for I shall yet praise him for the help of his countenance.* As if he had said, God who looketh to the ends of the earth, will surely look to me, and he who seeth under the whole heaven, will see to and take care of me. His countenance will help me, or he will so far countenance me and my cause, as to give me help. One beam from his pleased countenance, one gracious cast of his eye who seeth all my disquietments and the causes of them, will work my establishment; the establishment of my heart against inward trouble, and the establishment of my estate against that which is outward. And again he speakes as to the general state of the Church (*Psal.* 46. 1, 2.) *God is our refuge and strength, a very present help in trouble, therefore will not we fear though the earth be moved*, &c. And see how God represseth all tumultuatings of spirit in the greatest worldly tumults and vicissitudes (*v.* 10.) *Be still and know that I am God.* Men are not God, they cannot see what to doe, nor doe what they see: But I who am God can see under the whole heaven what is doing, and what to doe, and I can doe whatsoever I see needfull to be done. Therefore be still, be not ye hurryed either with discontents at what is doing, nor with fear of what may be done, For, *know I am God, I look to the ends of the earth*, and what I say must be done, and what is just for all men and best for you who are my people shall be done. Here's the true ground of courage, and of quietness: They that fear God, have no reason either to be afraid, or to be discontented. He that *looks to the ends of the earth*, is their friend and their father; therefore he will look to them and see that all shall goe well with them, or end well for them. When nothing appeareth to us but confusion, we may rest assured that all is in the most proper and righteſt method for us, because he seeth under the whole heaven, who sitteth in heaven and judgeth rightly of all things, and righteously of all persons.

Secondly,

Secondly, This truth may cauſe the wicked and unjuſt to tremble; the Lord ſeeth what they are doing, and that their end is coming. (*Pſal.* 10. 13, 14.) *Wherefore doth the wicked contemn God?* (he can give no more reaſon for doing ſo, then for ſaying what followes) *He hath ſaid in his heart, Thou wilt not require it. Thou haſt ſeen it, for thou beholdeſt miſchief and ſpite to requite it with thy hand.* The wicked ſlight the Lord, as if he either did not ſee what they doe, or would doe nothing to them whatſoever he ſeeth; but the Pſalmiſt was of another opinion or faith, rather, in both particulars; He knew, God ſaw them, *Thou haſt ſeen it* (ſaith he) and he knew God would not take what he ſaw at their hands, but would reckon with them for it; Therefore he adds, *Thou beholdeſt miſchief and ſpite* (that is, how miſchievouſly and ſpitefully they act) with a purpoſe to requite it with thy hand. As the Lord ſeeth what they doe, ſo he ſeeth it for this very end, to requite them according to their deeds. And becauſe the Lord ſeeth theſe things to requite them (as he once ſaid, *I have ſeen, I have ſeen, or I have ſurely ſeen the affliction of my people that are in Egypt* (Exod. 3. 7.) And, as he ſaid (2 *Kings* 9. 26.) *I have ſeen I have ſeen, or ſurely I have ſeen yeſterday* ('tis as freſh in mine eye as if it had been ſhed but a day agoe) *the blood of Naboth the Jezreelite and of his ſons*, becauſe, I ſay, the Lord ſeeth theſe things, miſchief and ſpite to requite them with his hand.) Therefore as it followeth in the ſame verſe of the tenth *Pſalm*; *the poor committeth himſelf to him, He is the helper of the fatherleſs.* He ſees how helpleſs the fatherleſs are, and ſo he becomes their helper. This principle, *The Lord looketh to the ends of the earth*, ſhould remove wickedneſs out of the earth, and 'tis an aſſurance that he will rebuke all the wicked of the earth. For *he beholdeth miſchief and ſpite, that he may requite it with his hand*, what heart or hand ſoever is filled and defiled with it.

JOB

JOB 28. Verſ. 25, 26, 27.

To make the weight for the winds, and he weigheth the waters by meaſure.
When he made a decree for the rain, and a way for the lightning of the thunder.
Then did he ſee it, and declare it, he prepared and ſearched it out.

JOB having purſued his ſearch for wiſdom, and propoſed the queſtion, (*Where ſhall wiſdom be found?*) Throughout the whole Creation found no anſwer, but a diſclaimer from men and Angels, from the depth and from the ſea, from the living and from the dead, till his thoughts arrived at and ſate down in God himſelf; as was ſhewed from the former verſe; *God underſtandeth the way thereof, and he knoweth the place thereof; For he looketh to the ends of the earth*, &c.

In this context *Job* proceeds to give proof, that, *wiſdom is with God*; and he gives a great and noble one of it, from that compoſure and wonderful order in which God ſet the world at firſt by his creating power, and hath ever ſince diſpoſed of and preſerved it in by his providential or governing power. In confirmation whereof, he gives an Induction of ſome ſpecial eminent inſtances of the works and workings of God in nature, (which are to be underſtood, by a *Synechdoche*, as including the reſt) all joyntly and lowdly ſounding out the praiſes of his unſearchable wiſdom.

Tota creatura per partem ſignificatur. Auguſt.

And *Job* makes inſtance in thoſe works of nature which ſeem to lie moſt out of the diſpoſure of God, and about which his wiſdom (in vulgar opinion) is little engaged, or doth leaſt, The motion of the *winds, and waters, the fall of rain, and the furious going forth of lightning and of thunder.* He begins with the winds.

Verſ. 25. *To make the weight for the winds*, &c.

There is a twofold *making* of the things of this world; firſt, originall, by creation; ſecondly, occaſional, by providence: We may underſtand both here, though the current of the text ſeems rather tocarry it to the latter.

The

The word which we render *a weight*, is used in the verb Metaphorically, to signifie the most serious and intentive consideration, of any matter or business before us. We commonly say when any thing of difficulty or importance is proposed to us, we will *weigh*, that is, consider it. That special coyn among the *Jews*, so often mentioned in the old Testament, *the shekel*, is so called from this word, which signifies to *weigh*, because that being such a known weight, was the rule of reckoning the weight of all things ponderous and commonly weighable among them.

משקל
שקל a
Libravit, ponderavit, hinc siclus moneta certi ponderis & omnium ponderum regula.

To make a *weight*, notes art and industry; and to make a weight for the windes is such a peice of art as never entred into the head, nor was acted by the hand of man. We properly weigh only heavy bodyes; Winds move very heavy bodyes, but themselves are a very light body, light to a proverb; And where shall the skale or ballance be found into which that vast subtil and diffusive body may be gathered and therein poysed. This only is the Lords doing, and (as many other things which he doth) 'tis marvellous in our eyes, and a mystery to our understanding. *He makes a weight for the windes*; that is, he orders and delivers them out as by weight.

There is a threefold reading of this clause.

First, Some translate, *To make a weight for the Air.*

Secondly, Others, *To make a weight for the spirit or breath.*

Thirdly, As we, *To make a weight for the wind.*

רוח *Aer spiritus ventus, ipsa anima dicitur, quasi ἀνε μ☉ sive ventus.*

The Hebrew word is indifferently applyed to all three. And these three may concur in one sentence; The wind is that breath or spirit which moves in the ayr. Or, The wind moves the ayr, and is the breath or spirit of it. And the Lord makes a weight as much for the ayr, as for the wind in the ayr. So some render the sense of the place, *He maketh the ayr to keep its due proportion, and likewise the water.* This element, the ayr, is of it self so thin and fluid a body that it passeth into all places, penetrateth or gets into all bodyes, and will not suffer any (*vacuum* or) emptiness in nature, yet, even this the Lord weigheth. But I rather take it for that impetuous Meteor which moves in the ayr, *The wind.* And when 'tis said, *God makes a weight for the winds*, The meaning is, he orders them as exactly as if he weighed them. And that may be called the weight of the windes, which turnes and sets them this or that way, to this or that, or t'other coast of the

Fecit aërem servare suam proportionem & aquam similiter. Vatabl.

the earth, or poynt of the heaven. As that, which enclines or turnes mans mind this or that way, to this or that thing, is rightly called the weight of it, (whence both Moralists and Divines say, that *Love is the weight of the soule*, because love is that which inclines us to this or that thing; which way soever our affections goe, the mind goes and action follows) so that which carryeth the wind any way is the weight of the wind. And usually the inclination of all things, whether they be light or heavy to their natural or proper place, is called the weight of them. Thus when *Job* speakes of the weight of the wind, we are not to understand it literally, as if the windes were formally weighed, but the weight of the windes is that bent which through the power and appoyntment of God the windes have to blow from or to any corner of the world, sometimes with greater sometimes with lesser force and violence. The Scripture speaks but of four windes, East, West, North and South. These the ancients called Cardinal winds; After ages distinguished them into eight, others into twelve. But our modern Navigators have distinguished them in thirty-two, according to so many points in the Sea-card or Compass; every one of which hath its weight, that is, a secret propension or impulsion, carrying it forth its own way. The Latine Etymologists, derive the word which signifies *wind* from a word signifying *force*, (or which being joyned with the former doth more fully declare the nature of it) from a word which signifies to *come*; because the wind cometh forcibly or with an impetuous vehemence. The material cause of the winds (as Philosophers teach) is a hot and dry exhalation arising not only out of the earth, but out of the waters, out of the Seas and Snows, which being so thin that it cannot be condensed into a cloud, quickly becometh wind. This light wandring an unconstant creature the Lord doth so regulate, as if all its motions were not only bounded, but counterpoysed and weighed. To this text in *Job* some conceive that passage hath relation mentioned in the book of *Wisdom* (which though it be Apocryphal, yet is stored with many excellent truths) *God hath ordered all things in number, weight, and measure*, (Wisd. 11.17.) The Lord maketh a weight for that which hath no weight. *He maketh the weight for the windes.*

Usitatum est ut rerum omnium sive levium sive gravium inclinatio ad naturalem situm pondus vocetur. Sanct.

Corpus pondere sicut animus amore certur quocunq; fertur. August. l. 11. de civi: dei cap. 18.

Pondus ventorum est naturalis propensio ut ferantur quo dei sapientia decrevit. Fecit ventis pondus, i.e. *dedit eis inclinationem motus ut se moveantur quandoq; ad hanc partem quandoq; ad illam* Aquin:

Ventus à vehementia quod sit agitatio vehemens; vel rectius a veniendo, quód hinc inde veniat omnia perflans. Garcæ. Meteorolog:

Hence Observe;

The

The motion or inclination of the windes this or that way, is from the speciall designation or dispose of God.

Naturalists ascribe the efficient cause of the windes to the Sun and other heavenly bodies, or to the cold of the middle region of the ayr, which repelling or thrusting back that ascending exhalation, causeth it to glance slantingly and violently through the ayr. Again, Astrologers ascribe the motion of the windes to special Planets; The East-wind they ascribe to the Sun, the West-wind to the Moon, the South-wind to *Mars*, the North-wind to *Jupiter*; But the truth is Jehovah, the living God, is the supream cause and director of them all; he made the weight for the winds in creation, and he hangs on the weight for the windes in providence every day. The Scripture describeth the Lord *flying upon the wings of the wind* (Ps. 18. 10.) *and walking upon the wings of the wind.* (Ps. 104. 3.) He who made all creatures may make what use he pleaseth of any creature. The winds are elegantly said to have wings, because of their swiftness; And the Lord is said to fly or walk upon the wings of the winds, to shew that as he declares his power by them, so they are continually acted and governed by his power. In the stronger and more violent motions of the wind he may be said most properly to fly, and in those more gentle and temperate motions of the wind to walk upon their wings. There are many distinct acts of God spoken of in Scripture concerning the wind. First, he is said to create it, that is, to give it a being (*Amos.* 4. 13.) *Loe he that formeth the mountains and createth the wind.* Secondly, he is said to *prepare the wind*, that is, to make it ready for any particular service (*Job.* 4. 8.) *And it came to pass when the Sun did arise, that God prepared a vehement East-wind.* Thirdly, he is said to command the wind, that is, to give it actual commission to serve his purposes. And this command is twofold; first, for the raising; secondly, for the stopping or allaying of the windes. The former (*Psal.* 78. 26.) *He caused an East-wind to blow in the Heavens, and by his power he brought in the South-wind.* And again in that most Rhetorical description of a storm at sea (*Psal.* 107. 23, 24, 25, 26.) *They that goe down to the sea in ships, that doe business in great waters: These see the workes of the Lord, and his wonders in the deep; for he commandeth, and raiseth the stormy winde, which lifteth up the waves*

waves thereof; They mount up to the heaven: They go down again to the depths, their soul is melted because of trouble. They reel to and fro and stagger like a drunken man, and are at their wits end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. Then follows the second part of the Lords commanding power over the winds, (*v.* 29.) *He maketh a calm, so that the waves thereof are still. Then are they glad because they be quiet: so he bringeth them to their desired haven.* The fiercest and wildest meteors as well as the tamest and gentlest creatures must acknowledge and shall feel the Lords soveraignty over them. (*Psal.* 148. 8.) *Fire and hail, snow and vapours, stormy wind fulfilling his word.* When we see the winds goe forth in raging stormes, they goe upon Gods errand. When *Jonah rose up to flee unto Tarshish from the presence of the Lord*, the Lord sends a messenger, a pursevant after him, to arrest and attach him, and what was it? read (*Chap.* 1. *v.* 4.) *But the Lord sent a great wind into the Sea, and there was a mighty tempest in the Sea.* The wind is sent as a servant to doe his Masters will; The Lord (as that Centurion in the Gospel) saith to one wind goe, and it goeth, to another come, and it cometh, to a third, do this and it doth it. He commands the wind to cleanse and fan the ayr, and it cleanseth it (*Jer.* 4. 11.) He that *saith to his people and to Jerusalem, a dry wind of the high places in the Wilderness toward the daughter of my people, not to fan, nor to cleanse*, can command the wind to fan and cleanse. He commands the wind to bring rain, and it bringeth it, (1 *Kings* 18. 45.) or to drive rain away, and it driveth it (*Pro.* 25. 23.) He can command the wind to dry up the waters, and they are dryed up (*Gen.* 8. 1.) The Lord can command the wind to divide the waters of the Sea, and they are divided (*Exod.* 14. 21.) He can command the wind safely to waft whole Navies of Ships over the Sea, and they doe it, as frequent experience teacheth; and if he command, the winds will quickly wrack and sink the mightiest Navies. (*Psal.* 48. 7.) *Thou breakest the ships of Tarshish with an East-wind.* For all these and many other services, the winds are at Gods command, and as 'tis said (*Psal.* 135. 7.) *He causeth the vapours to ascend from the ends of the earth, he maketh rain, he bringeth the wind out of his treasuries.* The Lord hath a Magazine of windes, which he can lock or open, shut up or let out in favour or in wrath, in mercy or in judge-

judgement, as he pleaseth. *Agur* puts this question among many others (*Pro.* 30. 4.) *Who hath ascended up into heaven or descended? Who hath gathered the wind in his fists?* tell we who? *what is his name, or what is his sons name if thou canst tell me?* God hath the wind in his own keeping as a man hath that which he holdeth in his fist; when he openeth his fist the windes issue forth, and return not, till he call them in again. When Christ saith to *Nicodemus* (John 3. 8.) *The wind bloweth where it listeth*, his meaning is, that the wind is not at all under the power of man, either to send it out or to restrain it; all the power in the world cannot bridle the wind, it bloweth where it listeth for all us; but it doth not blow where it listeth in regard of God, but where and when and as he listeth. Christ indeed intends that speech of the spiritual wind, or of the holy Spirit, who is as wind both in the freeness of his motion, and in the force of it; as 'tis said of that wonderful gift of the holy Ghost, (*Acts* 2, 2.) *Suddenly there came a sound from heaven, as of a mighty rushing winde, and it filled all the house where they were sitting.* This wind can blow with such force that none can resist it, and it bloweth always with such freedome, that it bloweth only where it listeth; which is true also in the sense explained of the natural wind. And that which followeth, hath a truth in it also in reference to the natural wind, *Thou hearest the sound thereof, but knowest not whence it cometh, or whether it goeth.* For though we know the general place from whence the wind cometh, East, West, North or South; yet no man knoweth the special or determinate place, either whence it taketh its rise and beginneth its motion, or where it sitteth down or concludes it.

Yet more distinctly, take the exactness of the Lords care and the fulness of his power in disposing of the winds in, these three particulars.

Statos sive anniversarios vocat ventos qui singulis annis certo tempore redeunt, & stato tempore spirare solent. Tales sunt Ethesiæ. Arcæ: Meteorolog:

First, God appointeth where or in what coast the wind shall blow. There are some places of the world where the wind blows constantly one way (as Navigators have long observed) and some are called *stated or setled anniversary winds*, which rise and blow always at such a time or season of the year. Such is the *Etesian* wind, and such the *Cheledonian*, arising at the first coming of swallowes. Yet these are stated by a law of God upon nature. He hath bound them by a decree to hold their way and keep their time with-

without variation for the service of his own providence towards the sons of men. But as to most parts of the world the wind receives new lawes for the change of its motion, almost, every day; and, not seldom, for many changes of its motion in one day, yea so discriminating are the Lords appointments to the wind, that there is oftentimes a storm in one Country and a calm in another, a tempest in one sea and a prosperous gale in another at the same instant. In one Country and Sea there's a large wind, and in another at the same time not a breath to move a leafe, or in the least to strain a sail. Some have more wind then they know what to doe with, while others must lye at hull and can do nothing for want of wind. What the Lord spake by the Prophet *Amos* concerning the rain (*Chap.* 4. 7.) *I caused it to rain upon one City, and caused it not to rain upon another City*) is as true concerning the Lords soveraignty in disposing of the wind, He causeth it to goe forth and blow in one Country, and he causeth it not to goe forth nor blow in another Country; as not a drop of rain falls, so not a breath of wind blowes any where but by the leave of God first obtained, or but by his rule and direction.

Secondly, as the place and the coasts, so the quantity and degree is at his dispose; how much shall goe out, and with what strength, how large or how scant the wind shall be is from his word. It is said (*Exod.* 14 24.) *The Lord caused the sea to goe back by a strong East-wind.* The Lord did not only order from what poynt of heaven that wind should blow, or that it should be an East-wind, but he ordered the strength and force of it in a due proportion to that miraculous dispensation. The Lord did not only send out a wind, but *a great wind* into the sea after *Jonah*, which made a *mighty tempest* (Chap. 1. 4.) and he prepared not only an East-wind, but *a vehement East-wind* to afflict him, (*Chap.* 4. 8) He indeed made a weight for that wind which pressed him sore; and he makes the weight of every wind more or less, according to the work it is sent about.

Thus as he directs from what poynt of the heavens the wind shall blow, so in what degree, whether it shall be much or little, whether a storm or a calm: And he can with one word turn the calm into a storm, and the storm into a calm. We read that there *arose a great tempest in the Sea, insomuch that the Ship* (wherein Christ and his Disciples were embarqued) *was covered*

vered with the waves; and the Disciples were so affrighted, that they came to Christ (being asleep) and awoke him, saying, *Lord save us, we perish. Then* (saith the text, *Math.* 8. 26.) *he arose and rebuked the wind and sea, and there was a great calm.* He spake to the winds as a Nurse to a froward child, *peace, be still*, and so it was; so that *The men marvelled, saying, what manner of man is this that even the winds and the sea obey him?* The most enraged windes cannot stand before the rebukes of God; and if once he rebuke them, their rage is down. God layes his law upon the most lawless creatures, even then when they seem to act most lawlesly, and to have broken all bounds of moderation.

Thirdly, The Lord orders when the wind shall rise, and how long it shall continue in any corner. He appoints how long the East-wind shall blow, and how long the West; how long it shall lodge in the North, or in the South, is limited by a divine command. Now, as the winds acknowledge the soveraignty of God by obeying him, so man should much more acknowledge the soveraignty of God over the winds, when he sees them obedient. They especially who have great busines upon the waters and with the winds (Merchants and Marriners) should take notice of this power of God, and honour him in the reverential acknowledgement of it. The Heathens who parted the world to their Idol gods, had a god for the winds; For even they had this notion that the winds were under the dominion of some supream power. This honour they gave to *Æolus*, who as they blindly believed bound and shut up the winds at his pleasure. And shall not we honour the true and living God, by depending upon him and praying to him, for the binding and unbinding of the winds, for the withholding or allaying of storms? When the Merchant hath his ship broken and wrackt, let him say, the Lord hath done it; *or he breaks the ships of Tarshish with an East-wind* (Psal. 48. 7.) And when his ship comes safe home to harbour, let him say the Lord hath done it; *For he bringeth them to their desired haven* (*Psal.* 107. 30.) Some goe to Witches for winds, and others when a storm is up, say, *there's conjuring abroad.* I know the Devill hath great power in the ayr, and he can doe great things in that Territory; *he is the Prince of the power of the ayr*, (Eph. 2. 2.) He can raise stormes and doe mischief at sea or land, he overthrew the house where *Jobs* children were feastingby *a great wind that*

Luctantes ventos tempestatesq; sonoras, Imperio premit ac vinclis ac carcere frænat. Virg. Æneid. lib. 1.

that came from the wilderness (Chap. 1. 19.) yet this is only a derivative and permissive power; God hath the supream power there; and we should own him in it. The sorcerers in *Moses* time could doe miracles; but it was by a limited power, the Lord checkt it when he pleased. And therefore (as one of the Ancients speakes) *The power of the Magicians failed in lice*; God stopped them there, to shew that he could have stopped them in the first. And though they did not confess the finger of God till then, yet the hand of God was in all. And whatever storms and tempests are raised by the devil, he therein acts the counsel of God (though not at all intentionally) more then his own malice. As the Devil, together with the Magicians and sorcerers, his servants, were confounded and could not make a louse, when God took away their commission, and restrained their power; so neither can all the Devils in hell, nor Witches upon earth, make a breath of wind to move a feather, if the Lord doe but hold up his finger and supersseed their power. There is *no greater argument of spiritualnesse, then to honour God in naturals.* He is an holy man indeed that is holy in dealing about civil things; and he is a spiritual man indeed that sees God in natural things; *He maketh a weight for the winds,*

Magorum potentia defecit in muscis.

And he weigheth the waters by measure.

The word signifieth to *weigh* in a ballance. The Prophet (*Isa.* 40. 12.) setting forth the glorious power and greatnes of God, saith, *He weigheth the mountains in scales, and the hills in a ballance.* Here we have a like argument of his power, *He weigheth the waters*; And (as was touched before, upon the former clause, *weight for the winds*) The word here also used to *weigh*, signifies not only to take the weight of a thing in a ballance, but by any way or means to attain the due knowledge of it. Weighing, in a metaphorical or allusive sense, is an act of the understanding, 'tis the highest and noblest act of the understanding, even our internal discourse concerning the worth and truth of any proposition or action, upon which we make up a judgement either *pro* or *con*, affirmatively or Negatively. So the word is used and applyed by *Hannah* in her song of praise for that son who was as much the fruit of prayer as of her womb (1 *Sam.* 2. 3.) *Talk no more so exceeding proudly, let not arrogancy come out of your mouth:*

תכן *Appendit; sunt ex Hebræis qui exponunt pro* תקן *aptavit, concinnavit direxit; sed malo ut sonat pro appendere.* Merc.

mouth: for the Lord is a God of knowledge, and by him actions are weighed. God hath a weight and a ballance for all the workes of man; and he weigheth them to a grain; yea he weigheth not only our workes, but our words and thoughts; so some render that place, with a change also of the verb. To him *Thoughts are prepared*, that is, he sees what they are, before they are, to him they are prepared before they are prepared by us. But rather as we render; *by him actions* (the issue of thoughts) *are weighed*; that is, he sees what they are, and what they are worth, whether they be vain light and foolish thoughts, or holy serious and reverential thoughts. He weigheth them, and as their weight is he accordingly rewards them. The Lord brings in the *Jews* charging him as if he had not weighed his own actions; so he bespeakes the Prophet (*Ezek.* 33. 17.) *The children of thy people say the way of the Lord is not equal: but as for them their way is not equal*: Thus he retorts it upon them. The word is the same used here by *Job*; *Ye say the way of the Lord is not weighed*; As if the Lord had acted at random or at a venture as men often doe. The wayes of those who doe so are unweighed wayes, they are not equal (as we translate the metaphor elegantly and clearly to the scope of the text) that is, they are not just or right. And though he that doth not weigh his actions, may possibly doe that which is right, yet he doth not choose that which is right. *There is no election without consideration.* But to the point in hand, we see both in common and Scripture language, that to weigh a thing is to take an exact account of it, whether we speak of weighing in a proper or in a tropical acceptation. As therefore when in other places the Lord is said to weigh Actions, whether his own or the actions of others, it enforms us, that he hath a very distinct and perfect knowledge of them; so here, when he is said *to weigh the waters*, the meaning is that he keepeth that fluid and boysterous element to as strict termes of order, and to as due a decorum with his own will and command as if he weighed it out by the ounce, or drop by drop.

Vel si præparantur cogitationes Vulg.

He weigheth the waters.

What waters? We may extend this work of providence to all sorts of waters. *Moses* made a distribution of waters into those below and above (*Gen.* 1. 7.) *And God made the firmament, and divided*

divided the waters which were under the firmament from the waters which were above the firmament, and it was so. The word rendered *firmament*, in the Hebrew signifies an expansion, or a thing spread out and extended like a tent or Curtain; and so those higher heavens where the starrs are fixed or move, are called the Firmament (at least in vulgar sense) above which there is no water; but the firmament there spoken of by *Moses*, is the out-spread ayr from the earth to the cloudes, in which as in great heavenly vessels, upper waters, or waters above the firmament, are contained, as the lower waters, or waters under the firmament are contained and kept in earthly vessels, or channels of the earth.

He weigheth the waters by measure.

A measure is most proper for water; but to weigh waters by measure, may seem improper. Numbers are told or reckoned; Heavy things are poysed or weighed, and liquids are commonly measured. But *Job* ascribes both weight and measure to the waters. *He weigheth the waters by measure.* We measure things of two sorts; first, such as are of a continued quantity; Thus we measure lands and houses and cloath of all sorts. Secondly, such things as are of a discreet quantity and bodies aggregated, thus we measure grain and seedes of all sorts, and thus we measure water and all sorts of liquids. Time also hath a kind of measure; and so it is expressed in the 7th Chapter of this book at the 4th verse; where *Job* bemoaning his restless condition, speaks thus; *When I lye down, I say, when shall I arise, and the night be gone?* The Hebrew is (as we put in the Margin) *when will the evening be measured?* *To weigh* any thing, implyes an exact observation of it; and to *measure* any thing, implyes an exact observation of it; But when both these are joyned, as here God is said both to weigh and measure the waters, or to weigh them by measure, this implyes the utmost imaginable exactness, yea in this thing an unimaginable and unconceivable exactness, of observation.

Hence Note;

The waters are in the hand and power of God.

He keeps as strict a hand and watch over them in all their motions, as if he weighed them to a grain, and measured them to a drop. The winds and the waters are very unruly creatures;

yet they are under rule; the Lord orders and commands them both. *Agur* (which text was touche upon in the former part of this verſe) puts the queſtion about them both, while he was making an humble confeſſion of his faith (*Prov.* 30. 4.) *Who hath gathered the wind in his fiſts? Who hath bound the waters in a garment?* Here are windes and waters, the former gathered, the latter bound to obedience. The word and power of the Lord, or his powerful word and decree, are the fiſts into which the wind is gathered, and the garment in which the waters are bound. The Prophet puts a paralel queſtion, and to the ſame purpoſe, (*Iſa.* 40. 12.) *Who hath meaſured the waters in the hollow of his hand?* When he enquired, who? he did not at all doubt, who? His very queſtion is a determination that no creature but God alone hath done it. And to ſhew the Lords ſoveraignty over the waters *David* ſaith in a direct affirmation (*Pſal.* 29. 10.) *The Lord ſiteth upon the floud: yea the Lord ſitteth King for ever. This floud* upon which the Lord ſitteth may be underſtood two wayes; and ſo alſo may his ſitting upon it; The Floud upon which the Lord ſitteth, may be underſtood,

Firſt, Plainly and properly for the inundation and confluence of many waters which make a floud. The Lord ſits upon this floud, not only when 'tis calm and quiet, but when it ſwels and rageth, when 'tis moſt turbulent and unruly.

Secondly, *The floud* may be taken figuratively or myſtically (ſo I conceive the Pſalm is chiefly to be expounded throughout, though there be a clear and a glorious truth in the outſide and proper termes of it, but I ſay, the flood upon which the Lord ſitteth, may be taken figuratively) for the people and Nations of the world, when they gather together as a flood: upon this flood or confluence of many waters the Lord ſitteth, and his ſitting there implyeth two things; Firſt, his fixedneſs and ſtability, He is as ſure upon the flood as upon a rock, he ſits faſt, he is immoveable upon that which is moveable; and ſits upon that which cannot ſtand, a flood of people. Secondly, his ſitting notes his ſtate and ſoveraignty; he ſits upon the flood as Lord and Governour upon his throne, or in a chayr of ſtate, and gives out the rule according to the pleaſure of his own will. This expoſition of the waters, and of ſitting upon the waters too, was given to *John* in viſion (though in a far different caſe) by the holy Angel (*Rev.* 17. 15.)

15.) *And he ſaid unto me, the waters which thou ſaweſt, where the whore ſitteth, are peoples and multitudes, and nations, and tongues. And* (v. 18.) *the woman which thou ſaweſt is that great City, which reigneth over the Kings of the earth.* The woman the whore of *Babylon* ſat upon the waters, that is ſhe ruled kingdomes and people and nations. And as ſhe had a ſoveraignty over them, ſo ſhe was confident of her ſtability, for (*Chap.* 18. 7.) *She ſaid in her heart I ſit a Queen, and am no widdow, and ſhall ſee no ſorrow.* Thus the Lord ſitteth indeed upon the floods, he ſitteth upon the proper floods, his power and ſoveraignty is over and upon all ſeas and waters throughout the whole compaſs of the world: and he ſits upon the figurative floods, upon nations and people, to rule and govern them. There (as the Pſalmiſt ſpeaks) he ſitteth a King for ever.

That, God ſits upon the natural waters is a comfortable conſideration to us all, to thoſe eſpecially that have to doe upon the waters, and whoſe buſineſs is upon the Seas. And as tis good for good men, that floods and waters are at the command of God, ſo it may be a terrour to the wicked. *Eliphaz* aſſures *Job* (Ch. 5. 23.) that if he were godly he *ſhould be in league with the ſtones of the field, and the beaſts of the field ſhould be at peace with him.* The godly alſo are in league with the winds, and the waters of the ſea are at peace with them. But woe to the wicked and all ungodly men, for they having no league or peace with God, yea being at enmity againſt him, cannot be at peace with windes and waters, but have reaſon to fear leſt the Lord give them commiſſion every moment (as executioners of his wrath) to deſtroy and ſwallow them up. They who have not God to friend have no aſſurance to have the creatures (which are Gods hoſt) to friend.

Secondly, it is a great comfort alſo to Saints and godly men that the Lord ſitteth upon the myſtical or figurative waters, multitudes and people and nations. *David* putteth both theſe together, or rather expoundes the one by the other (*Pſal.* 65. 7.) *Which ſtilleſt the noiſe of the ſeas, the noiſe of their waves, and the tumult of the people*, that is, the Lord ſtilleth the people when they fluctuate and tumultuate like the waves of the ſea, roaring and making a noiſe in a mighty tempeſt. The ſtormes which riſe in the ſpirits of the multitude, are often more terrible and have more dreadful effects then any ſtorm at Sea, and is not this ſweet to re-

remember that the Lord can ſtill thoſe tempeſts with a caſt of his eye, or a word ſpeaking, *He can rebuke the company of ſpeare-men, the multitude of the bulls, with the calves of the people*, as *David* elegantly expreſſeth the roaring rage and bruiſh folly of *the many* (*Pſal.* 68. 30.) and deliver his, as *David* confeſſeth God had delivered him (*Pſal.* 18. 43.) *from the ſtrivings of the people.*

Further, there are three things not only conſiderable but wonderful in the natural waters.

Firſt, their greatneſs and vaſtneſs, the Sea is called *the great deep*, and as it is deep, ſo 'tis large, ſo large, that the boundes of it have not been fully meaſured nor diſcovered to this day. When *Job* expoſtulates about Gods ſevere dealing with him, he makes two queries (*Chap.* 7. 12.) *Am I a Sea, or a Whale that thou ſetteſt a watch over me?* The Sea is the hugeſt part except the earth of the inanimate lower creation, and the Whale without exception of any, is the greateſt of the animate; and as theſe are greateſt ſo moſt forceable and dangerous, which is the ſpecial reaſon why *Job* adds *that thou ſetteſt a watch over me.*

Secondly, The ſcituation of the waters is alſo wonderful, the ſuperficies or ſurface of the Sea-ſwelling ſpherically (as ſome Naturaliſts both diſpute and aſſert) higher then the ſurface of the earth, at leaſt in ſome places. So that as there are waters above our heads, a ſea, a vaſt Ocean in the ayr wrapt up in clouds which hang and move over us; So many of thoſe waters which are below, doe (as it were) hold up their heads above the land, or are higher then the ſuperficies of the earth: yet the mighty power of God more then banks and cliſts keeps them within bounds, which they cannot paſs to overflow and cover us.

Thirdly, The diſtribution or diviſion of the waters hath wonders in it. God hath cut out channels for the waters through and about the whole earth; he hath diſtributed it into ſprings under the earth, and by rivers and rivelets upon the face of the earth. (*Pſal.* 104. 10.) *He ſendeth the ſprings into the valleys, which run among the hills.* And he hath every where made the Sea full of Ports and Creeks and Bayes and Havens fit for the reception and ſafety of ſhipping.

Laſtly, take one inſtance more of a divine government over the natural waters. They are not encreaſed or diminiſhed in any ſpecial place without the meaſuring power and wiſdom of God. *He*

He cauſeth his wind to blow, and the waters flow (Pſ. 147. 18.) that is, they flow beyond their ordinary courſe and marks; and again he cauſeth his wind to blow, and they return to their wonted courſe and channel. We find this moſt clearly expreſſed in that meditation upon and deſcription of the mighty powerful providence of God (*Pſal.* 104. 6, 7, 8, 9.) *Thou coveredſt it* (that is, the earth) *with the deep as with a garment; the waters ſtood above the Mountaines. At thy rebuke they fled; at the voice of thy thunder they haſted away; they go up by the Mountaines, they go down by the valleys to the place which thou haſt appointed for them: Thou haſt ſet a bound, that they cannot paſs over, that they turn not again to cover the earth.* Unleſs the Lord did reſtrain thoſe mighty waters, and keep them as it were under lock and key, under his own power and command, they would quickly turn again like an enemy and cover the earth. All theſe acts of providence about the waters are but the expoſition of *Jobs* text, *He weigheth the waters by meaſure.*

Verſ. 26. *When he made a decree for the rain, and a way for the lightning of the thunder.*

חק a חקק *Pingere, ſcribere, cum authoritate decernere, ſtatuere; proprie ſculpere ſtilo ferreo; hinc ſamitur pro ſtatuere vel legem dicere, quod ſtatuta & decreta ſculpeventur ad futuram rei memoriam.*

Job having ſpoken of the wiſdom of God in winds and earthly waters, proceedes to ſpeak of the wiſdom of God in ſending the waters of heaven, or rain-waters upon the earth.

As before 'twas ſaid he made *a weight for the wind*, ſo here 'tis ſaid, *he made a decree for the rain.* The word which we render *decree*, ſignifies, in the root, to write or engrave, and thence to make ſtatutes and decrees, becauſe they uſe to be written or engraven, and ſo to remain upon record for future ages. So that, it imports two things; firſt, the authority of a law; ſecondly, the permanency of a record. Such an authoritative and permament decree hath God for the rain.

I will not ſtay here upon any Philoſophical diſcourſe about rain, either how that Meteor is generated and formed, how iſſued and ſent forth; either about the conception or birth of it. There will be a more fit occaſion offered in this book to open thoſe workes of Nature, or rather of God in Nature, if he ſhall pleaſe to lengthen out this work ſo far.

He made a decree for the rain.

As the Lord according to his abſolute and uncontroleable ſove-

raign-y,

raigny, hath made decrees and statutes concerning man, the chief of all earthly creatures, both as to his end and all those meanes which lead thereunto; so he hath made a decree concerning all other creatures, even the meaneſt creatures, by which they are regulated in all their motions toward man; and among the reſt, he *hath made a decree for the rain* by name.

Hence Note;

Natural rain is under a divine law.

The rain is formed and falls from heaven upon the earth by ſtatute, even by the ſtatute of the great God of heaven and earth. The rain is under a decree in a fourfold reſpect. Firſt, for the time, when it ſhall begin to rain, (*Gen.* 7. 11.) Secondly, for the continuance, how long it ſhall rain (*Gen.* 7. 12.) Thirdly, for the quantity, in what meaſure and degree it ſhall rain, (1 *Kings* 18. 45.) Fourthly, for the places and perſons, where and upon whom it ſhall rain, (*Amos* 4. 7.) *I cauſed it to rain upon one City, and cauſed it not to rain upon another City.* The Scripture is exceeding plentiful and frequent in giving God the Glory of this decree. *Eliah* ſpeaks as if the rain had been in his power (1 *Kings* 17. 1.) *As the Lord God of Iſrael liveth, before whom I ſtand, there ſhall be neither dew nor rain theſe yeares, but according to my word;* But that word was not his own, but the word of God. As if he had ſaid; There ſhall be no rain but as I have declared, or as God ſhall declare by his word in my Miniſtry. Thus *David* ſings the praiſes of God (*Pſal.* 65. 9, 10.) *Thou viſiteſt the earth* (*ſc.* with rain when it is as it were ſick (of a fever through abundance of heat) and thirſty, ſo it follows) *and watereſt it: thou greatly inricheſt it with the river of God which is full of water.* But rain water is not river water, why then doth he ſpeak here of a river? I anſwer, rain is a river above, as a river is rain below. Rain from the cloudes ſtreames like a river, and doth the ſervice of a river to the earth. And 'tis called not barely a river, but *The river of God*: Which may be expounded either by that common Hebraiſme, a great and wonderful river. Or rain is called the river of God, becauſe it comes more immediately (at leaſt to appearance) from God, and is of a different riſe and original from common rivers, with this river ſaith *David*, *thou enricheſt the earth.*) And (as it follows in the ſame Pſalm) *Thou prepareſt them*

them corn, when thou haſt ſo provided for it; thou watereſt the ridges thereof abundantly: Thou ſetleſt the furrows thereof, thou makeſt it ſoft with ſhowers, thou bleſſeſt the ſpringing thereof. All this is true of Gods diſpenſing rain in a proper ſenſe; though, the Pſalmiſt doubtleſs intends it chiefly of that ſpiritual and myſtical rain or river of God, the Word and Spirit, by which the Church or people of God have their ſouls watered, refreſhed and made fruitful, according to thoſe propheſies, (*Joel* 2. 28. *Ch.* 3. 18. *Ezek.* 47. 1. 9.) But to return to the natural rain. The Apoſtle makes it one of Gods witneſſes in the darkeſt times and places of the world (*Acts* 14. 7.) where having granted, that *in times paſt God ſuffered all nations to walk in their own wayes* (*v.* 16.) that is, he did not ſend them the powerful meanes and light of the goſpel to convert them from thoſe wicked wayes, yet he adds, God did enough to leave them without excuſe; Nevertheleſs (ſaith the Apoſtle) *He left not himſelf without witneſs, in that he did good, and gave us rain from heaven and fruitful ſeaſons.* Again (*Math.* 5. 45.) *He maketh the Sun to riſe on the evil and on the good, and ſendeth rain on the juſt and on the unjuſt.* Thus the rain is Gods bounty, *He gives it*, 'tis a token of his care for his great family; he ſends it, that they may have bread and be ſatisfied. The Prophet *Jeremiah* is much upon this point of providence (*Chap.* 5. 24.) *Neither ſay they in their heart, let us now fear the Lord our God, that giveth rain, both the former and the latter in his ſeaſon.* He would have them know that as rain is the gift of God, ſo 'tis a gift which man ought not lightly to paſs by, and therefore he wonders that they did not fear the Lord, at the firſt coming and ſight of it. *Neither have they ſaid in their hearts, let us fear the Lord that giveth rain.* The ſame Prophet deſcribes the rain aſſembling like an army at the call of God, at the ſound of his trumpet. (*Jer.* 10. 13.) *When he uttereth his voice, there is a multitude of waters in the heavens, and he cauſeth the vapours to aſcend from the ends of the earth, he maketh lightnings with rain and bringeth forth the wind out of his treaſures.* Here we have (all which this text in *Job* takes in) the Lords power over and upon *waters, vapours, lightnings, rain and wind.* The waters gather like troopes, the vapours aſcend like ſmoak, the lightnings iſſue forth, the rain falleth, and the wind riſeth at his all-commanding word and decree.

And

And if the Lord make a decree for the natural rain, doth he not much more make a decree for the spiritual for the rain of the Gospel? Holy doctrine is often called rain in Scripture. And the same word in the Hebrew signifies to rain and to instruct; *Moses* puts both together (*Deut.* 32. 2.) *My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass.* Rain makes the earth fruitful through the blessing of God, and so doth the word our soules. He that waters the earth and makes it fruitful, that it may minister *seed to the sower and bread to the eater*, doth much more water the soul, that it may bring forth fruit meet for his own use, or that himself may come into the Garden of the Church, and eat his pleasant fruits. When the Apostle had quoted that good old law of *Moses*, (1 Cor. 9.9.) *Thou shalt not muzzle the mouth of the ox that treadeth out the Corn*, presently infers this question or rather reproof from it, *doth God take care for Oxen?* The Lord doth take care for labouring Oxen, but he takes care much more, that those labouring Oxen, the faithful and painful Ministers of his word should have food convenient for them. So here, doth the Lord take care to send the showers of heaven in season upon the earth? Surely he doth much more take care to send showers of heavenly truth in season and out of season (as the Apostle speakes) upon the souls of his precious servants. He gives order when and where and how to distil word-rain upon us: and as we should take heed of being unthankful for, so of being unfruful under it (*Heb.* 6.7,8.) *The earth which drinketh in the rain, that cometh oft upon it, and bringeth forth herbes meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and bryers, is rejected and is nigh unto cursing, whose end is to be burned.* 'Tis sad when God makes a decree against this rain, and saith to a people as *David* to the mountains of *Gilboa*, (2 *Sam.* 1. 21.) *Let there be no dew, neither ler there rain upon you.* But 'tis more sad when after we have had many sweet Gospel dews, and soaking-doctrine-raines, we either bring forth no useful fruit, or that which is hurtful, *bryars and thornes. He made a decree for the rain,*

And a way for the lightning of the thunder.

Here *Job* gives another instance of the mighty power of God in

in the workes of Nature; Lightning and Thunder.

He maketh a way for the Lightning.

The word which we render *Lightning*, comes either from or comes near to a verb which signifies *to see*, because Lightning is either so easily and quickly seen, or because it is usually seen before the Thunder is heard. Lightning is of so piercing and penetrating a nature, that if it find not, it will make its own way. Yet because this penetrating power of Lightning is from God, he is said to make *a way*, as it were a trodden path-way, or the Lightning; even the Lightning had never found its way if the Lord had not made it: or the Lord is said to make a way for every flash of Lightning, because though it be a most subtil and violent impression, and strikes through the whole ayr in a moment, yet it stirs not, it moves not a foot this way or that way without his order and direction.

חזו *inde* הזוו *fulgur, sic dictum quod videtur antequam tonitru audiatur, ut conveniat eum* חזה *vidit,* ברך *iter semita via quæ calcatur pedibus via trita!*

He maketh a way for the lightning of the Thunder.

That is, for the lightning which is accompanied with thunder; for when it lightens, it usually thunders too, though sometimes we doe not hear it; or 'tis called the lightning of the thunder, because lightning is not only a concomitant, but a cause of the thunder. The word here rendered *thunder*, in the Hebrew is *voyces*. And thunder is therefore so called, because though we cannot say of it, as we say of some creatures, *That it is a voice, and more then that nothing*, (for it hath some very useful and many very terrible effects) yet such a mighty voice, such a dreadful sound goes out with thunder, that it is both elegantly and most significantly called *a voice*, yet not only by heathen Authors, but by the Scripture, *The voice of God* (Psal. 29. 3.) *The voice of the Lord is upon the waters, The God of glory thundreth, The Lord is upon many waters, The voice of the Lord is powerful* (or, *in power*) *the voice of the Lord is full of Majestie* (or, *in Majestie*) *the voice of the Lord breaketh the Cedars*, &c. *John* the Baptist was called in the prophesie (*Isa.* 40. 3.) and he calleth himself in the Gospel (*Job.* 1.23.) *A voice*: Being asked, *Who art thou?* he answered *I am the voice of one crying in the wilderness.* And he was called *a voice*, because his office and errand was to bore the eares of the *Jews* with preaching repentance and preparing the way of the Lord,

Fulguri vocum i.e. fulguri vel fulgetio, quod tonitrua comitari solet & quod tonitrua producit. Merc. קול *sonus strepitus & via eminentiæ, tonitru, quod Græcis est quod* Διὸς *vox Jovis.*

Lord as it were with thunder. And besides, those rouzing and awakening Preachers of the Gospel *James* and *John* the brother of *James* were surnamed by Christ himself (*Mark* 3.17.) *Boanerges*, which i s *the sons of thunder*. Now if these men of voice were called *sons of Thunder*, and the Thundering Baptist a *voice*, well may Thunder it self be called a voice. And it is here put plurally, *the lightning of the Thunders, or voices*, because God doth (as it were) discharge many of these great Cannons neer together from the Clouds; and the artillery of heaven goeth off clap after clap. When it lightens we may say, God gives fire; and when it Thunders we here the report of it. For though the Thunder be in order of nature before or at least contemporary with the lightning, yet in order of time we see the coruscation or flashes of lighning, before we hear the sound or voice of thunder, or the Thunde, which is a voice. And the reason is, because the eye is nimbler at i's work then the ear; the eye taking in its object by a direct line, but the ear by a gyration from several Angles. Daily experience teacheth us, that when any Gun, great or small, is discharged, we see the light of the fire a distinct space before we hear the sound of the report; especially if we are at any considerable distance; and so at every stroak of an ax or hammer, we see the fall of the stroak, before we heare the sound of it. And therefore *Job* doth rightly put the Lightning before the Thunder, because though that Collision of the clouds which we call *thunder* be first, yet that brightness in the cloudes which we call *lightning* is seen first. Naturalists discourse largely of these two Meteors, *lightning and thunder*; The former, *is an exhalation which by frequent motion takes fire like tow or stubble, and breaking the sides of the cloud flasheth with a sudden brightness throughout the ayr*. The latter is, *that sound or voice in the ayr which that hot and dry exhalation makes by a violent rouzing of the Cloud, whose thickness and coldness stops its passage, and hinders it from ascending higher*. Hence it hath its name in Latine either from *terrifying*, or from *sounding* and *rushing*, we may joyn both derivations together, because rushing with an amasing sound through the cloud, it terrifieth those that hear it. This is a Work in nature, but *Job* who was a divine Philosopher, calls it better, The work of God. *He makes a way for the lightning of the thunder.*

Tonitru a terrendo quod sonus ejus terreat vel attoneret rudendo, quod cum magno so nitu nubis percussio fiat & irruat. Garc. Meteorolog.

Hence Observe;

Lightning

Lightning and thunder calls us to acknowledge the power and presence of God.

The heathen gave this as a Title of honour to *Jupiter*, *The Thunderer*. *David* considering this work of God invites us to adore and worship God, (*Psal.* 29. 1, 2, 3.) *give unto the Lord*, (*O ye mighty*) *give unto the Lord glory and strength, give unto the Lord the glory due unto his name; worship the Lord in the beautie of holiness. The voice of the Lord is upon the waters, the God of glory thundreth*, &c. As if he had said, when we hear the God of glory thundering, or because the God of glory thundereth, we ought to give him glory, and to worship him in the fayest manner, even in the *beauty of holiness*, or (as the Margin hath it) *in his glorious Sanctuary*. *Epicurus* of old (as Atheists of a late date) argued, that to fear God or to have the awe and impression of a divine power upon our spirits when we see the lightning and hear the thunder, or feel the Thunderbolts, was childish vain and groundless, because Thunder and Lightning proceed from natural causes; But besides the wickedness and irreligion which alwayes lyes at the bottom, and is some times held out uppermost in these kind of arguings, it is easie to convince it of senslesness and irrationality; for may not the same effect be ascribed to God, as the supream or first, and yet confessed to have subordinate and second causes in nature, according to the law and rule of its production by God originally, set and assigned? And seeing God is the Author of nature (as some have seen by the common light of nature) is not God as much to be feared and honoured in those things which he doth mediately by natural causes, as in those which are wrought by his immediate hand and power? and therefore though lightning and thunder be a work of Nature, yet it is not only in part but chiefly to be ascribed to God. Yea doubtless, as God ordered Nature to produce these astonishing effects for natural ends, namely, first (as the learned Meteorologists tell us) to purge the ayr and spend those noxious vapours which are apt to taint the blood and bodies of men with pestilencial diseases; and secondly, to squeze those sponges the clouds, and provoke them to give rain for the refreshing of the earth, as we see in experience Rain following the Thunder. Now I say, has God hath ordered Nature this work, for these and the like natural ends,

Apud poetas appellatur Jupiter Tonans, Altitonans, &c.

ends, so also for ends sacred and spiritual, as first, to strike men with an awe of his Majesty; secondly, to stir them up to repentance; thirdly, to abate their pride and humble them; fourthly, to punish the proud and unhumbled, who warring against heaven, he proclaimes against them from heaven, and sometimes actually shootes them dead with his Thunderbolts, or blasts them with his Lightning.

But some object; If God *makes a way for the lightning of the thunder*; How comes it to pass that the lightning and thunder *seem so often to miss or mistake their way*? Whence is it that they sometimes strike good men either in their persons or goods; and that the wicked most times escape the stroak and danger of them? I answer; God hath not appointed any of his outward dispensations whether of good or evil to be the mark of distinction between good and evil men. *Solomon* thus determined this Question (*Eccl.* 9. 1.) *No man knoweth either love or hatred by all that is before them*; and (though all men are not alike, yet,) *all things come alike to all; there is the same event to the righteous and to the wicked.* God would have us learn to make a difference of men, by what we see of God in them, and by their walking according to the mind of God, not by what himself is pleased to doe upon them, or with them. And therefore he makes the way of the thunder lye sometimes to the house and person of the righteous, that men may not find his way, but fear and honour him both for his word and workes. Lightning and Thunderbolts do not fly at random (as bullets in a battle do not) nor strike without direction at hap hazzard him that is next, (as some heathens thought) but are guided by an unerring hand to their mark, when we are ready to say they have missed their mark. And thus much some Heathens have acknowledged, *Thunderbolts* (saith one of them) *goe not by chance, but by a certain guidance order and decree; the works or workings of the Thunder are wonderful, if thou wilt but seriously consider them, and leave not the least scruple in the mind, concerning this assertion, that there is a divine power in them.* The lowdness, the swiftness, the forceableness, the marvellous effects of lightning and thunder, doe all proclaim the glorious name of God. And therefore as thunder is a great work of God in Nature, so the greatest works of God in Providence have been done in thunder, or expressed by it. The Law was given in *Thun-*

Fortuitos ictus, bruta fulmina, quæ nulla ve. niant naturæ ratione, censet. Plinius.

Fato non ire fulmina, sed ferri. Mira fulmina si intueri velis opera sunt, nec quicquam dubij reinquentia qui in divina insitilla & subtilis potentia. Seneca.

Thunder and lightnings, so that all the people that were in the Camp trembled (Exod. 19. 16.) God shewing at the publication of the Law, how terrible he would be to the transgressors of it. Yea when God gave a testimony to his son from heaven (*Luke* 9. 35.) *There came a voice out of the cloud, saying, this is my beloved Son, hear him.* This speaking from the cloud the *Jews* call (בת קול) *The daughter of a voice*, it being as it were a middle or whispering Thunder. And when a like voice came from heaven (in answer to Christ prayer, *Father, glorifie thy name*) *saying, I have both glorified it, and will glorifie it again; The people that stood by and heard it, said that it thundered* (John 12. 28, 29.) Thus also the great things which God will do in the world are given out by Thunder (*Rev.* 10. 3.) *The seven Thunderers uttered their voices*; and (*Chap.* 11. 19.) *When the Temple of God was opened in heaven, there were lightnings and voices and thunderings.* Signifying, what dreadful things God would doe, what terrible things in righteousness against the world, as also for the vindication of his own name and people.

Take two or three notes more general from these two verses, as they hold out the works of God in Nature.

First, *We should acquaint our selves with the appearances of God in his workes all the creation over.*

(Psal. 92. 5.) *O Lord, how great are thy works! and thy thoughts are very deep. A brutish man knoweth not; neither doth a fool understand this.* They are brutish indeed who understand not, that those things are done and disposed by more then a humane wisdom, which the wisdom of man cannot reach nor understand. Yet some cannot get out of the circle of nature for any thing which hath a cause within the compass of Nature. And because they can give some account from reason, why and how the windes blow, the waters flow, the showers fall, the Thunder and Lighning are generated and brought forth, therefore they cease to wonder, and will not take notice of God in them. But though these things have an order in Nature, yet who but God could put nature in such an order? who could make such a weight for the windes, such a measure for the waters, such a way for the lightning of the Thunder; but God himself? who appointed the windes to cool and attemper the ayr, but God? who appointed the

Nemo tam rudis est ut non intelligat quam id quod miratur ratione, constat, consilio aliquo major & instructum. Lact. lib. 1. Instit. cap. 2.

the rain to moysten and refresh the earth but God? who laid those pipes under ground which conveigh water to serve all the world? and who made those channels and cisterns in which it is conveighed and kept above ground for the use of man, but God? who commanded the thunder to rent and tear the cloudes, and the fiery Lightnings to fill the ayr, but God? When any of these come forth for judgement, may they not say as *Rabshekeh* (Isa. 36. 10.) *Are we come up without the Lord against this land to destroy it? The Lord said unto us, go against this land and destroy it.*

Secondly, *The least motions of the creature are under the hand of God as well as the greatest.*

When *Job* saith, *God made a weight for the winds*, we may understand it of the lightest winds, of the least puff or breath of wind, as well as of the weightiest stormes which press all down before them. And when he saith, the Lord *weigheth the waters by measure*, this care extendeth to the smallest rivelet as well as to the main or mighty Ocean; and he makes a decree for the dewing drops as well as for the drowning showers. He makes way for the weakest as well as the strongest claps of Thunder, The crashing, hissing, whispering, puffing Thunder (so Naturalists distinguish) is of God, as well as the roaring, rouzing, tearing, astonishing, killing, claps of thunder. As God is able to doe the greatest things, so the least are not done without him. And it is his honour as much that he will and doth order small things, as that he can order and dispose the greatest.

Thirdly, *Those things which are most boysterous violent and furious, are yet at the ordering and under the hand of God.*

If winds are under order, if the waters are under order, if thunder and lightning are under order, then the most disorderly things are under an order, and the most unruly must observe the rule of God. (*Psal.* 32. 9.) *Be not as the horse and mule which have no understanding, whose mouth must be held in with bit and bridle, least they come near unto thee.* As those living creatures which are most head-strong and dangerous, are yet managed by men; we have a bit and a bridle, a whip and a spur for the horse and mule, and can bind them to their good behaviour: so those inanimate creatures, which most endanger the life of man are guided and curbed as

as a horse with bit and bridle by the all-powerful hand of God. The winds and thunders which exceed Lions and Beares in wildness and fierceness, the Lord can tame and make as gentle as a Lamb. Windes and thunder which are able to over-throw the tallest Cedars in *Lebanon*, and root up the strongest Oakes of *Bashan*, which shake, yea shiver the best founded Towers, and make the Mountains tremble, these the Lord can confine and imprison in their proper places, so that a leaf of a tree shall not shake, nor a feather, nor the lightest chistledown be lifted up into or move in the ayr. *As the wrath of man shall praise God, and the remainder of wrath*, (that is, so much of it, how much soever it is as is not likely to turn or be serviceable unto his praise) *he will restrain* (*Psal.* 76. 10.) to the wrath and rage and violence of winds and waters, of lightning and of thunder, shall praise God; as for the remainder of it, or whatsoever is not so blervient to that great end, he will and can restrain it at his pleasure; For, *he hath made a weight for the wind*, &c.

Fourthly, *Those things that are most useful and comfortable for us are in the power and disposal of God.*

What's more universally comfortable and useful then water, raine and wind. We cannot live long without the two former, nor at all without the latter. A man may live without any manner of food many dayes, but no man can live an hour altogether without ayr or wind; and when we are but straitned either for wind or water, our lives are rendered very unpleasant to us. Is it not then a priviledge to the children of God, that the weight and measure and decree of all these things is made by their Father, and that they may have them for the asking?

Lastly, Here being many words to set out the wisdom and power of God in disposing these creatures, *weighing*, *measuring*, *decreeing*, *making away*.

Note;

The care and providence of God concerning man is perfect and distinct.

What else or what less can this heap of words import? When we see a man making or providing himself with weights and measures, we cannot but conclude him a wary man in his business, and

and that he meanes not to deal or doe things raſhly or by gueſs. That which a man weighs and meaſures, that which he doth by a decree and not upon a guſt of paſſion, how punctually is it done? When the Lord ſhewed *Ezekiel* in viſion (*Chap.* 4. 10, 11.) *That the children of Iſrael ſhould eat their meat by weight, and drink their water by meaſure*, it notes the ſtrictneſs of their diet, not as from temperance (ſo 'tis good alwayes to eat and drink as it were by weight and meaſure) but as from famine; not from ſobriety as to the uſe, but from ſcarcity as to the enjoyment of thoſe outward comforts (and ſo 'tis a puniſhment to eat by weight and drink by meaſure.) Which, I ſay, implies ſuch ſtrictneſs in diet, that they might not exceed (in the leaſt, not in an ounce, not in a ſpoonful) their appointed proportion of meat and drink; they muſt by the one keep to the allotted weight, and in the other to the allotted meaſure. So then, as to *doe a thing in print, ſo to do it by weight or meaſure*, may be a proverbial ſpeech for doing it skilfully and exactly. As he that walks by rule walkes ſafely, ſo he that workes by rule, workes unerringly; Now if men are exact in thoſe things which they weigh, meaſure, and decree, how exact are the workes of God when he is ſaid to doe them by weight, meaſure, and decree? yet theſe are not attributed to God as if he ſtood weighing and meaſuring; No, he hath the compaſs and proſpect of all things alwayes before or rather in himſelf. He hath no need of deliberation, nor doth he ever deliberate about any work. But acts of deliberation attributed to God ſhew an exactneſs beyond all imaginable deliberation in all his works.

And if the Lord be thus punctual and exact in diſpenſing windes and waters, thunder and lightning, much more is he ſo in ordering the Nations and Governments, the ſtates and affaires of the world. If he weigh the windes and meaſure the waters, will he not weigh the works and meaſure the wayes of the ſons of men! Did not he *weigh Belſhazzar in the ballance and found him wanting?* (Dan. 5. 27.) *Did not the Lord ſtand and meaſure the earth?* (Hab. 3. 6.) *Did he not meaſure the holy City, and all that appertained to it?* (Ezek. 40. 2, 3, 4, 5. Chap. 42. 16.) *Did he not meaſure the Temple and the Altar, and them that worſhip therein, but left the outward Court unmeaſured?* (Rev. 11. 1, 2.) And was not all this to ſhew his utmoſt exactneſs about the matters of

of his worſhip, and the concernments of his people? And hath he not made a decree which cannot be broken for the good of his inheritance?

How ſhould all this quiet our hearts and reſt our ſpirits in the infinite wiſdom of God, whatſoever we ſee him doing in this world or in the Churches; for ſeeing, he orders the courſe of the world in its natural capacity by weight and meaſure, ſurely he will order the courſe of the world in its civil capacity, much more the courſe of the Church in its ſpiritual capacity, by weight and meaſure, that is in higheſt prudence and by an unerring providence the Lord will not fail a grain as to weight, not a haires breadth as to meaſure, in all the changes and turnings here below. Be aſſured the Lord is weighing, and the Lord is meaſuring at this day among us, ſay then, It is the Lord, let him doe whatſoever is good in his own eyes, and that's alwayes the beſt for all thoſe that can ſpirituall ſay ſo.

Job having ſhewed how God manifeſted his wiſdom in the diſpoſe of theſe naturals; draws up all in the 27th verſe.

Then did he ſee it, &c.

What did he ſee? he ſaw that wiſdom which lay out of the ſight of all creatures, *which the Vultures eye never ſaw, and which was hid from the eyes of all living, and kept cloſe from the fowls of the ayr.*

Verſ. 27. *Then did he ſee it, and declare it, and prepared it, yea, and ſearched it out.*

So then this 27th verſe cloſeth the former point, upon which *Job* had long inſiſted; for having made an inquiry after wiſdom all the creation over, and not finding it, he told us where wiſdom is to be had (*v.* 23.) *God underſtandeth the way thereof, and knoweth the place thereof*; he gave alſo a reaſon or demonſtration, that *God knoweth the place thereof* (*v.* 24.) *For he looketh to the ends of the earth, and ſeeth under the whole heavens, to make the weight for the winds, and he weigheth the waters by meaſure; when he made a decree for the rain, and a way for the lightning of the thunder.*

Then did he ſee it.

This whole verse hath a twofold reading.

First, As of a thing.

Secondly, As of a person.

Our Translation runs in the former sense, *Then did he see it.* Which is four times repeated, together with four distinct acts of God about it. Whereof the first in order of the text, is, his sight of it.

Then did he see it:

There are three queries to be answered concerning this sight of God.

First, It may be inquired about the time, *when did he see it?*

Secondly, About the place, *where did he see it?*

Thirdly, About the manner, *how did he see it?*

To the first Querie, the answer (as I touched before) is plain in the 26th verse; *When he made a decree for the rain, and a way for the lightning of the thunder, then did he see it;* Then, that is, from the beginning of the world; yet we must not restrain it to that beginning strictly taken, as if the first sight that God had of wisdome was when he began to make the world; for he had the sight of it from everlasting, we can put no other *date* upon that act *but eternity.* The participle of time, *Then,* doth not denote a time wherein God began to see, or to take notice of wisdom, but it implies and imports thus much, that God had alwayes acquaintance with it, only he did not explain or hold it forth, he did not give it out, as it were, to the view of the world, till the beginning of time, when he created the world, when he made *a weight for the wind, and a decree for the rain,* then was the time when God saw it so, as (which follows in the text) *to declare it, then did he see it, and declare it;* that is, then did he see it to declare it, or give testimony and demonstration of it. The wisdom of God is eternal, and therefore his sight of it must needs be eternal.

Illud jam tum non principium temporis quo cæperit esse in deo sapientia significat, sed cum ab æterno eam habuerit tum demum explicuisse, cum res quas sapientissimè effecit cæpit condere. Merc.

Secondly, *Where did he see it?* or where was wisdom seen? at the 23d verse it is said, *God understandeth the way thereof, and he knoweth the place thereof;* but where is the place in which God saw it? I answer, God saw it in himself: this wisdom is in God, yea this wisdom is God, we are to throw off the least imagination that God saw this excellent and glorious wisdom, or understood it in any place or way extrinsecal or distant from himself. By

Tunc sc. quando faciebat cœlum vidit illam, i. e. sapientiam in seipso inquisitum per actua ejusdem sapientiæ considerationem resinvenisse producitque Aquin.

By this wisdom he made all things that were made. The actual contemplation of it in himself was the production of the world, as to its being in creation, and as to its order and well-being under the government of his providence.

Thirdly, It may be questioned; *How saw he it?* To see in proper sence is a sensitive act of the bodily eye; But as God is a Spirit, whom no eye hath seen nor can see, so being a Spirit he doth not see with the eye. His *sight* of wisdom is his knowledg fruition, and enjoyment; 'tis his most intimate acquaintance with, and possession of it. Thus wisdom expounds the sight of God by possession in the place before cited (*Pro.* 8. 22.) *The Lord possessed me in the beginning of his way before his workes of old.*

Further, Some expound this wisdom not of the object seen, but of the medium or light by which God saw all things. And thus the text is carried in all the four parts of it; *Then did he see* (all things) *by it,* and *then did he declare* (all things) *by it, then did he prepare* (all things) *by it,* and *then did he search* (all things) *by it*; that is, what ever God did, he did by his infinite hidden unsearchable wisdom. Thus much for the clearing of *Jobs* first assertion, *then did he see it.*

Hence Observe;

God saw all things, all the works of wisdom, and all the wisdom of his works, from eternity in himself.

He saw wisdom; and he saw all things by that wisdom: as *God saw every thing that he had made, and behold it was very good,* (*Gen.* 1. 31.) So God saw every thing before he made it: he had as it were, the platform, the mould, the idea of all his works of creation, and of all his workes of providence, alwayes before him. Not that God needed to draw a platform of things to work after. When men have any great building to set up, they draw the pattern or plot of it, and keep it by them, that the whole work may go up suitably; the Lord is infinitely above such poor helps as these, he doth all things infinitely more exactly then men, who work by models and formes without them; God had the form of all that himself purposed to doe, and of all things that were or are to be done in the world in himself before they were. Thus he spake by the holy Prophet (*Isa.* 46. 10.) *Remember the former things of old, for I am God, and there is none else, I am God, and*

there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done. If the Lord had not a clear sight of all things, from the end to the beginning, he could not make them known, nor *declare the end*, that is, what the conclusion or issues of all things shall be from the beginning; and when 'tis said, *he declareth the end*, we must take in all the intermediate acts and second causes which concur to the making up of that conclusion. It is the priviledge of God alone to be able to declare the end from the beginning. 'Tis commonly said when any great business is undertaken; *We have seen the beginning of it, but who can tell the end of it?* We have seen the beginning of wars and troubles in this Nation, and we have seen a great progress, but yet we know not what the furthest end may be; and who could believe they would have come to such an end as now they are at? but God saw the end that is now, and what the end will be to the end from the beginning; this is his glory, and this is his peculiar glory. Man cannot see what shall be done to morrow, nor can he see the end or issue of what is doing this day. Man cannot see a day before him, but God can see thousands and thousands of yeares before him; *Known unto God are all his workes from the beginning of the world* (Acts 15.18.) Where still remember that, those wordes, *from the beginning of the world*, are not to be understood, as if the Lord began to know all things at the beginning of the world, and did not know them before the world began: but the Scripture speakes so, because, the beginning of the world, was the first or beginning of time, and so to know from the beginning of the world leads us to this consideration, that the knowledge of God, as himself, is eternal, or from eternity.

Augustinus lib. 5to de Genesi ad literam.

One of the Ancients brings this place of *Job*, to prove that all things, before they were or had any being themselves, had a being in the foreknowledge of God, and that they were infinitely more perfect in the foreknowledge of God, then in their created existencies, because there they are in their fountain and original. What *David* spake (*Psal.* 139. 15, 16.) concerning his body, we may take up in reference to all man, soul and body, yea in reference to all things with their issues and operations; *Their substance was not hid from him when they were made in secret, and curiously wrought in the lowest parts of the earth. His eye did see their substance, yet being unperfect, and in his book all their members were*

were written, which in continuance were fashioned; when as yet there was none of them. God had (as it were) a scheam of all the limbs and lineaments of mans body, before his body was, before there was any one bone joynt or member, the whole was in the knowledge of God. And may we not speak thus also concerning the whole body of humane affaires, and divine providences? The substance of all these great things is not hid from God, when men are forming them in secret. There is a close contriveing and fashioning of matters in the brain of man; there is, as a conceiving, so a shaping up of this body of actions, and the other body of actions, the substance of all which is not hid from God, when as yet there is nothing of them appearing above-board unto men. The Prophet (*Isa.* 29. 15.) denounceth *a woe unto them that dig deep to hide their councell from God, and their works are in the dark, and they say, who seeth us? who knoweth us?* But the Lord seeth both the substance and the circumstances of their workes even while they are imperfect; he seeth them not only when they come forth fashioned and made up, but when they are rude and unpolisht, yea, God seeth them not only when they are imperfect in the heads and hearts of men, but even before they come into their heads or hearts: when as yet there was no such thing in the remotest imagination of man, he saw them in all their shapes and colours and compleatest constitutions.

For the close of this point, we may note five properties of this sight of God.

First, it is intellectual, as God cannot be seen, so he seeth not with bodily eyes.

Secondly, This sight is full and perfect, he hath not a glimpse or glimmering representation of things, he seeth not *darkly as in a glass, but face to face*, the face of every thing comes before his face. As we can see only the back-parts of God, so we usually see no more but the back parts of those things which are done by men; yea our sight is often deceived, and we think to see that which indeed we see not: but the sight of God is infallible, he seeth every thing (without errour) as it is.

Thirdly, this sight is universal: Gods sight is not bounded by any object, it reacheth all things, not only great but small, even the smalest, not only the fall of a Prince, but of a sparrow on the ground (*Matth.* 10. 29.) not only things neer at hand, but things

afar off, things farthest off are within the sight of God. And indeed whersoever any thing is, it cannot be far from God, who himself *is not far from every one of us* (Acts 17. 27.)

Fourthly, The sight of God is from everlasting; God did not begin to see, as he did not begin to be. And as this sight is from everlasting, so it is to everlasting, as he did not begin to see, so he doth not cease to see that which he seeth. As himself is, so he beholdeth all things by one pure act.

Fifthly, This sight of God is operative; God is not a bare spectator, his sight of things gives them their effect, as will appear further in that which followeth. So much of the first Act, *Then did he see it*; The second is,

And declare it.

ספר *Enervavit, numeravit.*

The word which we translate *to declare* signifies also to *number*. I shall touch upon it in both significations, both being made use of by interpreters upon the place; first as we.

Then did he declare it.

To declare a thing notes the manifestation of it to others; and here the question is, to whom did God declare it? Some answer, he declared it to *Angels*. Others he declared it to the *first man*, and so in him as a common person and the representative of mankind to all men who should follow.

Angelis. Aquin. *Primo homini.* Cajet.

But it may be questioned again. How did God declare it?

Answer, there is a two-fold declaration of a thing; first, formal; secondly, vertual; God declareth formally when he speaks out of any matter in so many words; and there is no doubt but God did thus declare his wisdom, both to Angels and to men in the beginning of the world. He made also a vertual declaration of it by such signs and signal testimonies as made it known and plaine beyond words, or as plain as words could make it. Thus the Lord declared his wisdom, in setting up the frame of the world, and in making so many wonderful and excellent sorts of creatures, to adorn and inhabit it. All these declared, as the power of God, that he was able, so the wisdom of God, that he knew how to contrive and bring forth such a vast and stupendious fabrick, with the furniture of it. The Lord made a real declaration of his wisdom, when he made that which must needs declare, yea proclaim

Hanc deus ipse narravit tunc cum admirabilis verum speciem humanis oculis proposuit quæ deum sapientem esse prædicarunt, qui sciret et potentem qui possit egregium illud opus è nihilo producere. Sanct.

Figurat é narratus quia materiam præbuit

claim and trumpet out the Author of them *infinitely wise*. That wisdom which lay in the mind of God from Eternity, he did express, stamp, and print upon visible things in the work of creation, yea and he gives as it were a new and fresh edition of that infinite wisdom in the workes of his providence every day. *Then did he declare it.*

enarrandi eam, quum ipsæ res a deo creatæ, dei sapientiam abunde eloquantur, testentur & deprædicent. Merc.

Hence Note;

God hath made known his wisdom from the beginning of the world.

God declares himself three wayes.

First, by his Word, to the ear.

Secondly, by his Spirit, to the heart.

Thirdly, by his workes, to the eye: and these are either workes of creation, or providence. *David* wonders at the declaration, which is made by the works of God (*Psal.* 19. 1.) *The heavens declare the glory of God*, (it is this word) We cannot want a preacher of the wisdom of God, while we behold the Heavens *and the firmament sheweth his handy-work* (such work as no hand but his could doe) *day unto day uttereth speech, night unto night sheweth knowledge*; that is, night and day shew the wisdom and knowledge of God in creating and ordering the motions and stations of the creature.

Learn the wisdom of God from his workes, from what he once did, and from what he hath done ever since, and is daily doing. For even the workes of God are such a discovery of the wisdom of God, as will leave all men without excuse; as the Apostle concludes in his first Chapter to the *Romans*. Though the creatures cannot make such a discovery of God to us as will save us; yet they make such a discovery of God as will convince us, and stop our mouths for ever, if by their teaching alone we *glorifie him not as God, nor are thankful, but became vain in our imaginations, and our foolish hearts are darkned.* The Apostle there informes us how sorely and severely God revenged the neglect of the declaration of his wisdom by his workes, and if so, how severely will he revenge the neglect of the declaration of his wisdom by his word, that word which he hath declared by the substantial word, his Son Jesus Christ? (*Heb.* 1. 1.) *God, who at sundry times, and in divers manners, spake in time past unto the fathers by the Prophets, hath*

hath in these last dayes spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world, who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sate down on the right hand of the Majesty on high. And as this Christ the Son of God, is the brightness of his Fathers glory, so *the light of the knowledge of the Glory of God shineth to us in the face of Jesus Christ* (2 Cor. 4. 6.) That is, the wisdom, goodness, and mercy of God, which are his glory, are made known to us in the person and offices of Jesus Christ. Now, I say, if God proceeded so severely with those who did not make use of that vertual declaration of his wisdom in the creature, what will he doe to those who slight or doe not improve what he hath formally declared in the person of his Son, and what he declareth daily in the preaching of the Gospel? *Then did he declare it?*

Secondly, The word which we render *to declare*, signifies also *to number*, or *account*, and so 'tis used in this conjugation, (*Ps.* 22. 17.) *I may tell* (or *number*) *all my bones.* The bones of a man may be numbred at any time; but the bones of a man in health and full of flesh cannot be seen distinctly, and so cannot be told; therefore *David* as a type of Christ, spake thus, to shew how he was worn and consumed with sorrow, even so consumed, that (as we say of a macerated lean man) he might tell or number all his bones, *they* (as it followes in the same verse) *even looked and stared upon him.* Thus also did God tell or number wisdom, that is the several wayes and acts of wisdom. He declared them arithmetically, or had an exact account of them how many they were, or how many he purposed to put forth among the children of men. God took the number of all things that he would make, and of all that he would doe; not that God needes to keep accounts as men doe; but he is said to doe so, that we may know assuredly he knowes the number of them as particularly as if he kept a book of accounts, and set down the number of them.

Hence Note;

God had a perfect account in himself from the beginning what he would doe, and what ever should be done or come to pass in the world.

He reckoned how many creatures he would make, and of what sorts

orts, he also reckoned what should be acted in the several ages of the world, and how every thing should be disposed of; this is beyond our comprehension, but the Lord is able to comprehend all things, himself being the comprehension of all things, *All and one is* (as we say) *all one to him, who is himself more then all, yea to whom all things are as nothing.* The Scripture tells us more then once how the divine arithmetick numbers those things that are to us innumerable. The Lord saith to *Abraham, Lift up now thine eyes, and look now towards Heaven, and tell the Stars, if thou be able to number them; and he said unto him, so shall thy seed be*; that is, they shall (as to man) be innumerable or without number; but the Lord knowes the number of the Stars (*Psal.* 147. 4.) *He telleth the number of the Stars, he calleth them all by their names.* The old Astronomers could hardly tell them to eleven hundred, and the Modernes with their most artificiall glasses are as far from numbring them, as they are from governing them; but the Lord telleth them, as a Shepheard doth his flock, or a Master his family, and calleth them all by their names; which implies as a distinct knowledge of them, so a putting of them into their several imployments. We think the haires of our head cannot be numbred, yet Christ saith (*Math.* 10. 30.) *The haires of your head are all numbred.* Which he spake to assure his Disciples that nothing should befall them but what he had reckoned upon before. *Thou numberest my steps* (saith *Job* Chap. 14. 16.) And again, (*Chap.* 31. 4.) *Doth not he count all my steps?* Yea saith *David* (Psal. 56. 8.) *Thou tellest my wandrings*; God hath the number of all our actions, which *Job* calls *his steps*, and of all our afflictions and persecutions, which *David* calls his *wandrings*, because they gave him many troublesome and uncertain removes. As the Lord knowes the particular account of all that himself will doe, so of all that we either doe or suffer. He is (as we put in the Margin, *Dan.* 8. 13.) *The numberer of secrets, or the wonderful numberer.* The word *Palmoni* there used by the Prophet, being compounded of *pala*, which signifies wonderful, and *Manah* to number, is most properly applicable to Christ the word and wisdom of the Father, to whose trust all the secrets of providence are committed, and from him translated by such instruments as he raised up and sendeth forth to execute all the Fathers appointments. The Father hath numbred them to him as Mediator and King of

Saints, and he fulfils them according their number, not one of them shall be missing or shall fail. *Then did he declare or number it,*

And prepared it; That's the third Act.

כון *aptavit, disposuit, stabilivit.*

This word also hath a twofold signification in Scripture, and both very appliable to this place.

First, as we translate, *to prepare, to fit, to dispose* a thing for such and such a business, or use, to such and such an end or designe.

Secondly, *To establish, to confirm, to settle*; and it is useful for us to consider the text under both these readings.

First, He *prepared it*, he disposed or directed it. God doth not provide before-hand, for any business as men doe, that he may have things in readiness when he hath occasion to use them: as it is said of *David*, that he made a preparation for the building of the Temple, and laid up vast stores and treasure towards the finishing of that work by *Solomon*. But when 'tis said the Lord *prepared it*, the meaning is, that the wisdom of God was in a readiness for all his workes both of creation and providence, even as if he had been a long time providing and preparing materials for them. The Lord who hath all things alwayes in his hand, doth not (as men) prepare things afore-hand for what himself means to doe. The signification of his pleasure is sufficient to put those things into act, which as to us and all second causes have not the least appearance of the remotest possibility.

Hence Note,

God from everlasting did most wisely order and dispose all things to and for their several ends and issues.

All things were ready to be from everlasting, though they began to be in time. They were prepared to appear, though we can hardly say there was any preparation for them, when they did appear. The Temple of *Solomon* was the more speedily set up, because as the Gold and Silver was provided by *David*, so the timber and stones were prepared before in the mountains and forests of *Lebanon*. All being ready the fabrick was quickly put together and raised. God set up this great house, the World, in six dayes, he could have done it in six houres, yea in one moment. There

There was but a *fiat* given, a word spoken, and every thing came forth according to its kind. 'Tis so also in providentials; The Lord is alwayes ready. We read of *a great Prince*, who was called *the unready*, because he was ever unprepared for action; 'tis often so with men, they have not things at hand or at a call, but are unprepared and to seek when they should doe their work; their Instrument is out of tune when musick is look'd for, and they are so long a making ready for their business, that they lose it, and their expectants are tired instead of being relieved. But all things are fit to serve Gods design, even when nothing seems to fit it. When we see means in their rudest heaps, a very Chaos of confusion, then are they in a fitness and preparedness to serve Gods appointment and command. What one of the Ancients spake, both truly and comfortably, concerning the grace of God, *It knows no tedious preparations* (The grace of God is alwayes ready; He is ready to pardon the guilty, and ready to comfort sorrowful soules; he is so ready and prepared to shew mercy, that he prepares us (when unready) to receive mercy. Now as the grace and spiritual mercies of God) so also the external workes or providences of God, are alwayes ready, they know no sluggish nor lazy delayes; God can be as quick as he will in all his dispatches. And as the things of this world are prepared, so also are those of the world to come. The kingdom which is the portion of Saints, is a kingdom prepared. *Then shall the King say unto them on his right hand, Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world*, (Math. 25. 34.) That form of speaking *from the foundation of the world*, doth not import as if then it was prepared; for it was prepared from everlasting, it was ever ready. But as 'tis called *a kingdom prepared*, to shew the excellency of it, and as 'tis called *a kingdom prepared for them*, to shew the suitableness of it to all their desires and needs; so 'tis said to be *prepared for them from before the foundation of the world*, to shew the freeness of Gods grace in bestowing it upon them. That was prepared for them, before they had any preparation in themselves for it; only the same free grace which prepared it for them before time, did in due time prepare them for it. And thus likewise *the unquenchable fire*, which shall be the portion of the wicked, is said be a fire *prepared*; *Goe ye cursed into everlasting fire prepared for the Devil and his Angels*. God hath his

Nescit tardo molimina spiritus sancti gratia.

his punishment for sinners, and his rewards for Saints in a readiness. *David* professeth (*Psal.* 108. 1.) *O God, my heart is fixed: I will sing and give praise, even with my glory*: it is the same word used in the Text, we translate, *my heart is fixed*, others render, *prepared*. A godly man would be alwayes ready to serve God, and it is most certain, God is alwayes ready to save and doe him good. Comforts and crosses, mercies and judgements, are determined; and God hath them all in store by him. The Psalmist cries out in a holy pang or passion of joy and thankfulness at the remembrance of this; *O how great is thy goodness, that thou hast laid up for those that fear thee, which thou hast wrought for those that trust in thee before the sons of men* (Psal. 31. 19.) God hath treasures of mercies for his people, as of *snares fire and brimstone to rain upon the wicked, as the portion of their cup* (Psal. 11. 6.)

Secondly, As the word signifies, *to confirm, and establish*,

Learn,

God hath surely setled and established all the wayes and issues of his divine wisdom from the beginning to the end of the world.

And according to this establishment, he settles or unsettles all the purposes and projects of the sons of men. The Prophet reports the work of God in both (*Isa.* 44. 25, 26.) *He frustrateth the tokens of the lyars, and maketh diviners mad; he turneth wise men backward, and maketh their knowledge foolish.* And why so? because they divine or prophesie of things to come besides the purpose God; lyars would frustrate the truth of God, and therefore he will frustrate their tokens, and make them mad with rage to see their dreams and predictions crost. *But he confirmeth the word of his servant*, why? because he hath put a word into his servants mouth, to shew what is in his own heart to doe; he therefore confirmeth the word of his servant, because it is a confirmation of his own word, *and he performeth the counsel of his Messengers*, because that is the performance of his own counsel, for saith the Lord by the same Prophet in pursuance of this great and comfortable truth (*Isa.* 64. 10.) *My counsel shall stand, and I will doe all my pleasure.* Let men thrust and shove as hard as they will, they cannot put my counsel a haires breadth out of its place, no nor make it move in its place it, shall stand (with a *non obstante*) notwithstanding all their stirrings and struglings with it or

or against it; and let men, the greatest, the wisest of men be as much displeased as they will at what I doe, I will (and ask them no leave) *do all my pleasure*. And thus *David* shewed what once the stability of Gods counsel, and the instability of theirs who either give or take counsel contrary to his (*Psal.* 33. 10, 11.) *The Lord bringeth the counsel of the Heathen to nought*, (or, as the Margin hath it, *maketh it frustrate*) *He maketh the devices of the people* (their finest and most artificial contrivances of none) *effect. The counsel of the Lord standeth for ever, the thoughts of his heart to all Generations*; that is, whatsoever he hath thought, shall be done in its proper time and generation. As man perisheth, so his thoughts perish too; that which he hath been spinning out and weaving together into a plot many yeares together, may perish in a moment; But as God himself is infinitely removed from the least shadow of turning, so much more of perishing, and so are his thoughts. The thoughts of God as God himself abide for ever. The thoughts of God are the proceed of his infinite and eternal wisdom, of which *Job* affirms, *Then did he prepare or establish it*, yea his preparation was its establishment. That's his Third act concerning wisdom.

The fourth and last act is thus expressed,

And hath searched it out.

The word notes a very diligent enquiry after or scrutinie about those things that are secret and remote. But is any thing remote from, or a secret unto God? I answer; There is a twofold searching; First, proper or in kind; secondly, improper or in figure. God doth not search properly as men do for that which they have not; God searcheth wisdom, but he doth not search for it, he alwayes hath it, yea he alwayes is it. Men search upon three grounds; first, to get what they never had; secondly, to find what they once had but have lost; thirdly, to be informed of what they know not. *David* saith (*Psal.* 139. 1.) *O Lord, thou hast searched and known me.* God knows without searching, but he is said to search and know, because he knoweth as perfectly, yea unconceiveably more perfectly then we doe by our exactness searchings. This expression, *and searched it out*, imports not any antecedent imperfection, but the present perfection of the knowledge of God. The things that we have searched and laboured to be fully

חקר *Scrutatus, perscrutatus est remota aut abstrusa exploravit, inquisivit.*

Per vestigatio perfectionem scientiæ significat. Merc.

fully acquainted with, of thoſe we have a perfect knowledge; the Lord hath as clear a knowledge of all things as if he had ſearched and ſifted them to the Bran. *Zophar* ſaith, *Canſt thou by ſearching find out God?* No, but God can find out all things without ſearching; he that hath all the depths and heights, all the ſecrets and miſteries of wiſdom in his own breaſt, needs not ſearch after it. God often poſes and puzzles us with the things that we hear and ſee, they are as riddles to us; but as the hardeſt things are eaſie to the power of God, ſo the darkeſt things are light, and the moſt intricate plain to the knowledge of God. There are ſome things that when we doe our beſt in ſearching, yet we cannot find. *David* was upon the croſs point of providence to this which ſtumbled *Job*, he was troubled to ſee God diſtribute good to evil men, as here *Job* was to ſee evil diſtributed to good men. And there being (according to the ancient rule) the ſame reaſon of contraries, it muſt needs be, that a man ſhould be alike ſtumbled, to ſee evil befal good men, as to ſee good befal wicked men (*Pſal.* 73. 16, 17.) *When I thought to know this it was too painful for me.* I thought to know it, but I was not able to reach it, *until I went into the Sanctuary of God, then underſtood I their end*; that is, how matters would end or conclude with them; I uſed holy means to ſee this, I plowed with Gods heifer to find out Gods riddle (as *Sampſon* ſaid to the *Philiſtines*) and ſo I learned the meaning of it. *David* had never been able to find out the riddle, had he not gone into the Sanctuary of God; that is enquired of God; our knowledge of the ſecrets of God is the gift of God, and that gift comes out of the Sanctuary. And yet there are ſome ſecrets, ſome private boxes in the providence of God, which though you goe to the Sanctuary, you ſhall never be able to find out, nor get open to you. God will keep us in the dark about ſome things, but there is nothing dark to God. The darkneſs is no darkneſs unto him; hidden and plain, dark and light make no difference with him, *who is light, and in whom there no is darkneſs at all.* I ſhall not inſiſt further upon this point, having been led to it by other paſſages of this book.

Only take notice that here are many words, a heap of works, not a rude heap, but a moſt divinely rhetorical heap, *he ſaw, he declared, he prepared, and he ſearched it out*; and all theſe to one and the ſame purpoſe, to ſhew that the diſpenſations of God, though

though a ſecret to us, are as clearly, fully, and certainly known to him, as thoſe things which are moſt familiar to us, even as the things which we ſee and ſpeak of continually, or as the things which we have long prepared, yea, and ſearched to the bottom. The Apoſtle *John* to ſhew the certainty of Chriſts manifeſtation in the fleſh in the fulneſs of time uſeth a very paralel form of ſpeaking with this in the text (1 *Eph. Chap.* 1. *v.* 1. 3.) *That which was from the beginning, which we have heard, which we have ſeen with our eyes* (that is undoubtedl yſeen) *which we have looked upon, and our hands have handled of the word of life, that which we have ſeen and heard declare we unto you, that ye alſo may have fellowſhip with us*, namely in the ſame faith of the Goſpel; Here are three of the five ſenſes called to bear their teſtimony to the truth of Chriſts incarnation, *Hearing, Seeing, Feeling*, each of the latter carrying a ſtronger teſtimony then the former, to ſee is more then to hear, and to feel is more then to ſee; and to make the truth yet more ſure, both the comparatively weaker teſtimonies are twice repeated, and the ſtronger of the two, though not four times, yet more then thrice. Hearing is twice repeated, *that which we have heard* (v. 1.) and *that which we have heard* (v. 3.) and ſeeing (I ſay) is more then thrice repeated; for we have *that which we have ſeen* (v. 1.) and *that which we have ſeen* (v. 3.) and a third time we have an act of the ſame ſenſe repeated by a word, which (I ſay) ſignifies more then to ſee, (v. 1.) *that which we have looked upon*; to ſee may be but a tranſient ſuddain act, but *to look upon* is a very fixed and deliberate act, a very pleaſing and delightful act, we looked upon him as the rareſt object, as the very deſire of our eyes; yet this was not all: as we have heard and ſeen, yea looked upon him, ſo which is yet a ſurer ſenſe, *our hands have handled the word of life.* They handled or touched him, before his reſurrection and after it. Now as the Apoſtle *John* gathers theſe four words together, hearing, ſeeing, looking, handling, to ſhew the certainty of Chriſts being (who is the wiſdom of the Father) among them; ſo *Jb* here gathers four words together, to ſhew the certainty of wiſdomes being with God (which wiſdom, as I ſhall touch by and by, being perſonally conſidered, is ſame Chriſt in his Godhead ſpoken of by *John*) *He ſaw it, he declared it, He prepared it, and ſearched it out.*

Laſtly,

Lastly, From the complication, and chaining together of all these acts of God about that wisdom which at first made the world, and now disposeth and orders all things in the world, take these corolaries or deductions.

First, Then, *Nothing comes by chance, or fortune.*

Gd hath seen and declared, he hath prepared and searched that wisdom which orders and determines all the motions of the creature; therefore he hath a hand, an over-ruling hand in all, and he will leave nothing to hazzard.

Secondly, *Own the wisdom of God in all that is done in the world.*

Though we see much of the folly of men in many things which are done in the world, yet the wisdom of God is in them too. While men shew forth their lusts, their pride, covetousness, self-seeking, yet the holiness and justice, the righteousness and goodness of God are at work too, and will appeare in perfect beauty at last through all the deformities and mis-sharpnesses of the workes of men.

Thirdly, *Doe not murmure at, be not impatient under any of the dispensations of God.*

There is as much presumption in our dissatisfactions at the works of providence in governing the world, as there would be in our dissatisfactions at the work of creation in making the world: And to pick quarrels at what God doth, is not only as unchristian-like, but as uncreature-like as to pick quarrels at what God hath made. God hath seen and declared his wisdom alike in both works, and therefore woe to those who dislike or would mend his workmanship in either.

Fourthly, *Then all things shall work for good to them that are good and love God.*

For nothing workes but what God hath seen and prepared, and searched out in wisdom; If a man be once assured that nothing shall pass concerning him, but what a wise and cordial friend hath seen and prepared, surely he will never fear that any hurt shall befall him; 'tis so in this case, all that is done in the world

world God hath seen and searched and prepared it; all passeth through his hand and heart, therefore fear not, O ye that are upright in heart; For though ye know not what your outward portion may be, or whether your lot will fall in a fair or foul place, as to the eye of sense; yet you may certainly know, and see by an eye of faith, that your portion shall be good, and your line fall in the fairest and fittest place that the wisdom of God could chuse and pick out for you.

Fifthly, *Pray much.*

All is in the dispose of God; his will must be done, and his wisdom will see it done; therefore in all the petitions which you make let your aym be more at the fulfilling of the will of God, then at the fulfilling of your own. All is already prepared and in his eye, which he will doe for you; and God will not be put out of his own purposes, nonot by the prayers of his own people; therefore pray that your desires and the will of God may meet together in prayer. A godly man may pray (as *Luther* did) *O God, let my will be done*, because his will is resolved into the will of God. And though he may sometimes ask that (so Christ himself did, *Matth.* 20.) which it is not the will of God to give him, yet all his askings are according to the will of God; And he would have nothing at any time but what the wisdom of God hath seen and declared and prepared and searched out for him before all time; even that wisdom of which *Job* testifieth; *Then did he see it, and declare it, he prepared it, and searched it out.* I have done with this verse in the first reading.

I shall now briefly pass through it again in the second, as this wisdom is expounded personally; *Then he saw her; and shewed her; and settled her; and searched her*; so Mr *Broughton* translates. I might speak much about *This personal wisdom*, which is no other then Jesus Christ the eternal Son of God; So many interpreters expound this place; for as *Job* is not at all speaking of that ray or shadow of wisdom which is in man; so neither doth he treat only of that wisdom which is an attribute of God, but he treates of God *The wisdom*, that is, of that person who is specially called wisdom, the Lord Jesus Christ. The wisdom here treated of by *Job* is, *The Word* treated of by the Evangelist *John*, (*Chap.* 1. 1, 2, 3.) *In the beginning was the word, and the word*

was with God, and the word was God, the same was in the beginning with God. All things were made by him, and without him was nothing made that was made.

Hence Note;

That, *The Son of God is the eternal wisdom of God.*

This fundamental article of faith is discoursed of and asserted by *Solomon* at large, in the 8th Chapter of the *Proverbs* from the 22d to the 32d verse. There he declares, first, the eternity of his being to the 30th verse; secondly, the happiness of his being, (*v.* 31, 32.) and he doth it very near in the language of *Job*; *Solomon* brings in wisdom, personal wisdom, speaking thus; *The Lord possessed me in the beginning of his way*; A way is that whereby we goe forth, and in which we appear openly to the view of others. And so the beginning of Gods way, was the creation; for in and by that God did (as it were) shew himself openly or made himself visible, who is in himself altogether invisible. This is the Apostles expresse doctrine (*Rom.* 1. 20.) *The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.* Thus the creation was the first discovery of God; and then, in the beginning, God possessed that wisdom which is without beginning; and which was (as the text in the *Proverbs* saith further) *before his workes of old*, that is, before his oldest workes, or before ever he had set any impression or stamp of his power and Godhead upon any of his workes. Wisdom was at home with God, for (as the Gospel speakes) *in his bosome*, before God went abroad, as being one with him. This eternal being of wisdom is asserted further (*v.* 23.) *I was set up from everlasting, from the beginning, or ever the earth was*; that is, before that lump or Chaos was, of which *Moses* saith it was *without form and void* (Gen. 1. 1.) It was in the last times that the Son of God the eternal wisdom was sent out to us, but he was set up from everlasting. Christ hath now set up an everlasting kingdom, but he was set up as a King from everlasting. Hear wisdom affirming this eternity. *Solomon* to prove the Eternity of wisdom, or of the Son of God, having said that he was before the earth, as at first a rude heap, proceeds to prove the same point by an induction of those several parts into which the earth was divided, and the formes into which it was shapen, to all which

which, wisdom challenges precedency in time. And those particulars are very worthy to be touched upon for the illustration as well as confirmation of this great point of faith. And first he begins with depths and fountains (*v.* 24.) *When there were no depths, I was brought forth, when there were no fountains abounding with water. Depths* are those channels, those vast vessels or cisterns, wherein the waters are conveighed or contained, which otherwise, would overflow the earth, and make it unuseful both for man and beast. Fountaines (as the Hebrew word elegantly implyes) are those eyes by which the Seas look out here and there among the hills. And such is the fathomless depth of many waters, such the continual flowing of some fountaines, that they may seem to have flowed continually, even from everlasting; yet there was a time when there were no depths, all things being wrapt up in that unconceivable deep of Gods infinity. There was a time when there were no fountains, the will of God having sealed up himself to himself who is the fountain of all things; yet even before the birth either of depths or fountaines by the wisdom of God, was the wisdom, the eternal wisdom of God brought forth. From depths and fountaines he proceeds to the hils and mountains (*v.* 25.) *Before the mountaines were settled; before the hills, was I brought forth.* Of which he saith, that they were *settled*, or (as the Hebrew elegancy hath it) *drowned*, because the roores and bottomes of them are laid so deep out of sight that they cannot be discovered, as a drowned land cannot. Having spoken of the earth in its rude unformed masse (*v.* 23.) he mentions the earth again as separated and formed (*v.* 26.) *While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world*; that is, the open fields, plaines and champions, which are fitted for corn and grass, for tillage, or for travel; these he calleth *the highest part* (or head) of the dust of the world, where indeed all the dust is raised, and most of the businesse which concernes mans life, are transacted and done. Now as in these former passages, Wisdom or the Son of God shewed the existence of his person eternally before the creation, so in the 27th 28th 29th verses following, he declares his presence at, yea and efficiency in the whole work of creation, and he in them makes mention of four parts of that mighty work; first, of the heavens; secondly, of the ayr; thirdly, of the waters; fourthly, of

of the earth. *When he prepared the Heavens, I was there: when he set a compass upon the face of the depth* (the heavens compass about all the inferiour bodies both of water and earth) *when he established the cloudes above* (that they should not break nor dissolve into rain, but by his order) *When he strengthned the fountaines of the deep,* (that is, when he gave a law to the waters underground, not to issue themselves immoderately, but only for the use and benefit of man) *When he gave to the Sea his decree, that the waters should not pass his commandement.* Here he specifies the waters upon the earth, to which (they being so vast and unruly a body) he by an unalterable decree set lists and limits, lest they should over-whelm the dry land, and all the inhabitants of it. Lastly, he speakes of the establishment of the earth, *when he appointed the foundations of the earth,* (that is, made it so firm that it should remain perpetually unmoveable as it were upon its bases) *then I was by him, as one brought up with him*; as if he had said, *I the eternal Son was ever with the eternal Father, and I was daily* (or *day day*, that is, continually) *his delight*, or delights, for the Hebrew word is plural without a singular, as the Latine word *deliciæ* is. Nothing can make up a fit delight for God, but the contemplation of his own wisdom, power, goodness, essence, and perfection, and that is the perfection or a plurality of delights. *Rejoycing* (or, as the word imports, sporting) *always before him. The Son is the joy of the Father, and the Father is the joy of the Son*; and yet the Son hath another joy, as it followes in the text; *rejoyceing in the habitable part of his earth, and my delights were with the sons of men*, that is, taking pleasure in the whole work of creation, but especially in the sons of men, both as they were all at first formed and fashioned in *Adam*, and in him bearing the stamp of Gods image in their original righteousness and integrity, as also foreseeing that blessed estate to which they should be restored after the fall, by his own manifestation in the flesh, in which, both by doing and suffering he was foreordained to accomplish the work of mans redemption, and to conform by a new creation all his redeemed ones to himself; yea, to make them one with himself through the mighty operation of his Spirit. Thus we see a large proof of the priority of wisdom or of the Son of God before all creatures, and of his joynt work with the Father and the Spirit in the framing, making, and establishing

of

of all things. And this is the same truth, which is often asserted in the new Testament and writings of the holy Apostles, especially in that (*Col.* 1. 16, 17.) *For by him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principallities, or powers; all things were created by him and for him; and he is before all things, and in him all things consists.* He is also called *The beginning of the creation of God* (Rev. 3. 14.) Not the passive beginning or he that was first created, but the active beginning or he by whom the creation was begun. This personal wisdom is truly and properly the only begotten Son of God, as himself testified (*John* 5. 18.) *therefore the Jews sought the more to kill him, not only because he had broken the Sabbath, but said also that God was his father, making himself equal with God.* πατέρα ἴδιον ἔλεγε τὸν Θεόν.

First, He is Gods own Son (*Rom.* 8. 32.) His Son, not only as *Socinians* say, because his conception way by the holy Ghost; but he is the Son of God by an eternal, unspeakable generation; nor is he

Secondly, The Son of God only, as they teach, because he was set apart in a special manner for the work of mediation (*John* 10. 36.) *Say ye of him whom the father hath sanctified and sent into the world, thou blasphemest, because I said, I am the Son of God.*

Nor is he called the Son of God only in the third place, because of that special love that God bare unto him (*Math.* 3. 17.) *And lo, a voice from heaven, saying, that is my beloved Son, in whom I am well pleased.*

Nor is he the Son of God only in the fourth place, because of his resurrection, in which *he was mightily declared to be the Son of God* (Rom. 1. 4.)

Neither fifthly, is he the Son of God only, because of his high exaltation, (*Heb.* 5. 5.) as *Socinians* grant. But Christ is the Son of God, because begotten of God from everlasting. He is the Son of God by Nature, as beleivers are his sons by adoption and grace, or by the grace of adoption. *Him God saw, and by him God did declare and prepare and search out all things.*

This Doctrine of the eternity of personal wisdom, or that Jesus Christ is the eternal Son of God, is the pillar of our Christian faith. And Christ himself intending to instruct his Disciples in

this

this fundamental truth, propoſeth two queſtions to them; Firſt, what opinion others had of him, (*Math.* 16. 13.) *Whom doe men ſay, that I, the Son of man am?* The Diſciples anſwer (*v.* 14.) *Some ſay, thou art John the Baptiſt, ſome Elias, and others Jeremias, or one of the Prophets.* When Chriſt heard of theſe various apprehenſions which were abroad concerning him; he preſently askes his Diſciples a ſecond queſtion (*v.* 15.) *But whom ſay ye that I am? Peter* in the name and as the mouth of the reſt gives anſwer (*v.* 16.) *Thou art Chriſt the Son of the living God.* Chriſt was ſo highly ſatisfied with this anſwer, that firſt he pronounceth him bleſſed (*v.* 17.) and ſecondly, declares, that this confeſſion is *the Rock upon which the Church is built*, and aſſures him, that *againſt this Rock the Gates of Hell ſhall never prevail* (*v.* 18.) The underſtanding muſt be ſet right, as well as the affections about the things of God, and not only to know that there is a Chriſt, but alſo to know who Chriſt is, is of abſolute neceſſity to ſalvation.

Job having ſhewed that there is an unſearchable wiſdom in the works of God, and that they were wrought by this unſearchable wiſdom, leaſt it ſhould be thought that man is ſhortned in point of wiſdom, and kept in the dark, therefore he proceedes to ſhew, that as firſt, there is a natural wiſdom common to all men; and ſecondly, a divine wiſdom proper unto God; ſo thirdly, there is a ſpiritual and heavenly wiſdom, that is common to all Godly men. *And unto man he ſaid, Behold the fear of the Lord, that is wiſdom*, &c.

JOB

JOB Chap. 28. Verſ. 28.

And unto man he ſaid, behold the fear of the Lord, *that is wiſdom, and to depart from evil, that is underſtanding.*

IT hath been ſhewed in the opening of this Chapter, that *Job* diſcourſeth of a threefold wiſdom.

Firſt, That which is converſant in the finding out the ſecrets of Nature, the Gold and Silver, the Iron, and the precious Stones, which are ſtowed and ſtored in the bowels of the Earth.

Secondly, That wiſdom which ſecretly, yet efficaciouſly orders and diſpoſeth all the affaires and changes of this world.

Thirdly, That wiſdom which conſiſts in the worſhip and ſervice of God, whether internal or external.

The firſt ſort of wiſdom is common to and attainable by all men, whether good or bad, holy or prophane, who have but the light of Nature and the uſe of Reaſon.

The ſecond ſort of wiſdom is God, or reſerved to God himſelf alone.

The third ſort of wiſdom is peculiar to the Saints, to thoſe who are holy and beleiving, and that's the wiſdom diſcovered in this verſe.

Verſ. 28. *And unto man he ſaid, Behold, the fear of the Lord, that is wiſdom*, &c.

As if he had ſaid; *O man, though thou art ſhut out of the ſecrets of God, though thou art not able to dive into the depths of thoſe miſteries of providence, or give an account of thoſe various diſpenſations which thou ſeeſt here in the world, yet thou needeſt not complain that thou art at a loſs for wiſdom; doe not think, becauſe thou haſt not this piece of wiſdom, that therefore there's no wiſdom left for thee; thou mayeſt be wiſe enough, even wiſe to ſalvation, though thou haſt not the compaſs of this ſort of wiſdom. Behold the fear of the Lord, that is wiſdom*, &c. That's the general ſcope and tendency of theſe words.

And

And unto man he said.

Some read, *But, unto man he said.* It is an indefinite speech, and is therefore in this place (being in a necessary matter) rightly understood, universally: *unto man*, that is, *unto all men*, and so it stands in opposition to a threefold restriction.

First, not to the first man only, as some expound, restraining the words to the person of *Adam*, who was first created: as if this were the first lesson that ever God taught man in the person of the first man *Adam* (that word which was the *proper* name of the first man, is become *appellative* to his posterity)' Tis doubtless a truth that God said unto *Adam*, as soon as created, if not expressly yet equivalently, *The fear of the Lord, that is wisdom*; And 'tis as true, that the Devil by his Agent the Serpent preached other doctrine to *Adam*, he taught *Adam* to get wisdom by casting off the fear of the Lord; or assured him that he should be wise, if he would not fear to transgress the commandement of the Lord. *The Lord hath said indeed, thou must not eat of this tree of the knowledge of good and evil, and he hath scared thee with a threatning, that in the day that thou eatest thereof thou shalt dye the death; but saith Satan, eat, and thou shalt be as God, knowing good and evil.* Yet I conceive this interpretation too narrow for the text, if taken precisely or exclusively; this lesson, That *the fear of God is wisdom*, is extendible to all mankind, and therefore;

Secondly, These words, *To man*, are opposed also to this or that particular man, of *Adams* posterity; God did not say this unto one, or two, or to a third or a fourth, as if it were a doctrine for some men, but he said it to man, to men universally, *The fear of God, this is wisdom.*

Thirdly, He said *it unto man*, that is, not to this or that sort of men, but to men of all sorts. He hath not said this to the rich, or to the poor alone; not to the great, or to the small alone; he hath not said this to Masters alone, or servants alone; he hath not said this to parents alone, or to children alone; but he hath said it to man, even to all the sons of *Adam*, of what sort or condition, of what quality or degree soever. Sometimes this phrase, *The children or sons of Adam*, is put by way of difference or specialty for men of low degree, or for inferiours (*Psal.* 49. 2.) *Give ear*

ear all ye inhabitants of the earth, both low and high. The Hebrew is, *Sons of Ish*, that is, those that are high and mighty, and *Sons of Adam*, that is, those that are low and mean. Yet some Doctrines which serve properly for one man, or for some one sort of men, will not serve for nor suite another man, or sort of men: there are some commands peculiar to the rich, and some to the poor; some to Magistrates, and some to subjects: what God enjoynes one of these he doth not enjoyn the other; but when God saith, *The fear of the Lord is wisdom.* This lesson is given (*Le-Adam*) 'Tis for man. 'Tis a Catholick Doctrine, not only in regard of the truth of it, but of the usefulness and extent of it. He saith it to Parents as well as to children, to Masters as well as to servants, to the rich as well as to the poor, to the Magistrate as well as to the subject.

But though it be a Doctrine fitted to the capacity of all sorts of men, yet we find it more emphatically applied to great men, or more especially *calculated for the meridian of Magistracy*; to Magistrates, to men in power, who should be the best of men, and chiefest in wisdom, as well as in authority, God saith, this is your wisdom to fear me, and stand in awe of my dreadful Majesty. When *Jethro*, perceiving the burden of government too heavie for the shoulder of *Moses* alone, advised *Moses* to divide it, he gave this among other characters of men fit for that office (*Exod.* 18. 21.) *Thou shalt provide out of all the people, able men, such as fear God, men of truth, and hating covetousness, and place such over them, to be rulers of thousands*, &c. By how much Magistrates are lifted up above the fear of men, and by how much all other men ought to fear them, by so much should they be carried out more then other men in the fear of God. *David*, who was the chief Magistrate in *Israel*, layes this down as the rule of Magistracy (2 *Sam.* 22. 1, 2.) *He that ruleth among men must be just, ruling in the fear of God.* That man was a strange peice of Magistracy, of whom it is said (*Luke* 18. 4.) that he *neither feared God, nor regarded man*: That Scripture is a parable of the unjust Judge, and of the distressed widdow, begging for redress of her wrongs, and deliverance from the oppression of her adversary, but he had no regard to her trouble, only her clamour and importunity troubled him. *They who are in power and fear not God will have very little regard of men*: therefore this is a Doctrine for

the highest in authority. *They who have the greatest name among men, have the greatest reason to fear the name of God.* That name which is to be feared by all men, ought especially to be feared by them whom all men fear; so then, though this be not a Doctrine for some men, or for some sorts of men only, yet it chiefly belongs to those who are above other men.

And unto man he said.

Who said it? the Lord himself said it, he is the Author and principal teacher of this Doctrine; all holy Doctrine cometh from God as the Author, and he is the teacher of it; if not by his own mouth, yet by the mouths of his Messengers and Ministers. *Job* doth not say unto man, *I say, fear the Lord this is my counsel unto man,* but (unto man He, that is, *the Lord, said*) *the fear of the Lord, that is wisdom*: the Lord himself is the publisher of this truth.

But how did the Lord say it? we may expound it three wayes.

First, He said it in the beginning of time to the ear of the first man, who soon after hoped and attempted to get wisdom by disobeying him, which is to cast off this fear.

Secondly, The Lord hath said it to the eye of man, in process of time, causing it to be written in his book, and kept upon ever-lasting record; this Golden sentence is a Scripture treasure, *The fear of the Lord that is wisdom.*

Thirdly, The Lord hath said it to the heart and conscience of man; he hath said it, and said it often by his Spirit; he hath made many to own this Doctrine, to see and walk in the power of this truth, to doe all under the command of this truth; the fear of the Lord is upon them in all they doe or say (and unto man he said)

Behold, the fear of the Lord that is wisdom.

The word *behold* is set before this Divine sentence, to awaken attention, and rouse up the sleepy spirit of man: when this Doctrine was preached by God, he as it were sounded a trumpet before it, and called mankind to see as well as to hear this truth.

Behold, the fear of the Lord.

But what is this fear of the Lord? we are not to understand it of

of that fear which the Lord feareth, for in a strict sense the Lord whom all must fear, feareth nothing; he is infinitely above all fear. We read indeed, the Lord sometimes expressing himself, as having a fear for us, but he is never afraid of us. Thus *Moses* represents the Lord almost resolving, and yet fearing the issue of what he had resolved upon concerning his people (*Deut.* 32. 26, 27.) *I said I would scatter them into corners, I would make the remembrance of them to cease from among men, were it not that I feared the wrath of the Enemy.* How did the Lord fear the wrath of the Enemy? was he afraid of the Enemies of the people of *Israel* lest they should enter upon his Dominions, or hurt him in his estate? did the Lord thus fear the wrath of the Enemies of his people? not at all! he never feared any Enemy, he never feared any such fear; but when he saith, *were it not that I feared the wrath of the Enemy*, He feared it for his peoples sake, or he feared it, not as if the wrath of the enemy could hurt him or impede his happiness, but least they should have an occasion to darken the glory of what he should doe righteously in afflicting his people, as if not his justice but their power had done it, or least they should over-doe it, and as he speakes (*Zach.* 1. 15.) *When he was a little displeased, they should help forward the affliction.* As his meaning is clearly explained in the wordes which follow in *Deuteronomie*; *Least their adversaries should behave themselves strangely, and least they should say our hand is high, and the Lord hath not done all this.* As if he had said, *If I give my people up to their enemies, they will insult and trample on them without mercy or measure, and say, where is now their God?* or *'tis not God, but we, who have brought them down; Of this blasphemy against himself, and tyranny over his people, the Lord himself was afraid; he is sometimes afraid for man, but he is never afraid of man.* He is sometimes afraid (to speak after the manner of men) to put an occasion into the hands of wicked men to vent their malice and their lusts, but he is never afraid of any detriment, which the highest actings of their malice and of their lusts can doe to him. And as for this text in *Job*, it speaketh not of any fear at all which the Lord (in any sence) feareth, but of a fear wherewith the Lord is to be feared. And thus in a twofold sence, it is called the *fear of the Lord.*

Genitivus objecti & efficientis.

First, Because he is the object of it, or the person to be feared.

Secondly, Because he is the giver of it; it is he alone that workes this fear, and puts it into the hearts of his people. For as true saving faith is *a faith of the operation of God* (Col. 2.12.) so also is true Gospel fear. And as there is a kind of faith which is but a humane faith, a faith received by tradition, or wrought by the example and perswasion of man; so there is a fear which is not the fear of the operation of God, it is a fear wrought either by humane compulsion, by the laws and commandes of men, or at best by the appearances and revelation of the wrath of God against sinners, not by the operation of the Spirit of God in turning the heart from sin. But this holy fear is called the fear of the Lord, because the Lord workes it, as he promiseth to doe in the Covenant of grace; *I will put my fear into their hearts, and they shall never depart from me* (Jer. 32.40.) Slavish fear makes us run from God, holy fear keepes us close to God; that fear which comes from God will not suffer us to depart from God. Holy fear is the fear of the Lord, both as he is the object of it, and as he is the Author of it.

The fear of the Lord that is wisdom.

The fear of the Lord is not wisdom formally, for so wisdom is one thing, and fear is another: but the fear of the Lord is wisdom vertually, or as some speak, it is the way to wisdom, or a meanes leading to it.

But what kind of wisdom is this fear? he doth not mean, first, the wisdom of Philosophers, nor secondly, the wisdom of the Politicians and Princes of this world; for usually the fear of the Lord is a stranger to, or very seldom found among them. Their great design is to be feared as if they were Gods, who are least acquainted with the fear of God.

So then spiritual wisdom, holy wisdom, the wisdom of Saints, wisdom to salvation, only that wisdom which lookes to and provides for an Eternal Interest, is the fear of the Lord. *And unto man he said, Behold, the fear of the Lord that is wisdom.*

Again, Fear is not to be taken here exclusively, as if it were solitary and alone, without the society of other graces. This fear cannot goe alone; where any one grace is, there are all graces in the seed, and matter of them: for though all graces doe not act alike

like in every Saint, yet all graces are in every Saint; there is a formation of every grace, though not an equal operation of every grace, at least not an apparent operation of every grace alike in every regenerate person. Some one grace operates so strongly in this or that person, that it carrieth the name of all; in some faith operates so eminently, that they are renowned only for their faith; in others fear operates so powerfully that they are taken notice of only for their fear: in a third sort, patience hath such a perfect work, that they are recorded only for their patience. In *Abraham* faith was chief, and therefore he is called *faithful Abraham* (Gal. 3.9.) He is not there called *faithful*, because true to the trust committed to him by God; as *Moses* is said *to be faithful in all his house* (Heb. 3.2.) but because he trusted so strongly to receive that which God had promised him. *Jobs* patience was so wonderful, that, as if he had no other grace to be remembred or reported, it is only said, *Ye have heard of the patience of Job* (James 5.11.) *Obadiah* was so much in the exercise of holy fear that all his graces are expressed by that one, (1 *Kings* 18.3.) *Now Obadiah feared the Lord greatly*, and all that he professed of himself as to Godlinesse, was no more but this (v. 1,2.) *I thy servant* (said he to *Eliah*) *feared the Lord from my youth*. Now as *Abraham* had all graces as well as faith, and *Job* all graces as well as patience, and *Obadiah* all graces as well as fear; so all graces concur to the making up of true wisdom: yet because holy fear is so special an ingredient in true wisdom, and the opinion which the wisemen of this world have of it, is that 'tis a very simple thing, and almost inconsistent with wisdom, therefore the Spirit of God, not to exclude or disparage other graces, as Faith, Love, self-denial, &c. But to give a reputation to this which is so subject to disrespect, or (as the Apostle speakes in another case (1 *Cor.* 12. 23.) that what we think *less honourable*, *upon that he might bestow more abundant honour*; He hath put this crown of honour upon the head of holy fear, *The fear of the Lord that is wisdom*; he doth not say, *feare is wisdom, but the fear of the Lord that is wisdom*. And therefore that we may distinguish the point and Doctrine a little more clearly,

Note first,

There is a fear which is not our wisdom.

Job speakes of a particular and signal fear (*Behold, the fear* of

usus, dicuntur, non tam qui fidem datam servant, quam qui credant dei promissis. Bez. in Math. 6. 31.

of the Lord that is wisdom.) He doth bestow this elogium or high commendation upon fear in general; but restraines it to the fear of the Lord, or to holy fear. Some fear is base and ignoble, 'tis folly, madness, 'tis torment and vexation: But the fear of the Lord that is wisdom: and it will not be unprofitable a little to open that, and to shew that there is a fear, yea several sorts of fear which are unworthy of a wise man, much more of this excellent stile or title, *to be called wisdom.*

First, There is a meer natural fear, which at best is but a passion, and mostly it proves a perturbation; if good things be present, they cause joy, and if absent, sorrow; evil, as present, causeth sorrow, as absent, fear; this is not the wisdom here spoken of; *Natural fear is nothing else but a trouble of mind arising from the apprehension of some approaching evil, or impendent danger*; This is an unseparable companion of mans nature ever since man sinned, man cannot shake it off; and I may say of it, though it be not alwayes sinful, yet, as things stand now with us, it is alwayes an effect of sin, as sickness is; to be sick is not a sin, but it is an effect of sin; to be ashamed of doing evil is not a sin, but it is an effect of sin; to be sorrowful is not a sin, but sorrow is an effect of sin; so there is a natural fear which is not a sin, but yet it is an effect of sin; and therefore Christ himself when he took upon him our nature, and was cloathed with our flesh, he was not exempted from natural fear, but as it degenerates into and is mingled with sinful fear. Man who is himself degenerate, seldom feares naturally without fearing sinfully (sin mingles with our holy actions, much more and more easily with our natural passions) But *Christ knew no sin*, though he knew fear; when he was retired in the Garden at prayer, the text saith (*Mark* 14.33, 34.) *He began to be sore amazed, and to be very heavy, and saith unto them* that is, to his three Disciples) *my soul is exceeding sorrowful unto death.* This Natural fear, with such like unpleasant affections, Christ submited to take up, when he took flesh, being made like unto us in all things, yet without sin. And if Christ who was so holy that he knew no sin then much more may we and the holiest of Saints, who are yet sinful, fall under the surprisals of this fear When *Jacobs* messengers returned with a report of his brother *Esaus* march toward him with four hundred men, the text saith (*Gen.* 32. 7.) *Then Jacob was greatly afraid and distressed.* And again

again at the 11th verse, he prayeth, *Deliver me from the hand of my brother, from the hand of Esau, for I fear him, lest he will come and smite me, and the mother with the children.* We find *Moses* in a fit of fear upon a like account (*Exod.* 2.14.) He having sought to reconcile the two *Israelites* that were fallen out, saying, *Why doe ye wrong one another seeing ye are brethren?* one of them said unto him, *Who made thee a Prince and a Judge over us? Intendest thou to kill me as thou didst the Egyptian? and Moses feared, and said, surely the thing is known.* And presently he fled upon it, not daring to abide the danger of that discovery. *Samuel* was a man eminent for Godliness and integrity, yet we read that he was in fear (1 *Sam*, 16.2.) when God bid him goe and anoynt *David* King in the room of *Saul*, he startled at the employment, and said, if *Saul hear it, he will kill me*; as if he had said, should I adventure upon this service, and anoynt *David* openly, I shall endanger my life to the wrath of *Saul*. All these holy men were afraid at the appearance of danger, and I suppose, sinned not in fearing. Seeing we may charitably conclude, that they feared not so much (if at all) because they were afraid to dye, as because they desired to doe yet more service for God, and his people with their lives.

Secondly, There is a fear which is not only a fruit of sin, but sinful fruit. Such is all fear (how great soever the danger is) when 'tis immoderate and distrustful. 'Tis not sinful to feare danger so, as to use lawful meanes to avoid it; but 'tis alwayes sinful to fear danger, either so much as sinkes our spirits under it, or makes us utterly despair of avoiding it. Such was the fear of the *Israelites* (Exod. 14. 11, 12, 13.) who though they had been newly delivered out of *Egypt* by the mighty hand of God, yet when they saw *Pharaoh* behind them, and the red Sea before them, they presently gave themselves for lost and dead, and could neither think nor speak of any thing but their graves, not preparingly (as all, at all times, especially at such times ought) but desparingly, which none, in their sense, at any time should (*v.* 11.) *And they said unto Moses, because there were no graves in Egypt hast thou taken us away to dye in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt, it had been better for us to serve the Egyptians, then to dye in the wilderness.* Words so full of unmanly fear, and ungodly infidelity, that nothing

thing can be said worse of them then they are. Therefore *Moses* rebukes their cowardise and distrust (*v.* 13.) *Fear ye not, stand still, behold the salvation of the Lord*; as if he had said, for shame be not thus afraid, did God but 'tother day deliver you out of the hand of *Pharoah* and his *Egyptians*, by working ten wonders, yea miracles, and can ye not beleive that he will (if need be) work one more to keep you out of their hands? Such also was the fear which King *Ahaz* was arrested with, upon the report of an hostile invasion intended against him, (*Isa.* 7. 2.) *It was told the house of David, saying, Syria is confederate with Ephraim; and his heart was moved, and the hearts of his people were shaken as the trees of the wood are moved with the wind*: Therefore the Lord dispatched the Prophet to him with this message; *Go, meet Ahaz, and say unto him, be still and be quiet, fear not*; away with this fear, it is sinful. Such also was the fear of the Disciples (*Math.* 8. 26.) as soon as the storm was up, their feares were up, and they were in as much hazzard of being over-set with their own boisterous passions, as the vessel was with the windes. They forgot that the Lord High Admiral of all the Ocean, and Commander of those windes, was aboard the Ship. For though they applyed to Christ to keep them from sinking, yet their faith was much sunk, as his answer imports; First, rebuking their feares, and then the winds, *Why are ye fearful, O ye of little faith*: thus he rebuked the tempest within, and then the tempest without; first, he calm'd their hearts, and then the Sea. The lesse acquaintance any have with God, the more acquaintance they have with this fear, and the bondage of it. And the Heathen, who were altogether ignorant of God in Christ, were so deeply affected, yea tormented with it, that, as some of the Ancients enform us, they worshipped it as a God. This fear is so far from being our wisdom, that it is our folly, our shame and sin. Yet

Thirdly, There is a fear more foolish and sinful then this, called superstitious fear. If a Hare cross their way, if a mouse gnaw their cloaths, if the salt at table fall towards them, if they bleed three drops at the nose, they account these ominous presages of some sad disaster, and so are miserably discomposed with feares of it. Yea there is a very vain and wicked humor in some to know their own (as they term it) fortunes; and therefore not resting in the will of God concerning themselves in his providences and

and provisions for them, they will needs be prying into secrets and attempt to know, what God hath no where revealed. To satisfie this ungodly curiosity, some venture to consult with witches and wizzards, with Sooth-sayers (as they call them, though *indeed False-sayers* or *Ly-sayers*) and Astologers (which kind of Artisans (and I look upon it as a sad signe of Apostacy from the power of Godlines) are much traded with in these dayes.) And from these their clients hear sometimes very unpleasing predictions, and are told that they shall have many crosses, that the Heavens doe not favour them, that they were born under the aspect of some malignant Planet. These uncomfortable bodements fill their heads with many distracting cares, and their hearts with perplexing feares, which afflict them alwayes with a sense of that (which if truly foretold) they can but once or at last feel. We have a clear instance of this in *Saul*, who having heard his own fatal overthrow foretold by that counterfeit *Samuel*, The devil in *Samuels* appearance and mantle. The text saith (1 *Sam.* 28. 20.) *Saul fell straight way all along on the earth, and was sore afraid, because of the words of Samuel*. We read the like reports in *Suetonius Herodian*, and other Historians, of the dismal distractions of some of the Roman Emperours, *Severus*, *Adrian*, *Domitian*, who consulting with men skilful in those curious but hellish arts, were told either when they should dye or what calamities they should meet with in their lives. Thus also were many of the Heathens distempered and drunk with feares, when they had applyed to their cozening Oracles, which were indeed the Devil Prophets. Some of our modern Writers testifie, that in their travels into the Eastern Countries, they found the Inhabitants miserably tortured upon the rack of these superstitious feares; yea, giving so much credit to their foolish Diviners, that whatsoever they foretold was taken for granted, and that the issue would assuredly answer their predictions; so that if they were foretold of sickness, they would be sick with conceit, and dye as they were foretold. Their opinion was so fixed, and their sinful faith so strong, that it often pull'd upon them the evil apprehended, and verified the uncertain judgings of their wizzards with their own destruction.

All of these sorts (as the Psalmist saith, *Psal.* 53. 5.) *Feared where no fear was*, and so (as *Solomon* tells us, *Pro.* 10. 24.) *That which they feared came upon them*; And God the living and true

God, concluded concerning these, Adorers of Idols, or dunghil gods, as he did in somewhat a like case against his ancient people turning to Idolatry (*Isa.66.4.*) *I also have have chosen their delusions, and have brought their feares upon them.*

Now as the best of these feares, hitherto toucht upon, is but natural, some sinful, and others diabolical, and so at furthest distance from that fear of the Lord, in the text, which is *our wisdom*; So

Fourthly, We may goe one step further in the negative, to shew that there is a fear of the Lord, which is not our wisdom, the wisdom intended here by *Job*. For though God be the object of it, though it may be called a fear of God, yet 'tis not such a fear as God calls his people to, or a fear purely according to the mind of God.

But what is this fear, or how may we distinguish it from the fear of the Lord which is our wisdom?

I answer, 'Tis that fear of the Lord, I mean, which is commonly called *slavish fear*; when we fear God only as a Judge, and as a revenger, such a fear of the Lord is not strictly our wisdom, though possibly, it may be a meanes, or at least an occasion to lead us to that which is. Of this fear the Apostle speakes (*Rom. 8. 15.*) *Ye have not received the spirit of bondage again to fear*; that is, to fear like slaves or malefactors, as formerly ye did. And again, (*1 Joh.4.18.*) *There is no fear in love, but perfect love casteth out fear.* What fear doth perfect love cast out? the next words resolve us; *Because fear hath torment.* He that feares God slavishly, is tormented in every duty he performes to God. When he prayes he is tormented, when he heares he is tormented, when he doth but think of God he is tormented. And that first, in the very act of the duty, he hath no suitableness to it, no comfort in it. Secondly, as to the issue of the duty, he doubts whether ever he shall have an answer, of any benefit by it. But the fear of the text (which is our wisdom) is in love, love mingles with it, and is connatural to it. The more we love the Lord as his children, the more we fear him; and he more we fear him, the more we love him; there is not only a reciprocation but an increase between these two. Love hath much holy fear with it, but it hath no servile or tormenting fear in it; none find more love from God then they that fear him most. And where the pure love of God

God moves and acts the soul in duty, there's no lodging left for base and slavish fear; or if the principle of it lodge there, yet the prevalency of it doth not, nor can it either over-power the soul, or destroy its peace.

We find frequent instance and reproofe of that tormenting fear in Scripture. We read, how, *That terrible state* in which the Law was published upon Mount *Sinai*, did much amaze the *Israelites* (Exod. 20.18,19.) *And all the people saw the thunderings and the lightnings, and the noise of the trumpet, and the Mountain smoaking; and when the people saw it, they removed and stood afar off, and they said unto Moses, speak thou with us, and we will hear; but let not God speak to us least we dye.* Moses (at the 20th verse) returnes this answer; *fear not*: as if he had said, I see you are surprised with a wonderful fear at this appearance of God, speaking to you with such dreadful Majesty in thunderings and lightnings; but lay down this fear, and I will tell you of another fear, which you ought to take up; *For God is come to prove you, and that his fear may be before your eyes that you sin not.* This may seem a strange way of comforting them; to remove the fear which was upon them by telling them of a nother fear, which they were to take in. This looked like the curing of a disease by increasing it. But though *Moses* his words have the same sound in the ear, yet they are very dissonant and distinct to the understanding. We say one heat drives out another; and 'tis most true, that one fear will drive out another. When *Moses* saith *fear not*, he would remove that fear of God meerly as a revenger of sin. And when he saith, *he is come that his fear may before your eyes*, he means it of that fear only, which would keep them from sinning; as is expresse in the text; God is come to prove you (as his sons, not to destroy you as slaves) *and that his fear may be before your eyes that ye sin not.* His aim is not to put you in a continual fear of sufferings, but that you may alwayes fear to sin. So that as the Apostle speaks about the *bringing in of a better hope* (Heb.7.19.) so *Moses* here about the bringing in of a better fear, of which we may say as the Apostle there of that *better hope* (or covenant of Grace, or Christ in the Covenant, who is the ground of our hope) *that by it we draw nigh unto God.* Slavish fear drives us from God, but of Son-like fear we may say, that by it we draw nigh to God, and delight to live alwayes nigh to God. *Samuel* goes the same

way, and uſeth the ſame method in dealing with the conſciences of the *Iſraelites* (1 Sam. 12. 20.) where having reproved that people, laying their ſins home to their hearts, and terrifying them with almoſt a miraculous ſtorm of rain and thunder (when they ſo importunately deſired a change of the ancient government, or to have a King) he ſteps in (at the 20th verſe) and revives their fainting and fearful ſpirits, with this dehortation, *Fear not; ye have done all this wickedneſs, yet turn not aſide from following the Lord.* They were afraid of the Lords Judgements, and yet it was ſuch a fear as he ſaw would not ſerve to keep them from turning aſide from following the Lord: it would cauſe them to run from God, not to keep cloſe to him, therefore ſaith he, fear not; yet he adds (at the 24th verſe) *Only fear the Lord, and ſerve him in truth, with all your heart*, &c. He even with the ſame breath forbids their fear, and bids them fear, *Fear not, only fear the Lord*: Now you fear the Lord, becauſe you ſee how terribly he declares himſelf againſt your folly and ſin; but this fear will not keep your hearts cloſe in obedience, while you fear him only in regard of his greatneſs and ſoveraignty: therefore fear the Lord with a better fear, then that which was blown up by a ſtorm, and thoſe angry diſpenſations of God towards you.

There may be (I grant) a profitable uſe of a ſlaviſh fear; for as perfect love caſteth out tormenting fear, ſo tormenting fear may be a preparatory, to the bringing in of perfect love; even as the needle (ſo the alluſion hath been made, and not unfitly) makes way for the thread to follow it. Our trembling at the thunder of divine wrath, may render us (through the working of the Spirit in it) more ready to receive the Sunſhine of Divine love; yet this is not that fear of the Lord which we are to chuſe, much leſs to reſt in, nor indeed can we take reſt in it. Nor is this that fear of the Lord which *Job* here calls our wiſdom, nor can it alone ever make us wiſe, either to obedience, or to bleſſedneſs and ſalvation. And therefore having ſhewed what that fear is, which is only a fruit of ſin, and what that fear is, which is in it ſelf ſinful; as alſo what that fear of the Lord is which is not our wiſdom; I ſhall now more directly ſhew *what that fear of the Lord is, which is the wiſdom of man, the wiſdom of all men.* And I ſhall take liberty to doe it a little more largely then is ſuitable

ble to the ſtrictneſs of an expoſition; for ſeeing this fear hath received ſo high a Teſtimony from *Job*, in ſaying it is our *wiſdom*, and becauſe what the woman ſaid upon a falſe ſuggeſtion concerning the forbidden tree of knowledge (*Gen.* 3. 6.) may moſt truly be ſuggeſted concerning this tree of wiſdom, holy fear, *It is a Tree to be deſired to make one wiſe.* (True wiſdom is moſt deſireable, and therefore every thing is to be deſired which makes us truly wiſe.) Foraſmuch (I ſay) as this fear is ſo uſeful and influential upon the right ordering of our whole courſe through this world, in wiſdom it will neither be improper, nor unprofitable to inſiſt a while upon the diſcovery of it.

Spiritual and holy fear, that fear of God which is the wiſdom of man, is taken two wayes in Scripture.

Firſt, For the pure worſhip of God, as was ſhewed in opening the firſt verſe of this whole book; all that I ſhall ſay of it here, is, that to fear God thus, or to worſhip him purely, is a high point and part of wiſdom. They who mingle their own inventions with the inſtitutions of God in worſhip, and make to themſelves a graven Image, theſe think themſelves wiſe, the only men of knowledge, as well as of zeal, about the things of God: but as the Apoſtle concludes of the old Gentiles, who never received the pattern of any inſtituted worſhip from God; yet when through their natural blindneſs, they were led to a falſe worſhip, *They* (ſaith he, *Rom.* 1. 22.) *profeſſing themſelves wiſe, became fooles.* So, we may much more conclude, that how wiſe ſoever thoſe falſe worſhippers (who have received a pattern from God, and yet ſet up their own) doe either profeſs themſelves to be, or how wiſe ſo ever they may be in the opinion and reputation of others, yet indeed, and in Gods account they are become very fooles. None are ſo fooliſh, as they who will needes be wiſe above that which is written; yea to be wiſe beſide what is written, as to matters of faith and worſhip, is very fooliſhneſs. And therefore as fear comes under this firſt notion, the *pure worſhip* of God, ſo 'tis the wiſdom of man. Not only are we to worſhip the Lord with fear, (*Heb.* 12. 28.) But the worſhip of the Lord is fear, while we keep cloſe to the rule; and I conceive one chief reaſon why the worſhip of God is called fear, is becauſe we ſhould be continually afraid of ſwerving and departing from that rule of worſhip which himſelf hath appointed. No man is wiſe enough to know,

know what will please God further then God reveals it. And if so, then to worship God only as he hath revealed is our wisdom, for to please him is so. And hence *David* puts both these together (*Psal.* 2. 10, 11.) *Be wise O ye Kings, serve the Lord with fear.*

Secondly, the fear of the Lord which is our wisdom, is taken more generally; for, *that holy awe which dwells upon our spirits, and regulates them under all the speakings and dispensations of God toward us, as also in all our actings both toward God and one toward another.* To worship God aright, and to walk before God in uprightness are the two poles upon which the whole body of a heavenly life is turned. And our wisdom is complicated and made up of these two feares, which though we may distinguish in notion, yet we must not sever in practise. *Solomon* reproves the neglect of this fear (*Pro.* 1. 29.) *They hated knowledge, and did not chuse the fear of the Lord.* Holiness should be our choice, not our refuge. We should pitch our Election upon that before all things in the world, not serve our turnes by it when we are forsaken and rejected of all worldly things and hopes. *David* opens a school, as a professor of this science, (*Psal.* 34. 11.) *Come ye children, harken unto me: I will teach you the fear of the Lord.* This is the Great lesson of Divine Phylosophy, learn this, and you are wise and knowing enough. The Apostle (*Phil.* 2. 12.) presseth the perpetual use of it upon the best of Saints. As a Saint ought to doe all his workes in love, so in this fear; *Work out your salvation with fear and trembling*; that is, work on in the wayes of salvation, till you come to the last stroak and stitch. Christ hath wrought our salvation, *by delivering us out of the hand of all our enemies, that we should serve him without fear* (of men or devils, as also without fear of refusal, or non-acceptance at the hand of God) *in holiness and righteousness all our dayes* (Luk. 1. 71, 72.) But though he hath wrought our salvation so that we need not feare the issue, yet he would have us work out our salvation with much fear, lest we should fail in duty as to the way and means of assuring it, and entring into it. The chief grace expressly promised in the new Covenant, the Covenant of grace, is this blessed fear (*Jer.* 32. 39, 40.) *I will give them one heart and one way, that they may fear me for ever for their good, and for the good of their children after them, and I will make an everlasting Covenant with*

with them, that I will not turn away from them, to doe them good; but I will put my fear in their hearts, that they shall not depart from me. Here is fear twice mentioned, first, as the design of the Covenant, or that which the Covenant expects from us. Secondly, as the promise of the Covenant, or that which God in the Covenant will bestow upon us. The Covenant puts it upon fear, not upon faith, *I will put my fear into their hearts*; which is not at all exclusive of faith; for we can doe nothing of duty which the Covenant requires, nor can we receive any thing of mercy which the Covenant promiseth, without faith; but, because fear might seem to be a grace lesse concerned in the Covenant then faith, therefore 'tis named rather then faith. All are ready to grant that faith will keep the heart close to God (for as *an evil heart of unbelief is that by which we depart from the living God*, (Heb. 3. 12.) So faith in the heart will not suffer us to depart from God, all I say are ready to grant this) but few think that fear hath such an effect in it; And therefore Lord as he often honours faith in this, so here he honours fear, and doth not say, I will put faith, but *I will put my fear into their hearts, and they shall not depart from me.* And we find in Scripture, that those Saints which have been most eminently noted for close walking with God, are cryed up for their fear as much as for their faith. When *Abraham* had spent many yeares as a probationer in the school of faith, and had given notable proofes of his proficiency in that grace, and in his last tryal, the sacrificing of his son *Isaac* had given the highest and strongest proof of it, that ever any man before him did; yet when God himself comes to give testimony concerning that act, He doth not say, now I know that thou beleivest on me; but *now I know that thou fearest me, seeing thou hast not withheld thy son, thine only son from me* (Gen. 22. 12.) *Abraham* received so many markes of special favour from God, and returned so many offices of real affection unto God, that the Scripture doubts not to call him, *The friend of God* (a most familiar title) (*Jam.* 2. 23.) yet when he was ready to offer God that token of his love (a greater then which he had not among all his Jewels) *His only son, his son Isaac whom he loved.* The Lord doth not say, *Abraham*, now I know thou lovest me, but *now I know thou fearest me.* So that, holy fear (we see) carried the day both against faith and love, in a business, wherein both the one and the other, even both toeg-

together did put forth their strength, even to the utmost. How glorious was fear that day, when it bare away the Garland from those two renowned graces, and was not only one of the three, but the first of the three, and the only one of the three which God was pleased to take notice of by name; *Now I know that thou feares't me.* And though the All-sufficiency and faithfulness of God call for our faith, and his goodness condescendeth to our love; yet the Greatness, Majesty, and holiness of God doe rather invite our feare, as being that affection which is most sutable in a creature toward the Creator. *O God* (saith *David*, Psal. 68. 35.) *thou art terrible* (or much to be *feared*) *out of thy holy places.* And again (*Psal.* 89. 7.) *God is greatly to be feared in the assembly of his Saints*; and why? *Because there his Holiness doth greatly appear.* And as we have most reason to fear God where most of his holiness appeares, so they who are most holy, cannot but fear him most.

More distinctly, This fear of the Lord may be considered three wayes.

First, In reference unto the word of God, (*Isa.* 66. 2.) *To him will I look, that is of an humble and contrite spirit, and that trembles at my word.* When the heart is once in a trembling frame at the word of God, it will quickly come to a setled frame at the work of God; and because there is so little trembling at the word of God, there is but little setling to the work of God. Most hearers tremble and move no more at the word, then the seates they sit on, or the stones they stand upon; and so instead of being (as the Apostle exhorts, (1 *Cor.* 15. 58.) *Unmoveable in the work of the Lord*, they are not at all moved to it. Holy fear hath a respect to the word, as it falls under a threefold consideration.

First, As it is a word of threatning; and so the word carries (as it were) a command of fear; when God like a Lyon roares in his threatnings against sinners, they who among men are as the beasts of the field, have alwayes cause to and often cannot chuse but tremble; when the Lord speakes blood and wrath, and hell, and flames of fire, how can sinners but be over-awed? yea as they are admonished (*Psal.* 4. 4.) *Stand in awe and sin not.* Yet this fear is stirred not only at the voice of threatnings, but

Secondly, Of Commands, which are so holy and pure that the report of them may soon make those who are holyest and most pure

pure tremble before the Lord. Yea every law and command of God bears not only an impression of his holiness and purity, but of his Authority and soveraignty; who would not fear that word which comes out from the King of Kings, the King of Nations?

Thirdly, This holy fear workes also in the heart of believers at the word of promise, which though it be full of and drop down sweetness, like the hony-combe, which faith is continually sucking for the refreshing of the soul, yet fear is not a stranger to it, nor idle about it. Hence the Apostle grounds his exhortation (2 *Cor.* 7. 1.) *Having these promises, let us cleanse our selves from all filthiness of flesh and spirit, perfecting holiness in the fear of God.* He doth not say, having these promises let us perfect holiness in the faith or love of the Lord (though that be true) *but in the fear of the Lord.* As the Lord is *fearful in praises* (Exod. 15. 11.) that is, he ought to be praised with a reverential fear, when he hath performed the promises; so he is to be believed with a reverential fear as he gives us promises. Thus fear acts in reference to the word in this threefold consideration. The threatnings are so terrible, the commands are so holy, the promises are so sweet, that each of them alone, much more all of them together, may justly expect and sutably draw out this Divine fear. And thus to fear the Lord and his word, or the Lord in his word, is our wisdom.

Now that fear of the Lord which workes kindly at the voice of his word, especially of his threatnings, doth these three things in us.

First, It rouseth and awakens careless and secure sinners; It opens their eyes and makes them look about them, to view that black cloud of judgement, whether personal or national that hangs over their heads, and lowres dreadfully upon them. When the Lord acquainted *Noah* with his purpose of sending a deluge of water upon the world; it is said (*Heb.* 11. 7.) *He was moved with fear.* That holy man had a deep sense of that threatning, and was exceedingly affected with it.

Secondly, This fear which is our wisdom, puts us upon enquiry, what to doe that we may escape the wrath threatned. *Carnal fear never made any man a good Counseller, but spiritual fear may, and it causeth every man, who hath it, to aske good*

counsel, and seek meanes to avoid an impendent danger. When the *Jews* at the hearing of *Peters* Sermon *were pricke as the heart*, and strucken with some beginnings of this fear, as seeing themselves in the suburbs of hell, they presently went to counsel in the case, *Saying to Peter and the rest of the Apostles, men and brethren what shall we doe?* (Act. 2. 37.) O give us your advise, tell us how we may prevent our eternal misery. And when *Saul* was smitten down (*Acts* 9. 6.) *He trembling and astonished said, Lord what wilt thou have me to doe?* There's nothing more inquisitive then fear is.

Thirdly, This fear puts us upon an application to all those means which we are advised to, for our answering the duty commanded, for our obtaining the mercy promised, or for our avoiding the evil threatned. Holy fear makes the head serious and the hand industrious; 'tis a great servant to Faith, a sharpe spur to prayer; when once Faith sees our dangers, fear hastens remedies. Despair of the end makes careless of the meanes; but fear of an evil which is coming, makes us careful either to keep it from coming, or to get above the reach of it when it is come. As *Noah* was moved with fear when he heard of the flood, so being moved with *fear, he prepared an Arke*, in which himself and family were saved from the flood.

Secondly, 'Tis wisdom to fear the Lord in reference to his workes; and these, first, his Common ordinary workes of providence; And it argues by so much a more singular holiness wrought in us, by how much we the more fear the Lord upon observation of what he commonly works (*Jer.* 5. 22, 23, 24.) We find the Lord not only expecting that his people should, but even wondering that they did not fear him in that respect. *Fear ye not me* (saith the Lord) *will you not tremble at my presence, which have placed the sand for the bound of the Sea, by a perpetual decree, that it cannot pass it, and though the waves therefore tosse themselves, yet they cannot prevaile; though they roare, yet can they not pass over it; But this people hath a revolting and a rebellious heart: they are revolted and gone. Neither say they in their heart, let us now fear the Lord our God that giveth rain, both the former and the latter rain in its season.* Here are two things instanced in; first, the bounding the Sea; which was so from the beginning, and is therefore a work of an old date, and as ordinary as the Sea-

shoar.

shoar. Secondly, the giving of rain; which is also a common work of providence, it hath continued from the creation, and will to the dissolution of the world; yet we ought to fear and tremble before the Lord while we consider these every dayes experiences of his power and greatness. And the more spiritual our hearts are, the more will they be affected with the fear of the Lord by the sight and contemplation of these common providences. God is the more to be admired and feared in his doing that often or alwayes, which to doe but once calls both for our fear and admiration. And thus we should reason with our selves, what cannot God doe for us in a time of special need, who at all times doth greater things for us then any which we can need. Every good thing is the better by how much the more common it is, whether as to times or persons; and therefore the commonness of them should not at all (though it often do) abate our estimation of them, or our thankfulness to God for them. Yet

Secondly, We should fear the Lord more then ordinarily for and in his extraordinary providences, whether they bear the face of Judgements or of mercies. *When thy Judgements are in the earth* (saith the Prophet, *Isa.* 26. 9.) *the inhabitants of the world will learn righteousness*; that is, they ought to doe so, and if ever they will doe it, they will do it then; and I (saith the Prophet) do even Prophesie to others, and promise to my self, that then they will doe it. Now, no man can learn righteousness, or doe right indeed, but he that hath learned this fear of the Lord. 'Tis said of *Job* (Chap. 1. 1.) *That man was perfect and upright (or righteous) fearing God.* Judgments worke fear, and fear workes righteousness. We must not sport with the Judgements o God, nor play with his Thunder-bolts, but tremble before him (*Psal.* 55. 19.) *Because they have no changes, therefore they fear not God*; that is, there's no new thing among them, no extraordinary providential turnes, no judiciary changes, their prosperity keeps a settled course; and because they find all things going on in the old course of providence, therefore they goe on in their old course of sinfulness, *they fear not God*: intimating that as such changes always should, so usually they do awaken fear: And that if the Lord would but change and tosse and tumble them about, by various troublesome dispensations (as we have been tossed in this Nation) surely they would fear him. The Saints in the *Revela-*

tion (Chap. 15. 4.) singing the song of *Moses* for their victory over the beast, make a very emphatical inference of this fear from the then appearance of the judgements of God upon *Babylon*; *Who would not feare thee O Lord, and glorifie thy Name, for thy judgements are made manifest.* As if they had said, thou O Lord hast given all men cause or ground sufficient to fear thee, seeing thou hast made the justice of thy proceedings against thine Enemies so plain to all men; thy judgements are great, yet no greater then they have deserved. Who or where's the man, that heares or sees these things, and doth not tear thee?

Secondly, As workes of judgements, so of mercy, should actuate this holy fear in us. Some read that (*Psal.* 55. 19.) to this sense fully, rendring the words thus; *With whom* (although there be) *no changes, yet they fear not God.* And so their want of the fear of God is made (not as the place was expounded even now, an effect of their having no troubles, but) an aggravation of their wickedness in the midst of such long continued and (without any interruption) enjoyed mercies. The Apostle (*Rom.* 12. 1.) beseeches the Saints at *Rome by the mercies of God to present their bodies* (which we are to understand synechdochically for their whole man) *a living sacrifice, holy, acceptable unto God, which* (saith he) *is your reasonable service*; and which service (I may say) is the purest acting of our fillial fear. This is prophesied as the character of the best men in the best of times (*Hosea* 3. 5.) *The children of Israel shall return and seek the Lord their God, and David* (That is, Christ) *their King, and shall fear the Lord and his goodness in the latter dayes.* Those latter dayes will be all *holy dayes*, for then there will be the most plentiful powring out of the Holy Spirit that ever the people of God were under; then the goodness of God will most appear, and then men shall not only fear the Lord who is good, but the Lord and his goodness, or the Lord for his goodness; and that, not only for the goodness of his nature, but for his goodness declared and communicated to them in his workes. The good and great things that God doth for his people bespeak a kind of awe in their hearts, and the more they tast his goodness to them, the more and the more spiritual is their fear. When *Peter* had been toyling all night, and could take nothing, yet at Christs command, letting down the neet, he enclosed a great multitude of fishes; ('tis a word from Christ makes our work

work successeful) Now (saith the text, *Luke* 5. 8, 9.) *When Simon Peter saw it, he fell down at Christs feet, saying, depart from me, for I am a sinful man, O Lord; for he was astonished, and all that were with him, at the draught of the fishes which they had taken.* And at the 26th verse of the same Chapter, when Christ wrought another miracle in healing one that was sick of the Palsie, the text saith, *They were all amazed and glorified God, and were filled with fear, saying, We have seen strange things to day.* What strange things? the killing of men? no; the healing of a man; when Christ had declared as much good and mercy as power in healing that diseased person, they were all filled with fear. 'Tis a great discovery of our holiness and spiritualness, to fear God greatly, when God doth great things in mercy. That's very remarkable in the Holy Chronicle concerning the Churches (*Act.* 9. 31.) when God had wrought a strange thing, given peace to his people; How did this work in them? the text tells us, *Then had the Churches rest throughout all Judea, and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the comforts of the Holy Ghost were multiplyed.* This was a wonderful as well as a merciful providence. 'Tis rare that the Churches have rest; and those Churches had been lately worried by Wolves and Lyons, they had been dispersed and scattered by grievous persecutions. But when the Churches had rest, what was the fruit of this goodness of God to them? even this, *they walked in the fear of the Lord*, as well as in *the joyes of the holy Ghost.* As soon as they were freed and delivered from the fear of men, they walked more then ever in the fear of the Lord. *All the Nations of the earth shall fear and tremble* (saith the Prophet, *Jer.* 33. 9.) *For all the goodness and all the prosperity that the Lord procureth unto his people.* So likewise shall his people themselves; though, first, upon other grounds; and secondly, in a nother manner then the Nations of the earth shall fear him. The Nations shall fear that it will goe ill with them, when God doth so much good for his people. *The prosperity of the Church is formidable to the world.* And as to the manner. The Nations fear tremblingly, but the people of God fear rejoycingly; the former fear and despair, but the latter fear and beleive.

We have seen much of this goodness of good, but little of this fruit, holy fear, hath as yet been seen among us. For first, some

ſome ſlight or make little reckoning of the goodneſs of God, where then is their fear? Secondly, others grow wanton with the goodneſſe of God; firſt, with the doctrine of his goodneſs; ſecondly, with the acts of it; where then is their fear? thirdly, not a few harden themſelves in doing evil, becauſe God is good (*Rom.* 2. 4.) and whereas ſome ſaid, *Let us doe evil that good may come of it* (Rom. 3. 8.) theſe ſay, *Let us do evil becauſe good is come*; O how far are theſe from the fear of the Lord! I ſhall leave but two wordes with this ſort of men; firſt, 'Tis very ſinful not to fear the Lord and his judgements, the Lord and his wrath; much more not to fear the Lord and his goodneſs, the Lord and his mercy; 'tis very ſinful not to be bettered by the goodneſs of God; what is it then to grow worſe by it? Secondly, they who will not fear the Lord and his goodneſs, ſhall be forced at laſt whether they will or no, to fear the Lord and his judgements, the Lord and his wrath, in all the dreadful tokens and manifeſtation of it.

Thirdly, as this fear of the Lord acts in reference to his word, and workes, both ordinary and extraordinary, of mercy and of judgement; So it is exerciſed about all that we our ſelves are doing or ſpeaking, about our wordes and workes, *Hanani* is thus deſcribed (*Nehemiah* 7. 2.) *He was a faithful man, and feared God above many*: He was a faithful man in all his dealings; faithful in his word, and faithful in his workes above many; for *he feared God above many*. *Solomon* (Eccl. 9.2.) ſpeakes of different ſorts of men, to whom yet there is the ſame courſe or likeneſs of diſpenſations from God; *All things come alike to all, there is one event to the righteous and to the wicked; as is the good, ſo is the ſinner, and he that ſweareth, as he that feareth an oath*. There is a twofold fearing of an oath; firſt, a fearing to ſwear, and ſecondly, a fearing when we ſwear; the firſt reſpects raſh oaths, and falſe oaths: a godly man feareth an oath, that is, all ſuch kind of oaths; but that's not all his fearing of an oath; As he feareth yea abhorreth at all to ſwear ſome oaths; ſo ſecondly, he feareth when he doth ſwear that oath which he is not at all afraid to ſwear; that is, when he ſweareth a right and true oath, or when he ſweareth in truth and righteouſneſs. He feareth ſuch an oath, that is, takes it religiouſly, as knowing that it is an Appeal to God, who is the ſearcher of hearts, and that it is a great part of divine

divine worſhip; he conſidereth well what he ſweareth, and keepes himſelf cloſe to what he hath ſworn. Holy fear examines every work, every word, yea every thought, every ſingle thought (if that be poſſible) much more thoſe thoughts which are brought and wrought up together into counſels purpoſes and reſolutions. Holy fear examines firſt, of what ſort they are, and whence they are; it examines ſecondly, whether they are going, and what they tend to; Holy fear is the ſouls keeper, and it hath a very quick and jealous eye upon all our wayes; it obſerves what goes in and comes out; it is full of enquiries, about what we have done, and about what we are doing, yea about what we purpoſe to doe. He that feareth God cannot think what he liſts, nor ſpeak what he liſts, nor doe what he liſts: he findes himſelf under a law, and is freely ſubject to it. This is that fear of the Lord, of which the Lord ſaith unto man, *The fear of the Lord, that is wiſdom.*

Hence we may infer.

That Moral honeſty without the fear of the Lord, is not our wiſdom.

A meer Heathen, yea an Atheiſt may doe honeſt and vertuous things, even with a love to vertue. For there is a beauty and an amability in juſt and righteous actions to the eye of natural reaſon; but no Heathen can, much leſs can any Atheiſt doe that which is good and honeſt in the fear of the Lord. And until a man doe good and avoides evil in this fear of the Lord, all the good he doth, and the evil he avoides, will not prove him a truly wiſe man. Some vertues may be acted without this fear, but no grace can: and the beſt of thoſe actions which are done without this grace, will at laſt be found but ſhining ſins, and beautiful iniquities. And therefore *Solomon* concludes (*Ecc.* 12.13.) *Fear God and keep his Commandements, for this is the whole duty of man*; As if he had ſaid, if any man ſhould keep the commandements, and not in the fear of the Lord, he hath done but half (at moſt) of the duty of man, and nothing at all as a gratious man.

And becauſe this holy fear is ſo precious in it ſelf, and ſo rarely found among the children of men; I ſhall firſt diſcover, where it is; and ſecondly, whence it comes to paſs, that 'tis ſo rarely found among them.

The

The tree (saith Christ) *is known by its fruits*, and where this tree of a holy life grows, will be known by the fruites or effects of it; such as these,

First, *The fear of the Lord is clean* (Psal. 19. 9.) 'Tis clean, first, subjectively, or in it self; Fear is a pure christal orient grace; there's no spot in it. Secondly, 'tis clean effectively, 'tis a cleanser. Fear is a scouring, purifying grace. *Let us cleanse our selves* (saith the Apostle, 2 *Cor.* 7. 1.) *from all filthiness of flesh and spirit, perfecting holiness in the fear of the Lord.* These two go still together; *Fear the Lord and depart from evil* (Pro. 3. 7.) Yea, *the fear of the Lord is a Fountain of life to depart from the snares of death* (Pro. 14. 27.) He meanes it either of sin, which is a spiritual death, or of damnation, which is an everlasting death. Again (*Pro.* 8. 13.) *The fear of the Lord is to depart from evil.* The very (*formalis ratio* or) definition of holy fear, consists in our aversation from that which is unholy. Once more (*Pro.* 16. 6.) *By the fear of the Lord men depart from evil.* They depart from evil by the help of this good fear; first, so as not to doe what is forbidden; secondly, so as not to feel what is threatned. When *Joseph* perceived his brethren suspicious that he would deal rigorously with them, he uses no other argument to quiet their mindes and assure their hearts against that fear, but only this, *I fear God* (Gen. 42. 18.) As if he had said, ye need not fear that I will doe you any wrong, or give you any hard measure, while the fear of God forbids me. *Abraham* reasons on the other hand (*Gen.* 20. 11.) *surely the fear of the Lord is not in this place, and they will slay me for my wives sake.* Nothing can stop their hands from any wickedness which they have a mind to (but the want of power and opportunity) who have not the fear of God before their eyes. The Prophet resolves all the Apostacy of the *Jews* from God and his law into the absence of this fear (*Jer.* 5. 24.) *This people hath a revolting and a rebellious heart, they are revolted and gone*; why so? *neither say they in their heart* (possibly they said and professed it with their lips) *let us fear the Lord our God.* Fear is the bank which keeps *the black and dead Sea of sin* from over-flowing. 'Tis the Golden bridle which checks our head-strong lusts, when they would either run us out of the straight way of life, or run us into the broad way of death and destruction. We may shut up this with *Davids* conclusion (*Psal.* 36. 1.) *The transgression of the wicked saith in my heart* (that is, I beholding their transgression am as fully perswaded of it, as if they spake it out and told me so in so many words) *there is no fear of God before their eyes.* Durst any mock God with flourishes and formalities in Religion, if they feared him? Durst any provoke God to his face by real and open wickednesses, if they feared him? Durst any sin with the judgements of God fresh bleeding before their eyes, if they feared the Lord and his wrath? Durst they sin with heapes of precious mercy before their eyes, if they feared the Lord and his goodness? Durst any flatter either others or themselves with hopes of impunity in their sin, if they feared the Lord and his truth? Durst any slight their own promises, professions, protestations, oaths, or designe the entangling of others by them, rather then the binding of themselves, did they fear the Lord and his faithfulness, even the Lord who keepeth covenant and promise for ever? All these and many more transg essions of the wicked (all these ways of transgression are found among the wicked, it were well if none of them were found among those who have a name of Godliness, (I say) all these transgressions of the wicked) say, there is no fear of God before their eyes. Yes, doe not these say with the fool in their hearts (*Psal.* 14. 1.) *There is no God to be feared*, or no God but whom foolish fear hath made.

Secondly, This fear of the Lord which is our wisdom, doth arm and antidote the soul against the power and poyson of all other fears. First, against the fear of suffering evil; secondly, against fear in doing good. These two feares fall often into one, seeing one reason why many forbear to do the good which God commands, is for fear of suffering those evills which either men threaten or they suspect will ensue. But as he that feares the Lord feareth to doe evil, so he that feareth to doe sinful evils, doth not fear the suffering of any penal evil. He neither troubleth himself aforehand with the fearful thoughts of that evil which he may suffer, nor is he much troubled (if at all) with the sence of those evils which he doth suffer. *The wicked flee* (saith *Solomon*, Prov. 28. 1.) *when no man pursueth*, (they are afraid of conceited dangers) *But the righteous are bold as a Lion*, they are not afraid of reall dangers. They are bold as a Lyon; not first, with a natural boldness as a Lyon; nor secondly, with a proud bold-

neſs as a Lyon, preſuming and going forth upon their own ſtrength, nor thirdly, with an ignorant beaſtial boldneſs as a Lyon who knowes not his own danger, nor is apprehenſive of it; but they are bold with a ſpiritual, humble, well-grounded boldneſs as a Lion; firſt, in the ſtrength of Chriſt for God; ſecondly, in the righteouſneſs of Chriſt with God. The troubles of the righteous are many, but their feares are few. The Prophet preſcribes this fear of the Lord as the beſt medicine againſt all other feares (*Iſa.* 8.12, 13.) And ſo doth Chriſt himſelf (*Luke* 12. 4, 5.) *I ſay unto you my friends, be not afraid of them that kill the body, and after that have no more that they can doe. But I will forewarn you whom you ſhall fear, fear him which after he hath killed hath power to caſt into hell, yea I ſay unto you, fear him.* As if he had ſaid, as you ought not, ſo if you fear God, you will not much fear man. He *feares nothing elſe, who fears that one thing, to ſin*; and *he feares none elſe, who feares that One, who is more then All, God.* That which we tranſlate, *Able men* (Exod. 18.21.) the *Geneva* renders, *Men of courage fearing God.* Thus fear dwels with courage, and is the ſpring of it. A Magiſtrate fearing God will doe right and juſtice, let who will be diſpleaſed with it, or concerned in it. Moſt Magiſtrates know what is right, and ſome have a good mind to doe it, but there are not a few who dare not, a Lion is in the way; ſome are as eaſily brib'd with fear, as others are with hopes, or as any are with Gifts in hand. If there be any thing in the world, that deſerves to be called cowardiſe, this is it; All that I ſhall ſay to ſuch cowards (whether they be ſuch as for fear forbear to doe good in wayes of righteouſneſs towards men, or in wayes of holineſs and pure Religion towards God, all that I ſhall ſay to them) is this, read and tremble at that which is written (*Rev.* 21. 8.) *Without are the fearful*; none ſhall come into Heaven but they who fear God, nor ſhall any, who throw up their known duty for fear of man.

Thirdly, Holy fear keepes the heart tender and humble; and hence we find this fear oppoſed both to hardneſs and pride of heart. *Bleſſed is the man that feareth alwayes* (Prov. 28. 14. that is, who feareth alwayes to ſin, and who feareth that alltimes he may be overtaken with ſin, and is therefore watchful over himſelf) *but*, as it follows, *he that hardneth his heart ſhall fall into miſchief.* The Church complaineth ſadly to the Lord (*Iſa.*

(*Iſa.* 63. 17.) *Why haſt thou hardned our hearts from thy fear.* As there is a natural hardneſs which every man brings into the world with him, and an additional voluntary, yea affected hardneſs (ſuch was that ſpoken of in the *Proverbs*) which wicked men bring upon themſelves; ſo there is a judiciary or inflicted hardneſs, which God by withdrawing his mollifying ſoftning Spirit, leaves his own people ſometimes to, and which God by leaving wicked men (as he did *Pharoah*) to the natural hardneſs of their own ſpirits gives them up to. And as they who are hardned in the firſt and ſecond, and in the laſt branch of the third ſence, doe caſt off the fear of God; ſo they who are but hardned according to the former branch of it, as the Church ſpoken of in the Prophet did, find a ſenſible abſence of that holy awe and fear of God from their hearts. Where fear is, it ſoftens the hard heart, and when the heart is hardned, it either puts away Divine fear, or finds the failing of it. We may ſay the ſame of pride, as the Apoſtles counſel imports (*Rom.* 11.20.) *Be not high minded, but fear.* 'Tis our duty to mind thoſe things which are above or on high, but to be high-minded, is our ſin; and holy fear will either keep the mind lowly and humble, or pride and high-mindneſs will keep out holy fear; *A proud man, and a man fearing God, are a contradiction.* There is pride in the heart of a man fearing God, but he that feareth God is daily bewailing and mortifying the pride of his own heart, and therefore he cannot be a proud man.

Fourthly, Holy fear enlargeth the heart (*Iſa.* 60. 5.) *Thy heart ſhall fear and be enlarged.* Fear enlargeth the heart; firſt, unto duty. *Eliphaz* ſaid rightly (though amiſſe to *Job* (*Chap.* 14. 4.) *Thou caſteſt off fear, and reſtraineſt prayer before God.* As if he had ſaid, thou doſt not care for prayer, or haſt no heart to it, having caſt the fear of God out of thine own heart. To fear God is internal worſhip, yea the external worſhip of God is called fear; and therefore they can have no mind to worſhip God, who have none of this fear, and they who have much of this fear cannot but be much in worſhip; for as fear enlargeth the heart to duty, ſo, ſecondly, it enlargeth the heart in duty. Natural fear ſhrivels and ſhrinks up the heart; ſpiritual fear opens and widens it; and the reaſon is, becauſe this fear is alwayes accompanied and eſpouſed with faith, and faith cauſes joy, and joy is the dilatation of the heart; ſo that though fear doth not immediately or from

its own proper act enlarge the heart, yet as considered with its train and concomitants it doth. A man surprized with carnal fear, is made less then he was in all his abilities, and he seldom, in that fit, hath the use of any, but of those which discover his weakness. *The fear of man* (that is either a meer humane fear, or the fear of meer humane things, saith *Solomon*, Pro. 29. 25.) *bringeth a snare*; and a snare bringeth a man into straits. What can a man doe that is in a snare? In that case he is not master of himself, and therefore must act at a lower and lesser rate then himself; but Godly fear bringeth a man out of all creature-snares, and therefore maketh him more then he was for God, and for all good purposes.

Thus I have given a tast of some of the effects of this noble fear, by which we may discover where it is; and if any should enquire, which was

The second point proposed, whence it is, that this fear is so little, and workes so little in the heart and hand of man; I shall answer it in three things.

First, The fear of the Lord is cast off upon a presumption of the mercy of the Lord. As the want of faith is alwayes followed with carnal and distrustful fear; so the abounding of presumption will not admit nor receive holy fear. As believers plead mercy to strengthen their hearts in this blessed assurance, that their sins committed shall be pardoned, so presumers plead mercy to harden their hearts in this cursed assurance, that though they commit sin they shall not be punished. Thus the presumptuous person is described, even while he is *hearing the word of the curse* (Deu. 29. 16.) *blessing himself in his heart, and saying, I shall have peace though I walk in the imagination of mine heart, to add drunkenness to thirst.* Which may be understood either specially for immoderate or excessive drinking; some when they are thirsty, never think they have drunk enough, till they have drunk too much, nor are they ever satisfied (nor then neither) till they are overwhelmed and drowned in drink; or we may expound that speech of *adding drunkenness to thirst* generally, as signifying the eager pursuit of any sin. Desire is the thirst of the soul; and as a godly man is said to *hunger and thirst after righteousness* (Mat. 5. 6.) because that's the desire of his soul; so the ungodly thirst after wickedness, and when they have done it aboundantly, may well be said to *add drunkenness to thirst.*

Se-

Secondly, As these shew no fear of God, because they have a strong confidence (though a very vain one) that God will shew mercy to sinners hereafter; so others doe it because they have a clear experience that God exerciseth much patience towards sinners at present. Because the Lord is slow to bring evil, therefore they are swift to doe it. *The Preacher* is express in this, (*Eccl.* 8. 11.) *Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to doe evil.* When once the heart is full, not only bent and inclined, but set and resolved to doe a thing, then 'tis far enough from any fear in doing it. And when some men have ventured to sin once, and come off (as to any sensible hurt) safe, they will venture again and again, and so often, till at last they are perswaded, there is no venture in sinning; and that there's no more (possibly not so much) of hazzard in transgressing as in obeying.

A Third sort have no true fear of the Lord, because they have no true knowledge of the Lord; they see not the danger of sin and therefore conclude there is none. We read these two put together (*Pro.* 1. 29.) *They hated knowledge, and did not chuse the fear of the Lord.* Nor can they who have not the knowledge of the Lord chuse his fear; for seeing knowledg is the guide of election, there cannot be a good choice in the will, where there wants a true light in the understanding.

I have thus far discovered what and where, or in whom that fear of the Lord is which is our wisdom; I shall now briefly shew that it is *our wisdom to fear the Lord.* In the former discourse the Emphasis lay upon *fear*, in this the Emphasis lieth upon *wisdom.*

That it is our wisdom to fear the Lord, *David* asserts with *Job* in so many words (*Psal.* 111. 10.) *The fear of the Lord is the beginning of wisdom. A good understanding have all they that doe his Commandements.* He calleth it the beginning of wisdom, not as if it were only the *A, B, C*, the first rudement, element, or principle of wisdom; for indeed it is the perfection, the head, the highest pinacle of wisdom. And the word, in the Psalme, which we translate *beginning*, signifieth also the *head*, the chief or uppermost part of a thing; and so here, the head, the sum, the *top of wisdom*: as there are degrees of wisdom, so of the fear

ראש *Caput per metaphorā summitas cujuslibet rei. Hinc* ראשית *principium temporis, ordinis & dignitatis.*

fear of the Lord; but there is no degree of this fear ſo inferior or low, but it is a beginning (at leaſt) of wiſdom; and there is no degree of wiſdom ſo high or perfect, but it hath its roote in or beginning from this fear. *Solomon* affirmes the ſame thing (*Prov.* 1. 7.) *The fear of the Lord is the beginning of knowledge, but fools deſpiſe wiſdom and inſtruction.* Natural fools are defective in the principles of Reaſon, ſpiritual fools are defective in the principles of Religion, in this grand principle eſpecially, the fear of the Lord. Fooles deſpiſe wiſdom in every notion of it, but moſt of all in this; but how much ſoever they deſpiſe all wiſdom, and are unſatisfied that the fear of the Lord is any part of it, yet 'tis ſo in it ſelf, and to the wiſe it appears ſo, upon theſe following demonſtrations.

First, To fear the Lord is an argument that we know the Lord, and that knowledge is pureſt wiſdom. *Pharaoh* ſaid, *who is the Lord? I know not the Lord.* And therefore he hardned his heart againſt the fear of the Lord. He never feared what God threatned, till he felt what God inflicted; and though he felt that often, yet as ſoon as it was off, he ceaſed to fear, and ſo brought it on again, till at laſt he was utterly overthrown. *Pharaoh* ſaid to his grave and great Councellers, concerning the *Iſraelites* (Exo. 1. 11.) *Come, let us deal wiſely with them, leaſt they multiply.* But not knowing the Lord who dealt with him by *Moſes* for their deliverance, he neither feared what he had ſaid, nor what he had done, till himſelf and his *Egyptians* were paſt deliverance. They who fear the Lord know him, and they who know him will not provoke him at all, but to their utmoſt keep peace with him, which is our wiſdom.

Secondly, To fear the Lord is an argument that we know our duty (*Eccl.* 12. 13.) *Let us hear the concluſion of the whole matter, fear God, and keep his commandements, for this is the whole duty of man.* And is it not our wiſdom to know our duty? *Solomon* ſaith (*Prov.* 14. 8.) *The wiſdom of the prudent is to underſtand his way.* What way? the way of his duty, what he ought to doe, and how he ought to walk, as in every thing, ſo in every relation; the fear of the Lord is the grand and great duty, the moſt comprehenſive duty, the duty into which all other duties empty themſelves, and therefore to fear the Lord is our wiſdom.

Thirdly,

Thirdly, To fear the Lord, is an argument that we know our own intereſt, what is good, yea what is beſt for us; to know that, is our wiſdom; and none but the wiſe, the ſpiritually wiſe, have ever attained to this knowledge, that their greateſt intereſt lyes in the fear of the Lord. That's our beſt intereſt to which all good is aſſured and annexed by promiſe; and ſo 'tis to the fear of the Lord. (*Pſal.* 34. 9.) *O fear the Lord ye his Saints, for there is no want to them that fear him.* Who can deſire to be in a better condition, then to be above or beyond the fear of want; and that's their condition who fear the Lord. He doth not ſay, they that fear the Lord have all things, but there is no want of any good thing to them that fear the Lord; it's poſſible for a man not to have many things, and yet to want nothing; and not to want is a great deal better then barely to have; and yet the fear of the Lord hath not only a promiſe of freedom from want, but of the beſt injoyments. (*Pſal.* 128. 1, 2, 3.) *Bleſſed is every one that feareth the Lord, that walketh in his way; for thou ſhalt eat the labour of thy hands, happy ſhalt thou be, and it ſhall be well with thee; thy wife ſhall be as a fruitful Vine by the ſide of thy houſe, thy children like Olive Plants round about thy table; behold that thus ſhall the man be bleſſed that feareth the Lord.* As *Haman* cauſed it to be proclaimed (*Heſt.* 6. 9.) *Thus ſhall it be done to the man that the King delighteth to honour.* So here, *behold, thus ſhall the man be bleſſed that feareth the Lord;* he ſhall be bleſſed in his wife, and bleſſed in his children, ſo bleſſed in both that the Pſalmiſt calls all to behold it, as a rare, beautiful, yea wonderful ſight, *Behold thus ſhall the man be bleſſed.* And yet the man fearing God ſhall be bleſſed more then *thus*, his bleſſing ſhall come in the beſt way, (*v.* 5.) *The Lord ſhall bleſs thee out of Sion;* his temporal mercies ſhall come in a ſpiritual way, yea he ſhall have ſpiritual bleſſings, *He ſhall bleſs thee out of Sion;* And he ſhall have bleſſings beyond his own walls: *Thou ſhalt ſee the good of Jeruſalem, all the days of thy life; thou ſhalt ſee thy childrens children, and peace upon Iſrael.* Sometimes a good man can take no content in his family-mercies, becauſe of the Churches afflictions; he preferrs *Jeruſalem* before his chief joy, (*Pſal.* 137. 6.) and while that is mourning he cannot but be ſorrowing, though his own houſe be full of joy; and ſometimes a mans own family is ſo afflicted, and his houſe ſo full of ſorrow that he cannot but

mourn;

mourn, even when *Jeruſalem* rejoyceth, and *Sion* is glad. But when a good man lookes home to his own houſe and ſees good there, when he alſo lookes abroad to *Jeruſalem* and ſees good there too, how full is his joy ? how compleat is his bleſſedneſs ? and behold thus the man is bleſſed that feareth the Lord. We have ſtore of ſuch promiſes in the *Proverbs* (Chap. 22. 24.) *By humility and the fear of the Lord are riches and honour and life*; that is, they who truly fear the Lord, have a promiſe of riches, and a promiſe of honour, and a promiſe of life. What an intereſt is here ! riches are a great intereſt ; ſome think if they can get riches enough they have enough ; others are hungry after honour, power, and dignity; a third ſort, who have both the former, have yet hungers after life, they are afraid death will remove them from their riches and honour, and to live in that fear is a continual death, but they who have riches, and honour, and life, what can they deſire more ? yea, the text is Plural, riches, honour, and *lives* ; he that feareth the Lord hath a promiſe of many lives, of all ſorts of life, Natural life, Spiritual life, and Eternal life are his, he is bound up in the bundle of lives (*Pro.* 19. 23.) *The fear of the Lord tendeth to life, and he that hath it ſhall abide ſatisfied*; Fear tends to life ; to what life ? it is a ſpiritual life ; and it hath as a tendency to the prolonging and ſweetning of natural life, ſo an aſſurance or tye upon the enjoyment of eternal life. And he that hath it *ſhall abide ſatisfied*; ſatisfaction is the higheſt intereſt of all ; it is poſſible for a man to have honour, riches, and life, yet not to be ſatisfied. Some who have all theſe at preſent, have yet many empty corners in their ſoules ; they have as much riches, as much honour, as much health as they can tell what to doe with, yet they are not ſatisfied, yea they know not what to doe with all theſe, but they that fear the Lord *ſhall abide ſatisfied* ; though they have but little in the world, though they have nothing that can be accounted honour, nothing that can be called riches, though they ſcarce live while they are in the world, yet they are ſatisfied in the loving kindneſs of the Lord whom they fear, and that is better not only then riches and honour, but better then life (*Pſal.* 63. 3.) To all theſe add that precious ſpiritual promiſe (*Mal.* 4. 2.) *But unto you that fear my name, ſhall the Sun of righteouſneſſe ariſe with healing in his wings, and ye ſhall goe forth and grow up as calves of the ſtall.* Is not then the fear of the Lord our intereſt, and our profit ? is it not the all that we can poſſibly have in this world, and for the next ? And is it not then our wiſdom ? He is a wiſe man that knoweth his intereſt, and he is wiſeſt that knoweth this for his intereſt. This was the counſel of *Moſes* to *Iſrael* concerning the Statures of the Lord which he had taught them, (*Deut.* 4. 6.) *Keep ye therefore and do them* (that is, the ſtatutes of the Lord, to keep which is the fear of the Lord) *for this is your wiſdom and underſtanding in the ſight of the Nations, which ſhall hear all theſe ſtatutes, and ſay, Surely this is a wiſe and underſtanding people.* There is nothing to be feared more then this, that we ſhould fear any thing more then God; and there is nothing to be deſired more then this, that we ſhould fear God above all things ; For that doth not only make us wiſe, but is our wiſdom, above all things; *The fear of the Lord, that is wiſdom,*

And to depart from evil is underſtanding.

For the clearing of theſe words, I ſhall ſhew three things.
First, What is meant by *evil.*
Secondly, What it is to *depart from evill.*
Thirdly, How our *departing from evil is our underſtanding.*
To the firſt Query, I anſwer ; there are two ſorts of evil.
First, Evil done.

Secondly, Evil ſuffered ; or according to the moſt uſuall termes of diſtinction, there is the evil of ſin, and the evil of puniſhment. Here in the text, when *Job* ſaith, *to depart from evil is underſtanding*, we are to underſtand it of the evil of ſin, of that evil either done, or which we are tempted to doe. And as by *evil* we are to underſtand ſin in general, ſo that we may take the full compaſs of what we are to depart from ; we may conſider ſin under a fivefold notion. The word being indefinite, implieth a departure from evil univerſally. As

First, A departure from all kinds or ſorts of ſinfull evill ; under what title or diſtinction ſoever ſin appears, we muſt depart from it, whether it be a ſinfull evil of the heart, or a ſinful evil of the hand, or a ſinfull evil of the tongue, whether it be a ſinfull evil in the omiſſion of that good which is commanded, or in the commiſſion of that evil which is forbidden. When the text ſaith, *to depart from evil is underſtanding*, we muſt underſtand *evil* in this latitude, not this or that, but every ſinfull evil.

Secondly, VVe are to underſtand it of ſinfull evill of all degrees and meaſures. VVe muſt depart not only from groſs and palpable evils, but from thoſe which are ſpun with ſo fine a threed that they are almoſt indiſcernable, not only from open prophaneneſs, but cloſeſt hypocriſie, not only from thoſe ſins which lay waſt our hope, which devour our faith, and make ſhipwrack of a good conſcience, not only from monſtrous ſins, from ſins of the firſt magnitude, but we are to depart from the leaſt and loweſt, the meaneſt and ſmalleſt ſins. The leaſt ſinfull evill, and the leaſt of it, (is too big and too bad for our company, we muſt depart from it. Indeed he makes conſcience of no ſin, who makes not conſcience of all; and he is in danger of the greateſt, who departs not from the leaſt.

Thirdly, VVe muſt depart not only from the tract or trade, from the courſe and cuſtome of evil, but from any one act, or attempt of evil. No man can excuſe himſelf when he doth evil, by ſaying, I will not do it often, I will not do it alwayes, I intend not to live in it, nor to make a buſineſs of it, I will do it but this once; for (beſides, that he who ſins once, runs a hazzard of ſinning often) he that ſins but once, ſins too often by once. The beſt of men cannot chuſe but ſin often, but no man ſhould chuſe to ſin, no not once.

Fourthly, VVe muſt depart from, or as the Apoſtle expreſſeth it (1 *Theſ.* 5. 22.) *Abſtain from all appearance of evil*; that is, from whatſoever hath ſo much as a ſhew of ſin, or wherein ſin makes any the leaſt ſhew. Suppoſe ſin appear not in a full body, yet if it put out but a little finger, we muſt not have to doe with (it. Some ſhews and appearances of ſin are real, ſome are only conceited and imaginary, and theſe imaginary appearances of ſin are of two ſorts; firſt, ſuch as appear to us through our ignorance, or want of information, or, ſecondly, ſuch as appear ſo to others, either upon the ſame grounds, or upon theſe ſuperadded ones, their jealouſies of us, or prejudices againſt us. Firſt, As for the reall appearances of evil, we muſt alwayes abſtain or depart from them, upon the utmoſt peril of our own conſciences. Secondly, As for thoſe imaginary evils which appear to us through our ignorance as evils, though in themſelves they are nor, we muſt abſtain from them while they appear ſo; an erring conſcience binds us to doe nothing againſt it; *Whatſoever is not of faith is ſin* to us, (*Rom.*

Rom. 14. 23.) though the fact or thing done be not ſinful; a ſcrupulous conſcience is a troubleſome one, but 'tis better then a preſumptuous one. As we muſt not nouriſh ſcruples or needleſs doubts, ſo we muſt not act againſt our ſcruples or doubtings; ſo that though the evil be but a meer ſhew, or imagination of ours, yet we muſt abſtain from it. Thirdly, as for thoſe appearances of evil which are ſo only in the imagination of others, we muſt often abſtain from them, and rather forbear our own liberty, then offend the weak, or bring diſcredit upon profeſſion. *Paul* would eat no fleſh for ever, rather then he would offend his brother, much more would he abſtain from fleſh offered to Idols, though that was ſinful only in the imagination of others (1 *Cor.* 8. 13.) nor would he take maintainance of the *Corinthians*, though he pleaded the lawfulneſs of it ſtrongly (1 *Cor.* 9. 15.) becauſe he would avoid all appearance of covetouſneſs in preaching the Goſpel. It is not alwayes ground enough for us to do a thing becauſe it is lawful, we muſt conſider in many caſes whether it be ſeemly and expedient as to time and place.

Fifthly, As we are to depart from the appearances, ſo from the occaſions of evil. VVhen *Solomon* had given that ſtrict charge (*Prov.* 4. 14.) *Enter not into the path of the wikked, and go not in the way of evil men*; he preſently adds (*v.* 15.) *Avoid it, paſs not by it, turn from it, and paſſe away*; as if he had ſaid, I adviſe thee, my ſon, not only not to enter the path of the wicked, but not ſo much as to look upon it, not only to withdraw thy foot from it, but thine eye, for that may be a provocation leading thee into it; yea I adviſe thee not only to avoid it when thou comeſt near it, but do not ſo much as come near it; *paſs thou not by it*, keep aloofe off (as we ſay,) keep thy diſtance, *turn from it*, and make not the leaſt ſtay when thou turneſt, *paſs away*; the leaſt ſtand may be an occaſion of thy fall, therefore keep thy ſelf alwayes in motion, yea upon thy full ſpeed, when thou art near an evil path, *paſſe away*, that is, paſs it by, when thou paſſeſt by it. As we muſt depart from the evil it ſelf, ſo from every thing which hath any tendency thereunto. 'Tis dangerous to goe alwayes to the furtheſt bound of things lawful; they that will doe the utmoſt of what they may, are eaſily engaged to doe what they may not. But 'tis much more dangerous to dally with the firſt overtures and occaſions of things unlawful. They who keep not

off from the verges of sin, may quickly be carried to the center of it. *Solomon* speaking of the strange woman, whose lips drop like a honey comb, presently subjoynes (*Prov.* 5. 8.) *Remove thy way far from her, and come not nigh the door of her house*; as if he had said, do not only forbear discourse with her, but forbear the remotest sight of her. In opposition to this counsel *Solomon* sheweth us the folly of sinners (*Pro.* 7. 6, 7, 8.) *At the window of my house I looked through the casement, and behold among the simple ones I discerned among the youths, a young man void of understanding, passing thorough the street near her corner, and he went the way to her house*; that is, he did as it were cast himself into the mouth of danger, and envite his own ruine. And when ever we put our selves upon the occasions of sin, then, we pass near the corner, and goe the way to the harlots house. When *Josephs* chastity was sollicited by his wanton Mistress, the text saith (*Gen.* 39. 10.) *It came to pass as she spake to him day by day, that he hearkned not unto her, to lye with her, or to be with her*; that he might avoid the sin, he avoided all private society with her.

Secondly, what is it to *depart from evil*? 'Tis not barely said, do no evil, but depart from it; and there is a great deal more in departing from evil, then a forbearance to do evil. As there is a wide difference between our doing of good and our delighting to do good (many a man doth that good which he doth not love, in which he hath no delight) so there is a wide difference between our departure from or abhorrence of evil, and our not doing or forbearing to doe it. Not to doe evil sheweth indeed that the hand and tongue, yea all the parts of the outward man turn from it; but to depart from evil is an argument that the heart and Spirit, that the desires and affections, even all the powers of the inward man turn from it. So then, this departure is first external, from the acts; secondly, internal, from the love and liking of it, from any pleasedness or complyance with sinful evil. Yea, the Hebrew word implieth a departing with indignation and abhorrence, and not only a departing with abhorrence, but with a purpose of revenge; as when a man departeth from an utter enemy, he doth not only leave his company, but hath a purpose to be revenged on him with the first opportunity. (I speak not to this to justifie such a spirit or purpose of revenge, but only to declare the thing as it is most commonly, and as in some

some cases it may lawfully be.) Thus, the departure from evil spoken of in the text, is not like a departing from a friends house or company whom we love & like very well, and from whom though we depart, yet it is but for a season, and with a hope shortly to see and enjoy him again. But 'tis a departing with a desire never to have to do with it again; yea with a purpose of holy revenge, to mortifie, kill, and destroy it to the very uttermost of our power. For as the wisdom of the flesh (*Rom.* 8. 7.) is not only a declining from that which is good, or from the Law of God, but enmity against God, joyned with a total and resolved unsubjection to and opposition against his righteous Law: so the wisdom of the Spirit, and spiritual understanding, is not only an avoiding of and abstaining from that which is evil, but a detestation, of it joyned with a firm resolution to subdue and break the strength of it for ever. They understand not what it is to depart from evil, who bear any the least good affection to it, how much soever they lay down or leave off evil actions. This is that holy enmity which God planted in the womans seed, that is, in the holy seed (*Gen.* 3. 15.) *I will put enmity between thee and the woman, and between her seed and thy seed*, that is, between thee and all the wicked, yea between thee and all wickedness. This enmity is not only an effect and fruit, but the security and preservation of our holiness. As our love to that which is good, so our abhorrence of that which is evil, is the highest of our holiness, and most fundamental (I mean of any thing wrought in us) to it. Suppose corruption doth so dog and cumber us, that we cannot depart from many evils in our outward actings, yet if we do maintain and keep up this hatred of the law of sin in the inner man, we are well, yet must strive to do and act better. *David* gives this character amongst others of a wicked man (*Psal.* 36. 4.) *he setteth himself in a way that is not good, he abhorreth not evil.* Possibly there are some, yea many evils, which the wicked man doth not act; but as he never sets himself in a good way, so neither doth he abhor, that is, inwardly depart from that which is evil.

Further, When *Job* saith, *to depart from evil is understanding*; in that negative, we are to understand the affirmative, our doing good. 'Tis not the fulness of spiritual understanding, barely to abstain from doing evil, or not to bring forth evil fruit. He that hath a spiritual understanding labours to bring forth

forth good fruit, and so to be compleat in all the will of God. All the negative commandements of God include their affirmatives. When God saith (*Exod.* 20. 2.) *Thou shalt have no other Gods before me*, he saith, thou shalt have me for thy God, thou shalt love me, and fear me, and trust upon me. And when God saith, *Thou shalt not make to thy self any graven image*; that is, thou shalt not use any devised worship; he saith, thou shalt worship me according to my own appointments. As we must depart from all ill worship, so we must apply our selves to God in that worship, which is according to his will. When God saith, *Thou shalt not kill*; *Thou shalt not commit adultery*; *Thou shalt not steal*; *Thou shalt not bear false witness*; *thou shalt not covet*; a departure from all these evils is not the keeping of these lawes, unless we perform the contrary acts of love and duty to our neighbours, with respect to the safety of their lives, the purity of their persons, the prosperity of their estate, and the preservation of their credit. For though not to do evil is to do good, because we are forbidden to do it; yet there is a good which we are commanded to do, besides the not doing of evil forbidden; and that departure from evil workes which is our understanding, is alwayes attended and fruited with those good workes.

Thirdly, It may be questioned, *How it is our understanding to depart from evil?*

I answer; First, it is so formally; that is, the thing it self is an act of understanding. Every rational act is an act of the understanding, much more every spiritual act. Though grace be above nature, yet it is an act in nature, and exerts or puts forth it self, sometimes in the will, sometimes in the affections, sometimes in the memory, sometimes in the conscience, and alwayes in the understanding. *The peace of God passeth all understanding* (Phil. 4. 7.) that is, our understanding is too narrow to compass it, or to conceive what it is; and the grace of God passeth through our understanding, that is, whatsoever we do graciously, we do it understandingly, or in the light of our understanding.

Secondly, To depart from evil is understanding, *evidentially*, or *declaratively*; that is, he declareth himself to be an understanding man who departeth from evil. Nor know I how a man can give a fairer proof of his understanding then this, and that the best understanding, or spiritual understanding. For as it was shewed

shewed before, that the fear of the Lord is not only wisdom, but the best wisdom, not the wisdom of this World which God will destroy, nor the wisdom of Philosophers, which shall perish; but spiritual wisdom; so to depart from evil, is not the natural or common understanding of man as man, but the special and spiritual understanding of Saints as Saints. And when the Lord saith, *To depart from evil is understanding*; It is, as if he had said, let men boast of the pregnancy of their parts, and wit, and understanding, as much as they will, yet there is no man truly witty or understanding, there's no man hath a true pregnancy of parts, but he, who in the honesty and integrity of his soul, departeth from evil.

From the words thus opened observe,

First, *sin is evil*; *sin is the evil*.

Sin is evil, and the worst of evils; he that departs from sin, departs from evil. Before there was sin in the world, there was no evil in the world; *God saw all that he had made, and behold it was very good*: But as soon as sin, which was the first, and is the greatest evil, came in, all other evils thronged in with it.

We may demonstrate the evil of sin, or how great an evil sin is, many wayes.

First, Sin is so bad that nothing can be said of it worse then it is, therefore the Apostle (*Rom.* 7. 13.) speaking of *the evil of sin*, goeth not out of its self for a title of dishonour and discommendation. (*Rom.* 7. 13.) where acquitting the Law of doing him any hurt, he chargeth all upon sin; *Was then that which is good made death unto me? God forbid. But sin that it might appear sin, working death in me by that which is good: That sin by the commandement might become exceeding sinful.* Here are two expressions setting out the evil of sin, and both tell us that it self is the worst word it can be expressed by: First, (saith he) *sin that it might appear sin*; As if he had said, when sin appears like it self, that's the blackest and most horrid appearance of it, or there can no representation be made of it by any other thing to reach the evil of it. When sin appeares sin, then (as we say) it appeareth in its proper colours. Sin puts on sometimes such borrowed shapes and colours, as make it look somewhat handsome, but when ever it is seen in its own shape, 'tis anugly mishapen Monster. Secondly,

condly, saith the Apostle, *That sin might become exceeding sinful.* Some render, *out of measure sinful*; not that there is any due measure in any sin, the least sin exceeds that measure of our actions which the Law requires and keeps us to: And yet as to the event or punishment of sin, we may say sin hath a measure, which when it once exceeds or goes beyond, God will no longer spare nor forbear to punish it. As we may see in the *Canaanites* and other wicked Nations, whom God spared a great while, but when their sins had surpassed such a measure or decree, and their *iniquities were full* (Gen. 15. 16.) then the Lord would bear no longer, but utterly destroyed them. But I rather take that phrase of the Apostle (καθ' ὑπερβολὴν) as it is used in many other texts of the New Testament (1 *Cor.* 12. 31. 2 *Cor.* 1. 8. 2 *Cor.* 4. 7, 17. *Gal.* 1. 13.) to note only the excessive sinfulness of every sin; sin becomes hyperbolically, or (as we) exceedingly sinful, that is, it puts forth all its strength, when it finds a check or stop put to its course by the Commandement. The Greek is a substantive (ἁμαρτωλὸς) *That sin might become an exceeding sinner*; which imports a person that hath the very art and knack of sinning. So the Apostle elegantly calls *sin a sinner, and wickedness a wicked one*, as on the other hand, the Scripture sometimes calls, a wicked man wickedness, and a sinner sin (*Psal.* 107. 42.) *The righteous shall see it and rejoyce, and all iniquity shall stop her mouth*; that is, all unrighteous or wicked men shall stop their mouths. Wicked men are nothing but a very masse of wickedness. Every agent puts on the nature of, and takes up the likeness of that which he is commonly and constantly at. And so the sinner is, as it were, changed into sin, and is not so much vicious as vice. As through the obedience of faith Saints are made partakers of the Divine nature, and may be called (in a correct sense) not only godly, but godliness, not only holy, but holiness; so through disobedience and unbeleif, sinners have not only a sinful nature, but are transformed into the nature of sin, and may justly be called, not only sinners, but sin. Thus we see, that as the sinner is sin, so according to the strictness of the text in the *Romans*, *Sin is a sinner*, an *exceeding sinner*. But our reading is abundantly full to shew the evil of sin, which saith, *Sin through the Commandement becomes exceeding sinful*, and that the disease of it doth increase by that which at first was prescribed for its prevention, though never for its cure,

Secondly,

The law.

Secondly, The greatness of the evil of sin may be seen in the Author of it; *sin is the work of the evil one, the work of the Devil*; and what but evil, and the worst of evils, can proceed from *the evil one? he that committeth sin* (saith the Apostle *John*, Eph. 3. 8.) *is of the Devil, for the Devil sinneth from the beginning; for this purpose the Son of God was manifested, that he might destroy the works of the Devil.* But what are the works of the Devil, which the Son of God came to destroy? I answer; the Devils works are of two sorts; first, he works against us; secondly, he works in us. His works against us, is a designe to destroy us, he hath stratagems, wiles, and devises to undoe us for ever: as he plotted and hoped to ruine all mankinde at once in our first parents, so he is every day trying to do it from man to man. Now Christ the Son of God was manifested to destroy those workes of the Devil, and to frustrate or overthrow all his designes against us. Secondly, The works of the Devil in us, are all those lusts and corruptions which the Devil stirrs up, and then draws out to the acting of any wickedness. And all those sins which are done by man may be called the Devils works, not only because he provokes us to work them, but because they are such as himself works. Sin is the Devils proper work, and therefore this text in *John* saith, *The Devil sinneth from the beginning.* He not only sinned at the beginning, but he *sinneth from the beginning.* He from that day to this, hath been in a continued act of sin; as he promotes sin in all others: so he is an unceasing practiser of it himself. He cannot turn his hand to any other work; he can doe nothing but sin, and advance sin, or be the executioner of the Lords righteous vengeance upon sinners. There is some evil that God doth, the evil of punishment is his. *Is there any evil in the City that I have not done*, saith the Lord? (*Amos* 3. 6.) that is, is there any trouble or affliction in the City that I have not sent? the Lord taketh these evills upon himself, and freely owneth them; I have done them (saith the Lord) they are my works, they are the works of my holiness and righteousness, as well as of my wrath and indignation. These evils are Gods creatures, as he speakes (*Isa.* 45. 7.) *I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things.* But as for the evil of sin, though God hath a hand in ordering and bounding it, yet he hath no hand in doing it; that's the Devils work; 'tis his

work upon a twofold account (as was toucht before) First, as that which he is alwayes doing; secondly, as that which he desires and endeavours all should doe; he is turning every stone, and oyling all the wheels of mans corruption, that they may be carried on. How evil is that which is the work of the Devil, that evil one!

Thirdly, The evill of sin appeares, as it is the cause of all penal evills; how evil is that, as done, which is productive of all evills endured. Sin hath sword, and famine, and pestilence, and death, yea and hell in the belly of it. (*James* 1.15.) *When lust hath conceived, it bringeth forth sin, and sin when it is finished bringeth forth death.* Lust is first a mover unto sin (*v.* 14.) *Every man is tempted when he is drawn away of his own lust and enticed*: secondly, lust is the mother of sin; we have it first teeming, *lust conceives*; secondly, we have it in travel, *it bringeth forth sin*; sin the daughter is as fruitful as lust the mother; for when that is growne to maturity, or (as the Apostles word is) *when 'tis finished*, it conceives also, and beareth a strange abortive, a pure privative, its issue is *still born*, yet not so much *dead*, as *death*. *Sin when it is finished, bringeth forth death.* The first motions of sin, or sins unfinished deserve death, though sin fully acted and finished be that to which death is cheifly ascribed, with respect to the event, as also to the evidence and conspicuousnesse of it. And as this Scripture, by an elegant similitude of a pregnant woman, makes death the child of sin; so that of the Apostle by another elegant similitude of a just Master, makes death *the wages of sin* (Rom. 6.23.) *He that commits sin is the servant of sin*, and sin will pay all its servants (it hath no better coyn among all its treasures) in this *black money* called *Death*; which is so great a penal evil, that it includes and is put for all other penal evils. When the Prophet had foretold the *Jews* what dismal cloudes of wrath and judgement were ready to break and showre down upon them, he also tells them from what vapours those clouds had been collected and embodyed (*Jer.* 4. 18.) *Thy wayes and thy doings have procured these things to thee.* What wayes? thy sinful wayes. Thy doings; what doings? thy evil doings, as appeareth plainly by the next words, *this is thy wickedness, because it is bitter, because it reacheth to thine heart*; that is, all the evils, troubles, and sorrows that are ready to fall upon thee, are nothing else but thy sins; sin procureth the greatest evills, therefore sin is the greatest evil. Fourthly,

Fourthly, the evil of it appeareth yet more; because as it doth procure and is the meritorious cause of all punishments or penal evils, so it self is the greatest punishment. We commonly distinguish between the evil of sin, and the evil of punishment, yet the truth is, sin it self is not only a punishment but the worst of punishments. (*Hos.* 4. 17.) *Ephraim is joyned to Idolls*; there is his sin: but how will God punish him? he doth not say, I will bring a sword upon him to cut him off, or divide him from his Idols; but, *let him alone*; this shall be his punishment, he shall go on in his sin: he loves Idols, let him take his fill of them. So the Lord concludes against *Jerusalem* (Ezek. 24. 13.) *Because I have purged thee* (that is, I have use much meanes to purge thee, I have given thee many strong purging medicines) *and thou wast not purged* (that is, thou didst not repent nor turn from thy sin) *thou shalt not be purged from thy filthiness any more*; that is, I will use no more meanes to purge thee, but leave thee in thy lusts and grossest humours: but know that while I leave thee to rest in thy sin, *my fury resteth upon thee*, as it followeth in the close of the same verse. The old Gentiles having abused the light of nature, what was their punishment? it was no outward evil, nor stroak of vengeance upon their bodies or estates; for the Gentiles lived in much worldly prosperity; what was it then? the text answers (*Rom.* 1. 26.) *For this cause God gave them up to vile affections*; and (*v.* 28.) *As they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to doe things that are not convenient*; he did not give them up to endure things which were grievous, but to doe things that were not convenient. What those things were is clear in the 29th verse; *Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envie*, &c. The Lord let their lusts loose upon them, and laid the reines of their brutish affections in their necks, without the least check; this was their punishment. They are in a bad condition whose affections are not renewed; what then is their condition whose affections are not so much as restrained? when any man is given up to be as wicked as he will be, he is within one step (and that's to hell) as miserable as he can be. Some may think, this surely is a fine world, when God leaves a man to do what he list, and to run his own course without controle whether he list, or as *Solomon* speakes to the young man (*Eccl.* 11. 9.) to *walk in the ways of his*

his own heart, and in the ſight of his own eyes, that is, to act whatſoever ſeems good in his own eyes. But as *Solomon* there gives the young man a cooler, *Know thou, that for all theſe things God will bring thee to Judgement*; ſo I may ſay, know thou, O man, That to be ſuffered thus to take thy ways is a judgement. As thou ſhalt be judged for theſe things hereafter to eternal ſufferings, ſo thy preſent ſufferance in theſe things is a ſpiritual judgement. The hot diſpleaſure of God againſt all thoſe who *received not the love of the truth that they might be ſaved*, is thus ſignified by the Apoſtle (2 *Theſ.* 2. 11.) *For this cauſe God ſhall ſend them ſtrong deluſions that they ſhould beleive a lye.* And that this is the very next door to hell, the next words aſſure us (*v.* 12.) *That all they might be damned, who beleived not the truth, but had pleaſure in unrighteouſneſs.* Many thouſand thouſands of men ſin, who ſhall not be damned; but all they who for a preſent puniſhment of former ſins are finally given up to the power of ſin, ſhall ſurely find and feel damnation for their puniſhment. They are altogether left under the guilt of ſin, who are wholly left to the power of ſin. How great an evil is ſin, which God oftens makes the laſt puniſhment of men here, and when he doth ſo, alwayes deſignes them to everlaſting puniſhment hereafter?

Fifthly, That ſin is the greateſt evil may be evinced and learned from the means and manner of its cure. How was this evil remedied? how was the cure of it wrought? not by the power, not by the vertue of any creature in heaven or earth; all mankind was tainted with this infection; and though the good Angels were free, yet they could not free us from it, nor were they, though mighty in power, able to undertake it. There was no balm in any *Gilead* of this world, no Phyſitian there that could heal the hurt of *Adams* poſterity. Sin was ſuch a *Goliah*, ſuch a Giantly Monſter, as made all the whole creation ſtand trembling at his challenge; none but a *David*, none but Jeſus Chriſt the eternal Son of God, none but he who *thought it no robbery to be equal with God*, had power and goodneſs enough in him to match and maſter, to combate with and conquer ſin, and to heal the deadly wounds which it had given us. How great is that evil which nothing can take away but the greateſt good? unleſſe the vertue of the medicine exceed the malignity of the diſeaſe, no cure can be wrought; ſuch was the malignity of ſin, that no blood but teh

the blood of God, the blood of that perſon who is God bleſſed for evermore could cure it, becauſe no other blood could match, much leſſe overmatch the evil of it; ſin hath ſo deeply indebted us that none but Chriſt could ſatisfie or make payment for us; and ſin hath ſo deeply infected us that none but Chriſt could cleanſe us or provide a remedy for us.

Laſtly, we may collect, how great an evil ſin is, by what it doth both to God and to our ſelves. Conſider ſin in reference to God: and then; firſt, it diſhonours him ſin is a breach of the Law, and through breaking the Law we diſhonour God (*Rom.* 2. 23, 24.) Secondly, ſin is a deſpiſing and ſlighting of God (1 *Sam.* 2. 30.) we make light of his commands, and ſet at nought all his counſels (*Pro.* 1. 25.) and hence thirdly, it is a provocation to God (*Jer.* 32. 31. *Pſal.* 95. 8.) What can provoke God to anger, who is infinitely patient and good, but that which is extreamly evil? Fourthly, it is a burden and a wearineſs to God (*Amos* 2. 13. *Iſa.* 43. 24.) yea a very breaking to God, *I am broken* (ſaith the Lord, *Ezek.* 6. 9.) *with their whoriſh heart*, even as a loving husband is at the diſloyal carriage of an adultrous wife. All theſe things are ſpoken of God after the manner of men, or of God as he became man in the perſon of the Son, to ſhew how great an evil the ſin of man is in the ſight of God. To all which add, how ill the holy and good Spirit is treated by ſin, which is ſaid, firſt, to *greive the Spirit* (Eph. 4. 30.) ſecondly, to *quench the Spirit* (1 *Theſ.* 5. 19.) Thirdly, to *reſiſt the Spirit* (Acts 7. 51.) Fourthly, to *vex the Spirit* (Iſa. 63. 10.) yea, Fifthly, when acted to the hight it is *a doing deſpight to the Spirit of Grace* (Heb. 10. 29.) And whereas the evil of ſin is ſo great (as was ſhewed before.) that nothing but the blood of Chriſt crucified could releive us againſt it; ſo ſome ſorts of ſin, their ſins I mean, who having made ſome profeſſion of Chriſt, apoſtatize from him and fall away, are called *a crucifying of Chriſt afreſh, and a putting him to open ſhame* (Heb. 6. 6.) that is, ſuch ſinners do it as much as in them lyes now that Chriſt is in heaven; and were Chriſt here upon the earth again, they would doe their utmoſt to crucifie him again. That malicious Spirit poſſeſſeth them, which poſſeſſed thoſe *Jews*, who were the very betrayers and murderers of our Lord Jeſus Chriſt. And therefore ſuch by their ſinning are ſaid to *have trodden underfoot the Son of God*,

and

and to have counted the blood of the Covenant wherewith they were sanctified (externally, or as to the opinion of men) *an unholy thing,* (Heb. 10. 29.) How unspeakable an evill is sin which riseth up thus against Christ, who only saveth us from our sins? Sin aboundes in evil, as it breakes the Law, but as it opposes and rejects the light and love of the Gospel, it becomes excessively evil.

Secondly, As the evil of sin appeares in its references to God, against whom we sin, so as it respects our selves who are *the sinners*. First, it deceives and befooles us, and therefore sin is called *folly*, and sinners *fooles*, often and often in the Scripture. We read of the *deceitfulnes of sin* (Heb. 3. 12.) and of *deceitful lusts* (Eph. 4. 22.) and what other businesse can deceivers have with us, but to deceive us? secondly, sin pollutes and defiles us; it defiles not our garments, or our faces, but our mindes and consciences (*Tit.* 1. 15.) it is an internal spot, and will be an eternal one, unlesse Christ fetch it out. Thirdly, sin keeps us low and debaseth us; it is a reproach to a person and to a people. As *Reuben* lost his dignity by it, though the first born he could not *excell* (*Gen.* 49. 4.) so every man in Gods esteem is degraded and made lower by it: yea, they who are highest among men are in his esteem set, not only in degree but in kind, below the lowest of men, and are like unto and numbred among *the beasts which perish* (*Psal.* 49. 20.) Fourthly, it breakes our peace and weakens our comforts, it troubles our conscience, and at the best, doth but make work for sorrow and repentance (*Psal.* 38. 3, 4, 5.) Fifthly, Sin separates between God and us, (*Isa.* 59. 2.) and endangers his departure from us (*Jer.* 6 8.) Sixthly, it makes present good things less good to us, and present evils much worse to us; and lastly, layes us open to endless evills. If in all these glasses we see not the evil of sin, 'tis either because we cannot, or (which is worse) will not see.

Secondly, Observe;

It is our duty to depart from every sinful evil.

Sin is *The evil*, and what good can we get or expect by it? 'Tis dangerous to have to doe with it; Sin will be to us in its effects as it is in its nature, evil and only evil, and that continually. *Moses* warned the people of *Israel* (Num. 16. 26.) in the history of *Corahs* Rebellion, in the language of this text; *Depart I pray you, from the tents of these wicked, and touch nothing of theirs, least ye be consumed in all their sins.* It may prove sad to us, to associate with sinful men, much more to associate with sin; and therefore I say, depart from the tents of the wicked, but much more from wickedness it self; we may fall into mischeif if we keep company with sinners, but it is impossible to avoid it if we keep company with sin.

But if sin be so evil in its own nature, as hath been shewed, and so hurtful unto us, surely a few words may prevail with us to depart from it, yea it may be thought that no words can prevail with us to hold or retain it. Needs any man much admonition not to run into a devouring fire, or many dissuasives to with-hold him from drinking down a deadly poyson?

I answer; First, a sober man may soon be dissuaded from these destructives, but a mad-man will not. A man may easily be entreated not to wallow and tumble in filthy mire, but a swine cannot. A meer natural man is not only foolish but frantick and mad, he is as a beast among men, and as a swine among beasts. He hath (*læsa principia*) a wound in his principles, and therefore no wonder if he wound himself by his practises. Some will sin, whatever comes of it; they will buy repentance at any rate. So they may have their lust, let them have wrath and death and hell into the bargain. As *Nero's* Mother, when it was told her, he would be her death if ever he came to the Empire, said, *Let him kill me so he may reign*; so say they, let sin reign though we dye and be damned for it; let us but have our will, and then let come on't what will. *Some desires, whether of good or evil, conquer and overtop all feares:* The desire of that which a man intimately loveth, is often stronger and more prevalent then the fear of that which extreamly abhorreth; and 'tis so then especially, when (as in this case) the thing feared is (at least to their apprehension) afar off, and the thing desired present or neer at hand.

Secondly, I answer, though the fruit of sin be thus bitter, and the consequents of it thus deadly, yet sinners have other apprehensions of it; they look upon the danger as that which is indeed possible, but not unavoidable, as a contingency, not as a certainty; they have at least a peradventure for their indempnity and escape, as *Eve* (the mother of us all) had, who reported Gods abso-

absolute threatning (*Gen.* 2.17.) *In the day that thou eatest thereof thou shalt surely dye*, with this mitigation of his severity (*Gen.* 3. 3.) *Ye shall not eat of it, neither touch it, least ye dye.* Yea sometimes sinners are so bewitched, that they conclude sin their friend, and their thoughts are, that they shall rather get good then hurt by it, or gain rather then losse by it, as they said, (*Pro.* 1.13.) *We shall find all precious substance, and fill our houses with spoile.* And therefore seeing many have thus *made a Covenant with death, and are at an agreement with Hell*, promising to themselves *that when the over-flowing scourge shall pass through, it shall not come unto them* (Isa. 28. 15.) We have need to lift up our voices like a Trumpet against sin, and to cry aloud to all in the language of *Job*, *Depart from evil.*

But say others, this evil of sin is within us, 'tis riveted and seated in our Nature, yea 'tis our Nature, how then can we depart from it? sin dwells in us, (*Rom.* 7.10.) How can we goe from that which we carry about us whithersoever we goe?

I answer; we are said, in a Scripture sence, to depart from sin,

First, when we cast off and clear our whole course from the visible and gross acts of it (*Eph.* 5.3.) *But fornication and all uncleanness*, &c. *let it not be once named among you*, that is, with approbation; or keep your selves so far from those sins, that there may never be any need of having them named among you, by way of reproof, as 'tis expressed (*Phil.* 2. 15.) *That ye may be blameless and harmless, the sons of God without rebuke*; that is, walk so, that ye may not fall under any open rebuke.

Secondly, Then we depart from evil, when as we escape the acts of gross sins, so we make conscience of the least sins, and of those which are most secret. When for every vain thought and idle word observed by us, when for the omission of a good duty, or our deadness and distractions and unspiritualness in it, our hearts smite us; here is a gracious departure from evil.

Thirdly, He departs from evil, who in uprightness resolves against it. He that with such a frame as *David* (Psal. 39.1.) saith, *He will take heed to his wayes that he offend not with his tongue*, is departed from tongue-offences; and he that with such an honesty of soul as *Daniel* (Chap. 1. 8.) purposeth in his heart that he will not *defile himself*, is departed from all defilements. When we *with purpose of heart* cleave to the Lord, then we keep neer to him indeed, and when we with purpose of heart seperate from sin, then we depart from it indeed.

Fourthly, He who can say as *Paul* said it (*Rom* 7. 15. 19.) *That* (evill) *which I doe, I allow not; the evil which I would not, that doe I*; Such a person is departed from evil. The Virgin that cried, and so shewed her utter abhorrence of all impure embraces, was not defiled, though defloured; her rape or ravishment was not her sin, but her affliction, because it was done meerly by an outward force. And though our inward incompleat motions to sin are our sins, though resisted, yet because resisted we may be said to depart from them, while they rise up in us.

Fifthly, He departeth from the evil that is in him or is done by him, who beares it continually as his burden, and mournes over it sincerely before the Lord. When the regenerate part is vext with the irregular movings and actings of the unregenerate part, as the righteous soul of *Lot* was vexed with the filthy conversations of the *Sodomites* (2 Pet. 2.7,8.) when corruption remaining in us is to us (as the wicked are among whom the godly remain) as a thorn in our eye, and as a goad in our side; when as *David* bemoaned himself (*Psal.* 120. 5.) *Woe is me that I sojourn in Mesec, that I dwell in the tents of Kedar*: So we bemoane our selves, because *Mesec* and *Kedar*, this lust and that lust dwells in us; Then are we departed from evil.

Sixthly, He departs from evil, that heartily strives against it, and labours to mortifie it by prayer and fasting, and in both, by a beleiving application of the crosse or death of Christ, that it may dye. He who represents his sin to God as his enemy, and is glad when any word smites it, yea when any affliction weakens it, or when God *hedgeth up his way with thornes that he may not find the paths of it*; such a man is departed from evil.

Seventhly, So doth he who is so far from standing upon his guard, by denying, extenuating, or excusing his sin, when others charge him with it, that he is forwardest and first, in charging, accusing, and judging himself for it. As *David* (Psal. 73. 22.) *So foolish have I been and ignorant, I have been O Lord as a beast before thee.*

Thirdly, Observe:

To depart from all sinful evil, is an infallible argument of a wise and understanding man.

To sin, is to doe foolishly, therefore he that departs from it, doth wisely. Sin is a deceiver, an impostor; he is a prudent man that frees himself from such company; we may match, yea and out-wit some deceivers, but there is no avoiding the deceit of sin, but by avoiding sin, which is the deceaver; sin will put tricks and cheates upon all that trade with it. Sin made fooles of our first parents while the Devil assured them they should attain the wisdom of God, or that they should be as God, knowing good and evil, if they would but sin. Sin deceived *Solomon* the wisest of men; they are (in this thing) wiser then *Solomon* who turn away from it. Sin hath the subtilety of the Devil in it. Surely then, they are wise with the wisdom of God, who depart from it. *Zophar* saith (*Chap.* 11. 12.) *Vain man would be wise*, that is, he would be reputed so; but surely a wise man should not be vain, he should not close, nor have to doe with vanity. Sin of every sort, of every degree, is a vain thing, and therefore his understanding is sadly departed from him, who departs not from it. *Wisdom cryeth in the streets, how long ye simple ones will ye love simplicity?* What simplicity were they in love with? There is a twofold simplicity; first, opposed to hypocrisie; secondly, to holiness; or there is first, an innocent simplicity; secondly, an ignorant simplicity. It was either the hypocritical or the ignorant simplicity which they loved, as the next words of wisdom expound it, *And ye scorners delight in scorning, and fooles hate knowledge.* Now then (seeing there is the same reason of contraries) if it be folly and ignorant simplicity to doe evil, it cannot but be our wisdom and understanding to depart from it. We may demonstrate this, yet more distinctly.

First, Thus; He that departs from evil, must be able to see through all the plea's and carnal reasonings, all the unsound positions and flattering promises, which sin-evil makes to hinder our departure from it. Sin is so perswasive an Orator, so strong an Arguer, that unless the word of God dwell richly in us, in all wisdom and spiritual understanding, we shall quickly discover a lothness to depart. I shall instance only in three plea's, which sin usually makes why we should not depart from it.

First, Saith sin, I will bring you in profit and worldly advantages, I will exalt you and bring you to honour. This is a prevailing argument with the most. Gain is sweet to Nature, and as any

any Natural man, will be very busie in the outworkes of holiness, so he will hardly lay aside any work of unholiness, when he sees and feels gain coming in at the door. We read of some (*Acts* 16. 16.) who were troubled that the Devil was cast out of the Damsel, who brought her Masters much gain by sooth-saying, when they saw that the hope of their gain was gone.

Is not he a man of understanding, who can see, that though much may be gotten by sin, that yet nothing can be gained by it? who perceives that all the profits of it are unprofitable, like that of *Achan*, who got stones about his ears, or like that of *Gehezai*, who got a leprosie in his forehead by looking after sinful gain. Is not he a wise man that can see, though a man may exalt himself, that yet he cannot be *established by unrighteousness* (Prov. 12. 3.) *Jeroboam* a wicked man was far from this peice of understanding, he thought that the two Idol-calves which he had erected in *Dan* and *Bethel*, would prove as two mighty pillars and supporters of his new gotten kingdom, but they were indeed not only the shame, but the ruine of it. He also thought that, his unparalel'd impiety would be an unparalel'd point of policy for the assuring of his estate, when he made *the lowest of the people, Priests of the high places* (1 Kings 13. 33.) But it follows (v. 34.) *this thing became sin to the house of Jeroboam.* How became it sin? was it not sin (*ipso facto*) in its own nature? doubtless it was so. But 'tis said it became sin to him in regard of the event or issue, which was wrath or judgement, as the next wordes tell us, *even to cut it off* (that is, to cut the house of *Jeroboam* off) *and to destroy it from the face of the earth.* Fooles see it thus in the event, but a wise man foreseeth the event will be thus, and so departs from evil. The penitent man saith, *What fruit have I of those things wherof I am now ashamed? for the end of those things is death* (*Rom.* 6. 21.) The prudent man saith, I will forbear to do those things which I know can have no better fruit then shame or death. The penitent man doth well, but the prudent man doth better. They are wise who depart from sin committed, by repentance, but they are wiser who depart from sin by refusing to commit it, and so prevent their own repentance.

Secondly, Sin pleades sweetness for our continuance in it. Who would depart from his pleasure (saith sin) and not role a sweet morsel under his tongue? even *Solomon*, while his wisdom re-

remained in him (*Eccl.* 2. 9.) tells us notwithſtanding (*v.* 10.) *Whatſoever mine eyes deſired, I kept not from them, I withheld not my heart from any joy.*

Then, hath not he an underſtanding who is maſter of his ſences, and can keep his affections under? hath not he an underſtanding, who can deny himſelf not only in ſenſual, but in all ſenſitive delights, that he may depart from evil? is not he wiſe, who knowes, that though *wickedneſs be ſweet in the mouth, yet the meat thereof will turn to the gall of aſps within him* (Job 20. 12, 14.) *who, though ſtoln waters are ſweet, and bread eaten in ſecret is pleaſant*, yet knoweth, *that the dead are there, and that her gueſts are in the depths of hell* (*Prov.* 9. 17, 18.) is not he wiſe, who knowes that as the beſt pleaſures of ſin are a bitter-ſweet, ſo all the pleaſures and ſweetneſſes of ſin *are but for a ſeaſon* (Heb. 11. 25.) and that the longeſt life led in ſuch pleaſure, *is a death while we live* (1 *Tim.* 5. 6.) Is not he wiſe, who knoweth, that to depart from evil, is not to loſe our pleaſures, but to exchange them for the better; to exchange fading worm-eaten fly-blown pleaſures, for laſting, everlaſting pleaſures, for joy unſpeakable, and for peace which paſſeth all underſtanding.

Thirdly, If ſin cannot prevail by promiſes of profit and pleaſure, but that you will needs be gon and depart from it, then it falls to threatning or at leaſt to ſuggeſting ſtrange troubles which you are like to draw upon your ſelves by withdrawing from it. This parting will coſt you many a ſigh, many a tear, it will be like parting with an old friend, yea like parting with the right eye, the right hand.

Is not he a man of underſtanding that can turn off this objection firſt, and next his ſin? who can tell ſin to its teeth, are we not willing to endure pain, that we may get quit of a diſeaſe, or of an aking tooth, or to ſettle a diſlocated bone? are we not willing to endure preſent ſmart upon hope of future eaſe? and ſhall we be afraid either of bearing pain, or of taking paines to get quit of ſin, which (though it be in moſt their nature, yet) is to all their worſt diſeaſe? hath not he a good underſtanding who ſees there is more pain in keeping ſin, then in parting with it? Doth it not make many a mans heart ake to rend and humour his luſts? And ſaith not the Spirit of God in this book (*Chap.* 15. 20.) *The wicked man travelleth with pain all his dayes.* And that not only firſt,

firſt, In regard of thoſe gripes of conſcience which often trouble him; and ſecondly, in regard of outward troubles which often afflict him; but thirdly, in regard of the trouble which he findes in the very actings of it. To ſerve and purſue the unceſſant motions and commandes of luſt, of pride, of ambition, of covetouſneſs, of malice and revenge, makes many a man toile and ſweat, yea tire and ware himſelf quite out? Laſtly, hath not he a good underſtanding that can ſay; what tell ye me of paines in parting with, or departing from ſin? doe not I beleive and know, or know I not by beleiving, that eternal paines will be the portion of all thoſe who doe not depart from this ſort of evil? Are the paines of repentance or of Godly ſorrow which works repentance not to be repented of here on earth comparable to the paines of that fruitleſs repentance which ſinners ſhall for ever torment themſelves with in hell? Are there no paines in *Tophet*? or is it eaſie to dwell in the fiery indignation and everlaſting burnings of an angry God? thus he that departs from evil, puts ſin to ſilence, and is it not an act of underſtanding to doe ſo?

I might give many further evidences of this great truth, as firſt; It is our underſtanding to ſubmit to the will of God, but this is his expreſs will (2 *Tim.* 2. 19.) *Let every one that nameth the name of Chriſt depart from iniquity.* Secondly, it is our underſtanding *to keep our ſelves in the love of God* (Jude *v.* 21.) both in the love of God to us, and in our love to God; but this we cannot doe, unleſs we depart from evil. While the Pſalmiſt adviſeth (*Pſal.* 97. 10.) *Ye that love the Lord hate evil*, he doth more then intimate that the leaſt compliance with evil is inconſiſtent with the love of God. Thirdly, It is our underſtanding to preſerve our own peace, even our outward peace, but eſpecially our inward peace, but this we cannot doe unleſs we depart from evill; *For as there is no peace to the wicked*, who give themſelves up to doe evil; ſo if a godly man inſtead of a reſolute departure from, be found dallying with evil, God (as many have found by ſad experiences) will ſooner or later break his peace. Fourthly, It is our underſtanding to maintain our own liberty, or to recover it; but we can doe neither of theſe, unleſs we depart from evil, *for whoſoever committeth ſin, is the ſervant of ſin* (Joh. 8. 34.) and while ſin promiſeth us liberty, it doth but make us bondſlaves to corruption. Fifthly, it is our underſtanding to keep our ſelves free for:

for righteouſneſs, or ready for every good word and work; but we cannot ſtand in ſuch a bleſſed frame and poſture, unleſſe we depart from evil; For, when we *are the ſervants of ſin, we are free from righteouſneſs* (Rom. 6.20.) that is, righteouſneſs hath us not actually and readily at its command, though it alwayes had, and ſtill hath a right to command us, and will at laſt find power enough to chaſten us for taking up ſuch an unwarrantable freedom. Sixthly, It is our underſtanding to keep our ſelves as free and ready to doe, ſo to ſuffer the will of God, or to bear the croſs. But this we cannot doe unleſſe we depart from evil; For as no croſs is heavy to him who thinkes no ſin light; ſo they who make light of ſin, think every croſs heavy. They who are forwardeſt to doe evil, are in their own ſpirits furtheſt from ſuffering. Guilt is impatient; a ſhoulder out of joynt cannot carry a burden. Why was Chriſt ſo patient? it was becauſe he was ſo innocent (*1 Pet.* 2. 22, 23.) Seventhly, it is our underſtanding to keep the way to Heaven alwayes open for prayer. But unleſs we depart from evil, either we ſhall have no mind to pray, or if we doe, *the Lord will not mind or regard our prayer* (Pſal. 66.18.) The love of any ſin either ſhuts our hearts ſo that we cannot put out a prayer, or it ſtops the ear of God ſo that he will not take in our prayers.

To conclude this verſe and Chapter, as *John* doth the 13th of the *Revelation*; *here is wiſdom, let him that hath underſtanding*, count, if he can, the number of thoſe bleſſings which are wrapt up in the fear of the Lord, and the number of thoſe trouble-evils which we eſcape while we depart from the evil of ſin. Or ſhall I conclude this verſe and Chapter as *David* doth the 107th Pſalm? *Who ſo is wiſe and will obſerve theſe things, even they ſhall underſtand the loving kindneſs of the Lord.* They who are ſo wiſe as to obſerve theſe two things, *To fear the Lord, and to depart from evil*, They certainly ſhall at laſt underſtand (by their own enjoyment and experience) *The loving kindneſs of the Lord*, or how kind the Lord is to them that fear him; and then they will abundantly bear their teſtimony to this truth, That, *The fear of the Lord, that is wiſdom, and to depart from evil is underſtanding.*

JOB.

JOB. Chap. 29. Verſ. 1, 2, 3.

Moreover, Job continued his parable, and ſaid,

O that I were as in monthes paſt, as in the dayes when God preſerved me:

When his candle ſhined upon my head, and when by his light I walked through darkneſs.

THis Chapter containes *Jobs* ſecond parable, for ſo he began the 27th, *Moreover, Job continued his parable, and ſaid*; This (I ſay) is his ſecond parable or ſpeech which he made beyond what he was urged to in defence of his own innocency after he had given particular anſwers to all the objections which his friends made againſt him.

This parable hath three general parts in it.

Firſt, The propoſal of his wiſh, for the reſtitution of his former plentiful ſtock and proſperous ſtate, or 'tis, at leaſt, a wiſh about it, which he purſues quite through this 29th Chapter.

Secondly, He gives us a deſcription of his preſent calamitous eſtate, and of the contempt which was powred upon him under it; This he proſecutes all along the 30th Chapter to the 24th verſe.

Thirdly, He preſents us with an aſſertion of his own integrity, joined with the ſoreſt imprecations upon himſelf, in caſe of his faultineſs, or of the truth of thoſe accuſations that his friends had brought againſt him. And this he inſiſts upon from the 24th verſe of the 30th to the end of the 31th Chapter. And he thus ſtands up for and aſſerts his own innocency or integrity, not becauſe he was hungry after the applauſe of men, or deſired in a vain glorious way to blow a trumpet, and cry up his own name and fame, but he doth it to doe himſelf right, or to wipe off thoſe foul aſpertions which his friends had caſt upon him; that ſo he might be acquitted before men, even before the whole world, as his heart did acquit him before God.

More-

More particularly, *Jobs* ſcope in this parable or Apologetical Narration, which he makes for himſelf, may be threefold, or it bears a threefold reſpect.

Firſt, To convince his friends further of the wrong which they had done him, and of the wrong courſe which they took with him, in judging him the greateſt of ſinners, becauſe he was ſo great a ſufferer.

Secondly, To purge and clear himſelf of that imputation of impatience under his change, by ſhewing how ſad a change God had made in his condition. To fall from ſuch a hight of outward happineſs, as he deſcribeth in this Chapter, into ſuch a depth of outward affliction, as he deſcribeth in the next, would put the patience of any man to it, and therefore they might in charity and compaſſion bear with him, if ſometimes his ſpirit were a little unquiet, and his ſpeeches tinctur'd with impatience.

Thirdly, His ſcope might be to ſhew that he had retained his integrity, and conſtantly walked in that fear of the Lord, of which he ſpake in the cloſe of the former Chapter, *And unto man he ſaid, Behold the fear of the Lord, that is wiſdom, and to depart from evil is underſtanding.* *Job*, I ſay, to give a teſtimony of his integrity that he had walked in this fear of the Lord, and departed from evil, even in thoſe times of his greateſt fullneſs and worldly felicity, makes this large profeſſion; though God had afflicted him, yet his conſcience told him he did not afflict him for the ill management of his power and proſperity (as his friends ſuggeſted againſt him) by tyrannizing over and oppreſſing the poor, by vexing the widdow and the fatherleſs, or by denying or delaying right to any, for he had all along kept cloſe to the rule of righteouſneſs, juſtice and judgement; and when he might have done what he would, had no will to doe any thing but what he ought; and therefore ſaith he, I am not afraid to look back upon what I have been, nor to take an account of what I have done, as many in ſuch caſes are, whoſe practiſes teſtifie unto others, and whoſe conſciences teſtifie againſt themſelves, that they have perverted juſtice, and cauſed judgement to ſpring up as hemlock in the furrows of the field. But (ſaith *Job*) as for me, I am ready to tell you the ſtory of my whole life, in the exerciſe of my place and power. And as I have reaſon to be acquitted, your ſelves being Judges, ſo I am ſure to be acquitted before God. The righteous, the

the ſupream and impartial Judge. Thus we may conceive *Jobs* ſcope and aim in theſe three Chapters.

More particularly, in this 29th, conſider;

Firſt, The title of the whole diſcourſe; *a parable*; *Moreover, Job continued his parable, and ſaid.*

Secondly, In this parable *Job* makes a large deſcription of his once flouriſhing condition, from the ſecond verſe inclusively to the end of the 11th; concerning which we may note,

Firſt, His earneſt wiſh or deſire of being re-eſtated in what he once enjoyed; for ſo moſt interpret the firſt words of the ſecond verſe, *O that I were as in monthes paſt.*

Secondly, He leades us to the fountain of his proſperity; which did ariſe (according to his preſent diſcourſe) three wayes.

Firſt, From that divine care, or eye of providence that watched over him, and all his wayes; this is plainly intimated in the latter part of the ſecond verſe; *O that it were with me, &c. as in the dayes when God preſerved me*; As if he had ſaid, *I proſpered while God preſerved me.*

Secondly, (which is neer the ſame) from that divine favour and grace, goodneſs, and kindneſs, light and love of God towards him, at the third verſe, *when his candle ſhined upon my head, and by his light I walked through darkneſs.*

Thirdly, He aſcribes his proſperity to the free and familiar preſence of God with him. Of which he ſpeakes at the 4th and part of the 5th verſe; *As I was in the dayes of my youth, when the ſecret of God was upon my tabernacle*; *when the Almighty was yet with me*, or when I had ſweeteſt converſe with God. Thus *Job* attributes all his proſperity to the care of God watching over him, to the candle of God ſhining upon his head, and to the *ſecret of God abiding upon his tabernacle.*

Thirdly, He deſcribes his proſperous ſtate, by the ſubject of it, or by that wherein it did conſiſt. The proſperity of one man conſiſts in riches, of a nother in honour, of a third in children and relations. In *Job* there was a confluence of all three.

Firſt, He had many children, at the cloſe of the 5th verſe; *when my children were about me.*

Secondly, he had aboundance of riches, at the 6th verſe; *When I waſhed my ſteps with butter, and the Rock poured me out rivers of oyl.*

Thirdly, He was full of honour, and crowned with dignity; he was raised high and lifted up above his brethren. And he gives proofe that he was so three ways.

First, because he sat cheif Magistrate or Judge, at the 7th verse; *When I went out to the gate thorow the City; when I prepared my seat in the street*; that is, when I sate to give judgement between man and man, between cause and cause in open Court.

Secondly, His honour did appear by the observance and reverence which all sorts gave him in his place. Some sit upon the throne as earthly Gods, yet have no reall reverence nor respect from men on earth; but *Job* had not only great power, and sat in the gate as a Prince over the people, but he had reverence and due respect from the people, even from people of all rankes and ages (*v.*8, 9, 10.) *The young men saw me, and hid themselves: and the aged arose and stood up. The Princes refrained talking, and laid their hand on their mouth. The Nobles held their peace, and their tongue cleaved to the roof of their mouth.* All these acts of young and old, of the Princes and of the Nobles, carried in them the highest and freest significations of respect both to his person and authority.

Thirdly, He shews the greatness of his honour, by the generall content which all took in him, and by the testimony which they gave him; all readily subscribing to what he said or did, as just and good (*v.*11.) *When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me.* Here was a Magistrate honoured indeed. What can be said more of or done more to the man, whom either God or men delight to honour, then was said of this man, and done unto him?

Job having shewed the prosperity of his state from the multitude of his children, the abundance of his riches, and the greatness of his honour, proceeds in the third place, to clear the righteousness of his actions while he continued in that high estate of honour, and this he doth two ways.

First, By the ready help and redress of wrongs, which they who were oppressed and helpless found at his hand. *Job* received not this honour for nought; the people did not worship an Idol, nor flatter him with forged commendations, they saw reason for all they did (*v.* 12, 13, 14, 15, 16.) *Because I delivered the poor that cryed, and the fatherless, and him that had none to help him, the*

the blessing of him that was ready to perish, came upon me: and I caused the widows heart to sing for joy. I put on righteousness, and it clothed me; my judgement was as a Robe and a Diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not, I searched out. When a Magistrate exerciseth his power, and bestirrs himself thus in his place, it is no wonder if all reverence him, if every eye and ear witness to him. And as *Job* carried it thus in his office towards those who were wronged and oppressed, so he was not behind in another piece of justice, and that was in punishing wrong-doers and oppressors. These are the two parts of justice, and the ornaments of magistracy, *reward and protection to the good, wrath and punishment to them that are evil.* Thus he speakes at the 17th verse; *I brake the jaws of the wicked, and pluckt the spoile out of his teeth*; that's the third part of the Chapter.

In the fourth, he tells us that being in this prosperity and honour, he had conceived great hopes that he should so continue to the end of his days. Thus he seemes to conclude at the 18th verse, *Then I said, I shall dye in my nest, and I shall multiply my days as the sand*; that is, as I was in a good estate, so I had a fair probability to hold it. And that it might appear, he did not speak without book, but had ground for this confidence, he subjoines what reason he had to be so confident.

First, He had a good bottome, or foundation, (*v.* 19.) *My roote was spread out by the waters, and the dew lay all night upon my branch.* He had a good roote, and he had dew and moysture to maintain the beauty and greenness of his branches.

Secondly, He never found any decay, but rather a daily increase of these. Some mens honour and riches are in a kind of consumption, and they pine away by degrees; but his abode in full strength and luster (*v.* 20.) *My glory was fresh in me, and my bow was renewed in my hand.*

Thirdly, these hopes were confirmed, because he carried all before him, as with a just, so with a high hand of authority. And this he amplyfieth five ways.

First, by the willing attentiveness of all men to what he spake (*v.*21.) *Unto me men gave ear, and waited, and kept silence at my counsel.*

Secondly, By the prevailing power that his speech had with

all men; his opinion was not rejected, his judgement was received as an Oracle (*v.* 22.) *After my words they spake not again, and my speech dropped upon them*: No man had any thing to reply, when I had once spoken.

Thirdly, His speech was not only powerful but delightful, his counsel gave great content, and was a refreshing unto all. (*v.* 23.) *They waited for me as for the rain; and they opened their mouth wide as for the latter rain.*

Fourthly, His very mirth and laughter had an awe and seriousness in it (*v.* 24.) *If I laughed on them, they beleived it not, and the light of my countenance they cast not down.*

Lastly, As all gave him the *hand*, and his person had precedency among all, so they earnestly sued to him for, and gladly submitted to his counsel (*v.* 25.) *I chose out their way, and dwelt as a King in the Army, as one that comforteth mourners.* Laying all these considerations together, might he not say without self-flattery, *I shall dye in my nest, and multiply my dayes as the sand.* These are the parts and resolution of the whole Chapter. I shall now proceed to a distinct explication of the words as they lye in order.

Vers. 1. *Moreover, Job continued his parable, and said.*

I purpose not to insist upon these words, having already opened them somewhat largely at the first verse of the 27th Chapter, I shall only add, and so pass; that here we may conceive *Job* a second time taking breath a while, and making some pause, possibly, to try whether his friends had any thing more to say, or whether they would renew their conference: but perceiving they all stood mute or silent, and answered no more, he was resolved to powre out his mind and vent himself more fully, in the vindication of his name and honour from all those accusations, which had been brought against him; being right in his own thoughts, he will doe what he can to set himself right in the thoughts of others.

Vers. 2. *O that I were as in Months past, as in the dayes when God preserved me*: or, *who will give me to be as in the Moniths past?* So the Hebrew.

'Tis a form of wishing frequent in that language, and we have met with it more then once in this book. Thus *Job* spake (*Ch.* 6. 8.) *O*

8.) *O that I might have my request! and that God would grant me the thing that I long for.* Thus also *Zophar* (Chap. 11. 5.) *O that God would speak, and open his lips against thee!* Thus here, *O that I were as in the monthes past!* The Septuagint render it in the singular number, *month*; *O that I were for a month as in the dayes that the Lord preserved me*; As if he had said, *O that I had my former prosperity for a little while, though but for a month.* They who are compassed with sorrow would highly prize even a short enjoyment of their former comforts; *O that I were for a month, for a day, for an hour; as in the dayes when God preserved me.* The rich man spoken of in the parable (*Luke* 16th) being in torment beg'd for a drop of water to cool his tongue, which if it had been granted him could have given him but a little ease, and that for the least of time, a moment; how welcome then would such a month have been to him as he once had, when he was cloathed gorgeously and fared deliciously every day!

But we render more clear to the text; *O that I were as in months past*, that is, in the former part of my life, when I had as much of this world as this world had, when all creature-contentments courted me, and tendred themselves up to my acceptance. *O that I were*

As in the monthes past.

The life of a man hath a threefold measure in Scripture; first, 'tis measured usually by yeares; *The dayes of our years are threescore years and ten* (Psal. 90. 10.) Secondly, by dayes, *Man that is born of a woman is of few dayes, and is full of trouble* (Chap. 14. 1.) Thirdly, by Months or by Moons, as here the Hebrew word rendred *Months*, comes from a root signifying *the Moon*, as our English word also doth, because *Months* are measured by the course of the *Moon*; *O that it were with me as in the Months* or *Moons past*. *Jobs* Moon was changed; it was full Moon with him once, but now he was in the wane, his light was almost gone. *All things under the Moon* (like *the Moon*) *appear daily in a new shape, and are only certain in their uncertainties.*

O that I were as in the Months of old, or *as in the Months of antiquity*, so the Original.

קדם Dicitur quicquid ante nos, & tam ad

The word signifieth any thing before us, whether in time or place;

locum quam ad tempus refertur, unde Oriens קדם *vocatur.*

place; and therefore the *Eastern* part of the world is expressed by it: but here 'tis taken for a precedency of time, *O that I were as in the Months that are past*, or have been before.

But it may be demanded, was *Job* so eager, was his stomack so sharpe set after earthly delights and delicacies, that he desired their return as in former times? or is it becoming a godly man, to hunger after his former fulness, and to declare a discontent or dissatisfaction with his present emptiness? *O that I were as in the months before.* The Apostles rule is (*Heb.* 13. 5.) *Let your conversation be without covetousness, and be content with such things as ye have*, or (as the Greek text hath it) *with things present*, yea, we ought to be content though at present we have nothing. So the Apostle speaks of himself (*Phil.* 4. 11, 12.) *I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound, every where and in all things I am instructed, both to be full and to be hungry, both to abound and suffer need.* Doth not *Jobs* spirit seem very different from *Pauls*, while he is thus importunatly calling for his former fulness and abounding state?

ἀρκούμενοι τοῖς παροῦσιν *contenti presentibus.* Bez.

I answer, first, all godly men are not alike eminent in the actings of the same grace, though all have the same grace. Secondly, 'tis natural to man (I mean it not in reference to sinful, but common nature) to desire that which is good, and to avoid that which is hurtful, grievous, and troublesome to himself, so that *Job* (submitting his desire to the will of God) might (without any impeachment either of his piety or of his patience) express such a desire as this, *O that God would restore me to my former prosperity! O that he would make up those breaches which he hath made in my comforts!* It is as lawful for a man to desire the restoring of that good which he had, as the continuance of that which he hath. We may pray for the return of our comforts, as well as for the establishment of them, especially when we have and propose right ends in such petitionings. Indeed to desire the restoring of a worldly good, because we are in love with or doe but love the world, argues a worldly mind; but we may desire the restoring of a worldly good,

First, That God may be glorified in his goodness to us, or that from our own experiences, as well as from the promises, we may magnifie the compassions and loving kindness of the Lord. This is lawful, and this was *Jobs* scope.

Se-

Secondly, We may desire the restoring of a worldly good, that others may be delivered from or convinced of their mistakes, who upon our losse of it think evil of us, or say, surely we have done much evil because we endure so much. That others may be freed from this errour, we may wish that God would free us from our trouble; and this may be probably supposed one of *Jobs* ends in this wish.

Thirdly, We may desire it, that we may with the more sweetness and quietness of spirit serve the Lord, and that our impatience may no more find an advantage by our paines. Some afflictions (I grant) fit us (through grace) yea and quicken us to duty, but those afflictions which are accompanied with great paines upon the body, and trouble upon the mind (which was *Jobs* case) those (I say) unfit the heart for and distract it much in duty; and to desire to be freed from affliction, that we may serve God more freely, is not only a blamelesse but a commendable and gracious desire. Our sins and corruptions do alwayes hinder and clogg us in duty, and so do our sorrows and afflictions often. A man under great sufferings, is under a great burden; And he that hath a heavy burden upon his back, is very unable to put his hand or move his foot about any work. And therefore as it is our duty (according to that counsel given, *Heb.* 12. 1.) *To lay aside every weight* (of worldly cares, pleasures, or encumbrances) *and the sin* (the bosome corruption, or most taking lust) *which doth so easily beset us, that we may run with patience the race* (of obedience in suffering, for of that the text speakes) *which is set before us*: So it is not at all inconsistent with our duty, to entreat the Lord that he would take off from us those greivous weights of trouble, and those sufferings which do so hardly beset us, that so we may run with cheerfulness the race of obedience (in doing that) which himself sets before us. This also may be conceived *Jobs* mind and gracious designe in breathing out this wish, *O that it were with me as in the Months past.* And therefore

Thirdly, Though it be a very generally received opinion, that *Job* desired a change of his state, yet some think otherwise, and I am apt to joyn with them in opinion, that *Job* did not so much, if at all, desire the restauration of his outward flourishing state, as that God would restore him to the beauty and joy of his spiritual state in which he once flourished, but was now sadly decayed.

As

As if he had said; *O that my spirit were in as holy a frame as it was in the time of my prosperity! O that I were as free for good, and had a heart as inlarged toward God, as when God preserved me; O that my mind were as spiritual, and the light of my soul as clear, as when his candle shined upon my head, and when by his light I walked through darkness.* And *Job* had reason to make such a wish, because his friends charged him that in his prosperous state his mind was vainly lifted up, that he abused his power, and oppressed all that were near him; O (saith *Job*) *that I were as in the former Months, I wish I had no worse a frame of heart now, then when it was best with me in the world, I could wish my heart were now as humble and as heavenly as it was when I was at my highest in earthly injoyments; and, that I had given no more occasion of offence since my affliction then I did before.* Though every Godly man gaines in Grace, at the long run, or as to the issue of his afflictions; yet his affliction may for a time much obscure the beauty, and hinder the present actings of grace. *The Lord chastneth his children for their profit, that they may be partakers of his holiness* (Heb. 12. 10.) yet while they are under chastnings, their participation of and profitings in holiness may not appear either to themselves or others; and therefore the Apostle adds (*v.* 11.) *Now, no chastning for the present seemeth to be joyous but greivous; nevertheless afterward it yeeldeth the peaceable fruit of righteousness to them that are exercised thereby.* As if he had said, this is one thing that makes chastnings so greivous to good soules, that they have so much adoe to keep their soules quiet and peaceable while they feel the smart of the rod upon their backs. O how little of the peaceable fruits of righteousness doe they then bring forth! This fruit growes and shews it self *afterwards*, or after they have been exercised thereby; but while they are in the exercise, O how small and sometimes not at all discernable is it? this was (as 'tis conceived) greivous to *Job* in his chastnings, and provoked him to make this wish, that it were with him, as to the fruitfulness of his soul in holiness and righteousness, as it was when he abounded in the fruits of his worldly felicity. This is an excellent sence, and carries the text clearly to a most divine desire and holy wish: 'Tis lawful (as was shewed before) to wish and pray for our restoring in temporals; but to wish and pray for our restoring in spirituals, the reflourishing of our graces, and the renewings of our

our inner man to former strength and activity in the way of God and works of holiness; this is the best desire, the most gracious prayer of an afflicted soul, *O that I were as in months past.*

I shall joyn both the interpretations of *Jobs* with in the following Observation,

We are more apt to prize and to be taken with good things past, then with good things present, whether spiritual or temporal.

I doubt not but *Job* had a due valuation of his outward comforts, and also of his inward graces, when he enjoyed both in their best perfection; yet the want of the one and the decay of the other, did increase his value of them, and raise their price in his soul, *O that it were with me as in times past.* He that is sick and languishing saith, O that it were with me as in the months past of health; and he that is fallen into poverty saith, O that it were with me as in the time when I was rich; and he that is in bondage, or a prisoner, saith, O that were with me as in the days of my liberty, when I could goe and stay where I list. Questionless *David* highly prized the powerful and favourable presence of God with him in his ordinances when he had them to the full and lived (as we say) at the wells mouth; but when he was deprived of them, O how eager was his spirit after them? (*Psal.* 63. 1, 2.) *O God thou art my God, early will I seek thee, my soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land where no water is, to see thy power and thy glory so as I have seen thee in the Sanctuary.* What dry and thirsty land was this, and what was this land where there was no water? he doth not mean it of the natural barrenness of the soile, or of the providential drought or dryness of the land for want of rain from the clouds; but in a metaphorical sense it was a dry and thirsty land to his soul, that place yeelded no means of grace, no food nor refreshing for his inner man. Now when *David* was in this land, this dry and thirsty land, what saith he? *My soul thirsteth for thee*; what to doe? *To see thy power and glory, as I have seen thee in the Sanctuary.* As if he had said, *I remember how I have seen thee in the Sanctuary, I remember what full and large draughts of the wine of thy consolations I have had, while I had liberty to enjoy, and waited for enjoyments in thine Ordinances; I remember how abundantly I have been satisfied with the fatness of thy house: And now O Lord, thou hast*

hast made me drink of the Rivers of thy pleasures. But now alas, I am in a dry and thirsty land, where none of those heavenly waters are. Thus Christ told his Disciples, who then had the priviledge to be filled daily with his personal presence; *the days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it* (Luke 17. 22.) These days of the Son of man, were the days of his bodily converse with them, in preaching, admonishing, instructing and comforting them. As if he had said, now ye have many of those days, and are not much affected with them, nor improve them to your utmost advantage, but the time shall come when one of those days would be a welcome day, and you blaming your former neglect and unbeleif, will cry out, earnestly, *O that it were with us as in the Months past*, when we enjoyed the presence of our dear Lord and Master Jesus Christ! The children of *Israel* being in the wilderness, said, we remember the flesh-pots of *Egypt*, the Garlicke and the Onions; yet when they were in *Egypt* they cried out of their hard bondage. Thus 'tis also in the actings of grace, when faith and love are up in free communion with Christ, we are not so sensible of our mercies, but when faith and love are down, when the heart is streightned and the spirit clouded in prayer and duty, then we are prest to wish, *O that it were with us as in the Months past*; so then, whether we consider soul-mercies or body mercies, our want of them quickneth our desires after them, and causeth us to prize that which being present, we either make light of, or did not so dearly prize.

Secondly, Observe;

There is nothing in this world but is subject to change.

It may soon not be with you, as it was with you a few months past, whether for spirituals, or for temporals; possibly to morrow you may have cause enough to say, *O that it were with us, as it was but yesterday. Boast not of to morrow* (saith *Solomon*, *Pro.* 27. 1.) *for thou knowest not what a day may bring forth.* This proverb is their reproof who contemn providence, promising to themselves not only many days in the world, but the attaining of their own ends and projects, as if they had the world in a string, and living without any sence either of their own frailty or of the creatures uncertainty. This to morrow, may be taken either strictly

strictly for the next day coming, or largely for all time to come; every day hath its birth, it brings forth somewhat or other; time is not barren, it travelleth to bring forth the Lords decrees. As eats up and devours all things, so time puts out or brings forth all things. *But no man knoweth what to morrow will bring forth, whether good or evil, though most please themselves with the hopes, yea and make boast of many good morrows.* Men know what themselves plot and purpose to bring forth, but what to morrow will bring forth the wisest man alive knoweth not. The next day is not so neer this in time, as it may be remote and far from in its products and issues. God may quickly send such a change both in respect of our publick and personal comforts, as shall make us say, *O that it were with us as in the months past.* The things of the world ebbe and flow, move and turn from one condition to another; they goe forward and backward, up and down; now we have them, and anon they are slipt out of our hands. Spiritual things are subject to changes also; though grace cannot be lost, yet it may be abated, and you may come to say, O that I could find my faith acting as in times past. And as changes are incident to our graces, so much more to the meanes of grace; many a good soul hath said, O that I had such a Ministry, such food, for my soul as in the Months past. Ordinances and Churches are changeable, Christ can remove our candlestick, and when we are in the dark we wish for light; O what shall we do, the light is gone, the word is gone, the Ministry is gone, truth (as to the publication and protection of it) is gone, all's gone, when shall we see a return? it is good to be sensible of the want of mercies, but 'tis better to make a good use of present mercies, therefore improve the price which is in your hand, and be thankful. The best of men may soon have cause to say (as *Job*) about all these things; *O it were with me as in the Months past,*

As in the dayes when God preserved me.

The same thing is here intended by *dayes* as before by *Months*. The *Months past* were a time of prosperity, and so were the dayes of his preservation. And as here he expresly repeats a description of his former state, so here is an implicit repetition of his wish, which shews his earnestnesse for the thing, *O that it were with me as in the days when God preserved me*, that is, when God

kept me and all mine from invading evils. The same word is used in the 7th Chapter of this book at the 20th verse, as also *Chap.* 10. *v.* 14. in all which it shews the providential care of God for and over his people and servants, both in reference to their personal safety, and the safety of their families, of their dwellings, goods, cattle, and affairs. Satan took envious notice of Gods preserving mercy towards *Job*, yea he could not but complain of it (*Chap.* 1. 10.) *Hast thou not made an hedge about him, and about his house, and about all that he hath on every side?* Thou hast blessed the work of his hands, and his substance is increased in the land; thou hast secured, sheltered, and feced him from danger, as if he were thy darling, thy delight. Now as Satan was very envious at, so *Job* himself was very sensible of this former kindness of God, and therefore he saith, *O that it were with me as in the days when God preserved me*, as in the days when the Devil could not touch me without leave obtained.

But it may be asked, did not God preserve *Job* at that time, and all along in the dayes of his affliction? had God taken away or laid aside his care of him, and left him to the wide world to shift for himself, to sink or swim? or if God did then preserve him, how can *Job* be blameless, in this intimation that he did not?

I answer, First, *Job* speakes according to the common opinion of men, who easily grant that God preserves a man when he is free from trouble, and no evil comes neer him to greive him; but when once they see him fall into the hand, and under the pressure of any evil, then are they ready to say, yea conclude God doth not preserve him; such is the vulgar understanding and judgement of man concerning the providences of God. They scarce believe there is a preservation in trouble as well as from trouble; or that God is graciously present with those who suffer greivous things. As *Mary* said to Christ concerning *Lazarus* (Joh. 11 32.) *Lord, if thou hadst been here my brother had not dyed.* Or as *Gideon* to the Angel (*Judges* 6. 13.) *Oh my Lord, if the Lord be with us, why then is all this befallen us?* Thus the most of men argue upon every cross accident (as they call it) as if the sorrows which press us, were inconsistant with the care of God over us. Whereas indeed, his preservations in trouble are greater then those by which we are kept from trouble.

Secondly,

Secondly, I answer, that not only common, but even godly men are apt to think that God hath withdrawn his presence, and preservation from them, when trouble is upon them. Hence those bitter complaints and vehement expostulations (*Psal.* 22. 1.) *My God, My God, why hast thou forsaken me? Why art thou so far from helping me, and from the words of my roaring?* Again (*Psal.* 77. 7.) *Will the Lord cast off for ever? and will he be favourable no more?* (As if he had said, *surely the Lord hath cast off for the present, he takes no care of me now*) *is his mercy clean gone for ever? doth his promise fail for evermore? hath God forgotten to be gracious? hath he in anger shut up his tender mercies?* What tumultuating thoughts were these? yet these were the thoughts of *Asaph* a godly man, or rather of *David*, a man after Gods own heart, in the day of his distresse. And thus (possibly) *Job* thought himself out of covert when his enemies laid his estate, and his friends, his credit, wast. *The best of men can hardly believe that God takes care of them, when they are hardly dealt with by men.* Faith acts gloriously, when though we see our selves destroyed, yet we can believe our selves preserved. *Jobs* faith was sometimes at this pitch, yet now, it seemes, it was not, when he cried out, *O that it were with me as in the days when God preserved me.*

Thirdly, I answer; the work of preservation may be considered either absolutely, or comparatively. When a man is fallen into great troubles, he may look upon himself as unpreserved in comparison of that preservation which he had in those days when God suffered no evil to befall him, or come neer his dwelling. He that is not so compleatly preserved as formerly he was or found himself to be, may be said to want divine preservation. *O that it were with me as when God preserved me.*

Fourthly, I answer; there is a twofold preservation; first, visible; secondly, invisible. That's visible preservation, when God keepeth us from outward evil; invisible preservation is when God keeps our spirits up under the pressure of all those evils. God doth not withdraw from his people at any time, his invisible preservation, but his visible he often doth. That word of promise stands fast for ever, how much soever the world shakes, or we are shaken in the world (*Heb.* 13. 5, 6.) *I will never leave thee nor forsake thee; so that we may boldly say* (even when to appearance we are most helpless) *The Lord is my helper.* God once preserved

Job

Job so visibly that he had not so much as a scratch with a pin from any enemy or danger; but when all was torn from him to his skin, when his very skin and flesh, and which is yet more, his soul and spirit were all betorn, when he was sores and boyles and wounds all over, in that case all his discernable preservation was gone, he had no arm of flesh to defend him; yet then his invisible preservation was not gone, *The everlasting arms were under him*, but those arms not being seen he looked upon himself as if out of the arms of God, as if not at all preserved; and therefore desired the return of such comforts as he had in those days when *God* (visibly) *preserved him.*

Hence Note;

First, *Mans preservation is of God.*

He condescends to the daily care and over-sight of his people. As he is our Creator, so our preserver. He gave us our being, and he maintains us in it. He is not like the Architect that builds a house, and leaves it, never looking after it more, let it rott or ruine if it will: nor like the Ship-wright who builds a stately vessel, and then lets it go to the wide Sea and dash against Rocks, or be swallowed with sands for all him. God deals not thus with us, either in regard of our bodies, or of our soules; when he hath built us up a spiritual house, he leaves us not to the winds, and sands, and Rocks, but he looks to us and repairs us, and protects us in our graces, and in our comforts. As we owe our effectual vocation into a state of grace, so our abiding and continuance in it unto him. *He confirms us to the end* (1 Cor. 1. 8.) As he calls us out of sin to holiness, so he keeps us from sin in holiness. He is the *Author of our faith*, by vocation, and *the finisher of it*, by preservation (*Heb.* 12. 1.) *We are kept* (as with a Garison, or as in a Garison'd City) *by the power of God, through faith unto salvation* (1 *Pet.* 1. 5.) He preserves us, first, from temptation; secondly, in temptation. Again, he preserves some, first, by affliction, *A hedge of thorns* keeps them from wandring in forbidden paths (*Hos.* 2. 6.) Many are preserved in brine from corrupting. Secondly, he preserves others as we doe ripe fruits, in sugar, from corrupting; *The peace of God which passeth all understanding, keeps their hearts and minds through Christ Jesus* (Phil. 4. 7.) Thirdly, he preserves us as besieged Cities are, by fortifying us, and putting in fresh supplies of his Spirit. Fourthly, he preserves us by stopping the supplies of our inward enemies, our lusts, so that they starve and cannot assault us. Fifthly, He preserves some from greater sins by letting them fall into lesser sins, which both awaken their own consciences, and the jealousie of others concerning them. Christ can make our dangers preservatives, our snare a table, and cause that which hath been an occasion of our falling turn to our good. Thus as the natural, so the spiritual creation is followed with a watchful eye of providence. He that made all things uphold them (*Heb.* 1. 3.) This priviledge we have by the second *Adam* above what we had by the first: we were made upright in the first, we are kept in our uprightness by the second *Adam*. In the first we had a power to stand if we would, in the second we have a power to keep us from falling. That's a comfortable promise (*Jer.* 31. 10.) *Hear the word of the Lord, O ye Nations, and declare it in the Ises afar off, and say, he that scattered Israel, will gather him, and keep him as a Shepheard doth his flock.* Keeper of *Israel*, is one of Gods names and glorious Titles (*Psal.* 121. 4.) *Behold, he that keepeth Israel shall never slumber nor sleep.* As we want a keeper so we have one, and he is a sure one: his care is not only without end, but without intermission, *He never slumbers nor sleeps.* And thus the Prophet expresseth at once the vengeance of God upon the enemies of his people, and his watchfulness for their preservation (*Isa.* 27. 1, 2, 3.) *In that day the Lord with his sore and great and strong sword shall punish Leviathan, the peirceing serpent, even Leviathan that crooked serpent, and he shall slay the Dragon that is in the Sea: in that day sing ye unto her, a vineyard of red wine, I the Lord do keep it, I will water it every moment, lest any hurt it, I will keep it night and day*; that is, mine eye shall always be upon it. As the Lord plants his vineyard, so he fenceth it, and makes a tower in the midst of it (*Isa.* 1. 2.) to shew that he watches over it. This care of God towards his people, exceeds the care of a nurcing Mother toward her tender infant (*Isa.* 49. 15, 16.) *Can a woman forget her sucking child, that she should not have compassion on the son of her womb?* It were a kind of prodigie in nature if she should; yet this unnaturalness is possible to nature (as it follows in the same verse) *yea they may forget*; but this is impossible (because it implies an impotency and deficiency) to the God of nature, who is also the God of all grace and mercy,

as

as himself there professeth, *yet will I not forget thee*: and to assure us that he will not, he adds in the 16th verse, *Behold, I have graven thee upon the palmes of my hands: thy walls are continually before me.*

Secondly, Observe;

They are safe whom God preserves.

In the days when God preserved *Job*, nothing molested or troubled him. We may be unsafe notwithstanding all the promises and performances of men to preserve us; but if God will undertake our preservation, who can touch us? (*Psal.* 127. 1.) *Except the Lord build the house, they labour in vain that build it: except the Lord keep the City, the watchman waketh but in vain. It is in vain for you to rise up early or to sit up late, to eat the bread of sorrowes: for so he giveth his beloved sleep.* As if he had said, if the Lord be with us, all's well with us, and without him nothing is well with us: they are safe indeed whom God keeps, and without his keeping (whosoever else keeps us) we are unsafe. That ninety-first Psalm is full of this assurance to the Saints; Thus it begins; *he that dwelleth in the secret place* (that is, in the love and power) *of the most high, shall abide* (or lodge) *under the shadow of the Almighty* (his shadow is our substance, or our substantial defence, both against heat and force, as it follows in the 2d verse) *I will say of the Lord, he is my refuge and my fortress, surely he shall deliver thee from the snare of the fowler* (the Devil) *and from the noysom pestilence* (both that which would infect, poyson, and kill thy body, as also thy soul, which *Solomon* in his prayer at the dedication of the Temple (1 *Kings* 8. 38.) calls the *plague of every mans own heart*, yea and from the pestilential wounds and stings of other mens tongues (As one of the Ancients expounds that Psalm) that is, both from such words as would discourage and draw thee off from doing good, or from the good wayes of God; as also from those pestilential words which would infect thee with sin, and boyle up thy lust like a plague-sore: from the noysome pestilence of all or any of these kindes the Lord will deliver thee; and (*v.* 4.) *He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.* Insomuch that *thou shalt not be afraid* (that is, thou needest not to fear) *for the terror by night, nor for the Arrow that flieth by day.*

day. Yea (*v.* 11.) *He shall give his Angells charge over thee to keep thee in all thy ways; they shall bear thee up in their hands, lest thou dash thy foot against a stone.* The Lord keeps his people himself, and he chargeth his Angels with their keeping and guardianship. None of the Princes of the earth (who are not Saints) have such a guard as Saints have. We read also of another keeper which the godly carry about them, they have a guard within as well as without (*Pro* 2. 11, 12.) *Discretion shall preserve thee, understanding shall keep thee, to deliver thee from the way of the evil man, from the man that speaketh froward things.* It is good to have a rule of holiness without to keep us, but 'tis far better to have a principle of holiness within to keep us; which that Scripture promiseth. But what's this discretion, what's this understanding, that they should keep us? discretion and understanding are the gift, or grace, rather, of God planted in man for his preservation and keeping. Man, by common natural discretion, may keep himself much out of harmes way, but that special and spiritual discretion which is the gift and grace of God, keeps him much more and much better out of ways which are harmful, whether to himself or others. Yet the same *Solomon* tells us, that we are not trusted alone in the hand of that discretion which is the gift of God to us; for God himself is the discretion and understanding that preserves his; this he makes the ground of our encouragement (*Pro.* 3. 25, 26.) *Be not afraid of sudden fear, nor of the desolation of the wicked when it cometh* (that is, fear not that desolation which cometh upon the wicked) *For the Lord shall be thy confidence, and shall keep thy foot from being taken*; that is, thou shalt confide fully in him, and confiding in him thou shalt be safe; for he shall keep thy foot from being taken, that is, from being taken with any snare of evil, or with the snare of any evil, either of sin or trouble. The Hebrew word in this text of the *Proverbs* which we render *confidence*, signifies also inconstancy and folly. One of the Jewish Expositors takes that sense here, and translates the text thus; the Lord shall be with thee in thy folly, that is, in those things which thou doest foolishly, or wherein thou discoverest much folly, the Lord shall be with thee, and preserve thee from those snares with which through thine own folly thou wast ready to be taken. For as the Lord is above wicked men in the things wherein *they deal proudly* (*Exod.* 18. 11.) thinking by their parts and policy to carry all

In quibus desipere videberis, dominus tibi prospero erit. Aben Ezra.

בסל *inconstantia, stultitia, per antiphrasin, constantia, spes, confidentia.*

before them. So the Lord is with his own people, even in the things which they doe weakly and foolishly (while honestly and with righteousnes) to keep them from miscarrying; he will so guide the feet of his Saints, that they shall not be taken in their own folly, while the feet of the wicked shall be taken in their own wisdom. This is a very spiritual and comfortable exposition of that Scripture, and doth wonderfully magnifie the kindnes of God in the preservation of his people.

Lastly, *As Job, so we ought to ascribe our safety and peace to the Lords preservation.*

As no man hath made, so no man hath preserved himself. Let no man cover himself with his own feathers, or think himself safe under his own shadow, or under the shadow of any creature; God is and must be acknowledged, the *Great Lord Protectour and preserver of men.* Woe to those who sit down in their own help, and woe to those who goe down to *Egypt* for help. *Why gaddest thou about so much* (saith the Prophet, *Jer.* 2. 36, 37.) *to change thy way, or changing thy way* (that is, looking after, and resorting to new wayes of support and succour) *Thou shalt be ashamed of Egypt, as thou wast ashamed of Assyria*; That is, *Egypt* shall no more be able to protect thee, then *Assyria* did, who indeed distressed thee, but strengthned thee not, (2 *Chron.* 28. 20.) *Yea, thou shalt goe forth from him, with thy hands upon thy head* (that is, lamenting and bewailing thy disappointments) *for the Lord hath rejected thy confidences* (though thou hadst a thousand of them; and the more thou hast, the more the Lord will reject them) *and thou shalt not prosper in them.* The Lord sometimes seems as if he did not preserve us, but the creature at best doth but seem to doe it. *Job* scarce thought himself preserved by God when he was so sorely troubled; but when he was preserved, he knew no preserver but God. *O that it were with me as in the Months past, as in the days when God preserved me.*

Vers. 3. *When his candle shined upon mine head, and when by his light I walked through darkness.*

In the former verse *Job* confessed that God kept him from evil; in this he confesseth that God directed him to and in that which was good. There he had the power of God to preserve him, here the light of God to lead him. *His*

His candle shined upon my head.

Some take these words as an allusion to the cloud and pillar of fire that guided the children of *Israel* in the wilderness; but I shall not insist upon that, because it is a query, and a query undetermin'd, whether *Job* lived before the journey of *Israel* through the wilderness, or after it; if after, there is no necessity of inferring that allusion here, and if before there is no consistency for it.

The candle of God is taken three wayes in Scripture.

First, For the word or counsel of God, by which as by a candle we are directed and see our way, through the darkness and doubtful passages of this world. *David* found and acknowledged this use and benefit of the word (*Psal.* 119. 105.) *Thy word is a lamp* (or candle) *unto my feet, and a light unto my paths.* By his *feet* he means both his inward motions and his outward, his affections and his actions; and by his paths, the course which he took by both. In all, the word of God was his light or candle to shew him where his way lay.

Secondly, As the word of God, so the spirit of a man is called a candle, (*Pro.* 20. 27.) *The spirit of man is the candle of the Lord, searching all the inward parts of the belly.* By the *spirit of man Solomon* means the intellectual powers, which in the state of mans created integrity, were as the Sun shining with pure beams of light in that *little world man*: but by the fall of man into sin, that light is so decayed and lessened, that now it is but like a candle to give man some help in this night and darkness of his condition. And it is called, not barely *a candle*, but the *candle of the Lord*, not as that which the Lord sees by, but either first, as that which the Lord hath mercifully left or set up in us to see by; and so those words, *of the Lord*, teach us that the Lord is the Author or efficient cause of it. Or secondly, those words *of the Lord* are as an epithite to the word *candle*; and so to call the spirit of man *the candle of the Lord*, is as much as to say, the spirit of man is an excellent and a most necessary Candle; for it searcheth, or by it we *search all the inward parts of the belly*, that is, whatsoever is most secret in our selves; as the Apostle speakes (2 *Cor.* 2. 11.) *What man knoweth the things of a man, save the spirit of man which is in him?* that is, no other man knows what his own thoughts are, or what they are working, but himself by his own understanding.

But this Candle of a mans understanding searcheth all the secret good and secret evil that is in the most inward parts of his belly, that is, of his mind; for as in the belly natural conceptions are wrought and shaped, so in the mind moral conceptions of good or evil are wrought and shaped. And man with his spirit or understanding as with a Candle may search himself quite through. The Candle of this Candle is the word of God, and the Candle of that Candle is the Spirit of God. Mans spirit hath no spiritual light, but as the word and Spirit of the Lord gives light to it. The spirit of a man would be but a very dim Candle, or a dark lanthorn, if it had not the light of the word and Spirit of God to guide it by. Thus some understand *Jobs* text, *when his Candle shined upon my head*; that is, when the Lord gave me cleer direction from his word by his Spirit, how to frame and fashion the whole course of my life in conformity to his will. But

Lucernam dei appellat ejus favorem, quo velut luce rna ei in omnibus qui suscipiebat aut agebat ipsi prælu ebat ut omnia adversa & verum difficultates superaret. Merc:

Thirdly, considering the context of the Chapter, I conceive we may expound *the candle of God* in another usual Scripture sense for the favour and good will of God, and so for that which is the issue of it, prosperity and good success. Thus *David* spake in his song of praise to God, by whom he had triumphed over all his enemies (2 *Sam.* 22. 29.) *Thou art my lampe, O Lord: and the Lord will lighten my darkness.* He speakes declaratively, what God was to him, *thou art my lampe, O Lord*, that is, from thee I have present favour; and he speaks prophetically, what God would be to him, *The lord will lighten my darkness*; That is, if fears and doubts (which are inward darkness) if troubles and afflictions (which are outward darkness) come upon me, the Lord will shew me what I ought to doe, or he will give me comfort while I suffer. Thus again (*Psal.* 132. 17.) *There will I make the horn of David to bud: I have ordained a lampe for mine anointed*; That is, I have ordained prosperity and blessings for him; blessings upon his person, and especially the blessing of posterity. Children are as a Lampe or Candle in their fathers house, making the name of their Ancestors conspicuous; hence in Scripture a child given to succeed his father is called a lampe. When God by *Ahijah* the Prophet told *Jeroboam*, that God would take the kingdom out of the hand of *Solomons* son, and give it unto him, even ten Tribes; he yet adds (1 *Kings* 11. 36.) *And unto his son will I give one tribe, that David my servant may have a light (lamps*

or candle (as we put in the Margin) *alwayes before me in Jerusalem, the City which I have chosen me to put my name there.* And again (1 *Kings* 15. 4.) when *Abijam* the son of *Rehoboam* proved wicked, the text saith, *Nevertheless for Davids sake did the Lord his God give him a lamp* (or *candle*) *in Jerusalem, to set up his son after him.* *Job* once had a candle shining upon his head, both in personal prosperity, and in a hopeful posterity, but he lived to see both extinct, and therefore speakes as of what was past.

His candle shined upon my head.

Me salutaribus consiliis instruebat ut viderem quid in rebus dubijs agendum esset. Pisc.

The Sun Moon and Starrs being above us, are as candles shining upon our heads; and some conceive that here is an allusion to a lampe or candle hung up in a room, which being aloft shines upon the heads of those that stand about it. In Scripture the head notes the whole man, that being his chief part, and the seat of all the senses. So that this speech of *Job*, *his candle shined upon my head*, is of the same sense (excepting the duration) with that of the Prophet (*Isa.* 35. 16.) *The ransomed of the Lord shall return and come to Sion with songs, and everlasting joy shall be upon their heads*: and with that (*Pro.* 10. 6.) *Blessings are upon the head of the just.* His blessing is from above, though it be in things of the earth, and so coming down upon the head, like the ointment upon *Aarons* head, runs down to the skirts of his garment, that is, he is blessed all over, or quite through; he is blessed from the beginning to the ending. Thus when *Job* reports concerning his former days, that then, the candle of God shined upon his *head*, his meaning is, that the favour of God was extended over all he had, over soul and body, over his wayes and counsels.

Further a candle shining upon the head, implieth the cleerest as also the most useful and profitable light, for the more the light comes from above, the less is the shadow; while the Sun is ascending or descending it casts a shadow, and according to the degrees of its ascent or declension, the shadow is more or lesse, longer or shorter; when shadows are very long, we know it is towards evening, and that the Sun is setting; but when the Sun is in his Zenith, (as at high-noon) and so casts his beams directly upon our head, then it makes no shadow at all. This consideration of *Jobs*, from nature, gives us some advantage for the better and fuller understanding of his mind and scope in them. *Job* had not a light

shining

shining from below, but from aloft; not a light to his side, but upon his head; he had a clear and good light, as the light at noon-day, which is grown into a proverb, such a thing *is as clear as the light at noon-day*. And because the head is the seat of the understanding as well as of the senses, the candle upon the head may fitly import, a clear light of knowledge in advising others or our selves what to doe or how to order our affairs. From all which notions, it appeares that *Job* had much of God, many signal testimonies of respect from him, he had comforts without, and counsels within, and mercy every way. *His candle* (saith he) *shined upon my head.*

Hence Note;

A godly man owns God as the Author, and his favour as the spring of his prosperity and good success.

Job doth not say, *O that it were with me as in former times, when I got and gained*, but, *O that it were with me as in months past, when the candle of God shined upon my head*. As the candle of God or his favour shining upon us, is the best portion, and portion enough, though we had nothing else; so what portion soever we have in other things is to be ascribed to that. Carnal men *Sacrifice to their own net, and burn incense to their own dragg* (that is, they thank their wit or their industry, their pollicy or their strength, their own forecast, or the kindness of their friends) *because by them* (they conceive as the prophet saith, *Hab.* 1.16.) *their portion is fat, and their meat plenteous*. And as many have no mind to offer the sacrifice of praise to God for their plenty, so they have no reason to doe so: And because they have no reason to doe so, it would be their sin to doe so. For seeing their plenty comes in by their sin, and is at once provided by and for their lusts, they in praising God for their plenty, should entitle God to all those sins by which they have provided it. They have not got their riches by the Candle of God shining upon their heads, but by putting out the Candle of God which shined into their hearts. There is a natural Candle or light which God hath put into the hearts of all men, by which they may see (Heathens have seen it) what is just and right in their dealings with men. This Candle of light they put out, that they may heap up the gain of deceit and fraud of unrighteousness and oppression in the darkness of their own

own lusts. He only gets riches by Gods candle, who gets them in wayes of righteousness: and if he become poor (as *Job*) he may wish or pray with confidence (as *Job* did) *O that it were with me, as when the candle of God shined upon my head.*

And when by his light I walked through darkness.

The light of God is opposed, first, to our own light, or as the Prophet speaks (*Isa.* 50.11.) *To the light of our fire*. Secondly, to the light of any creature comfort. All light is of God; for *God is light* (1 John 1.4.) and the fountain of light, First, to his own Son the Lord Jesus Christ, who is *that true light* (John 1.8.) The light of the world (*John* 3.18.) Secondly, to the Saints, who are therefore said, not only to receive light from him, but to be light. (*Eph.* 5.8.) *Ye were sometimes darkness, but now ye are light in the Lord*. All light is Gods light, yet some light is more peculiarly called *his light*. Light was the first distinct part of the whole Creation. And as external light is Gods creature, so also is internal light, intellectual light, spiritual light.

But it may be questioned, what is that light which *Job* so eminently entitles God to? *His light*.

I answer, First, negatively. Not light in a proper sence, the light of the Sun, which fills the air.

Secondly, Affirmatively, we may understand it two wayes.

First, For the light of counsel and direction, given either immediately or mediately from God. The word of God is the light of God (as was shewed from the former words) Thus in the Prophet (*Isa.* 2.5.) *O ye house of Jacob, come ye, and let us walk in the light of the Lord*. The Word, like light, discovers and layes open the hidden things of God, and the hidden things of man. 'Tis as light, the first thing to be seen, and that by which we see all other things: 'Tis the meanes by which we see, and 'tis the object of our sight. 'Tis like the lights or lamps spoken of (*Levit.* 24.2, 3, 4. *Numb.* 8.2.) which God hath appointed to hang up and burn continually in the Tabernacle of the Church. By this light of God, the light of his holy word, *Job walked thorow darkness*.

Secondly, By *his light*, or the light of God, may be meant the favour, grace, and good will of God. When *David* beg'd of God, *to lift up the light of his countenance upon him* (Psal. 4.6.) his meaning

meaning is, O let me enjoy thy favour, or be thou favourable unto me. And from this light of God shining upon us, another, a third light of God, the light of joy shines in us; as it follows in the Psalm, where *David* had no sooner prayed, *Lord lift thou up the light of thy countenance upon me*, but he seems to have received an answer presently (*v.* 7.) *Thou hast put gladness in my heart. This light of God is sown for the righteous* (Psal. 97. 11.) and it springs up in them like the joy of harvest, even when the labour of the Olive faileth, and the fields yield no meat (*Hab.* 3.17, 18.) By all these, or any of these lights of God *Job walked thorow darkness*. The light of the counsel of God, *his word*, and the light of the countenance of God, *his favour*, and the light of the joy of God, *his consolations*, are enough to carry us through all the darkness of this world.

But it may be questioned, what the darkness was through which *Job* walked in the light of God. As before we had nothing to do with natural light, so neither here with that natural darkness which followeth the departure of the Sun from or its going down below our Horizon. But in an improper sense, Darkness in Scripture language is put

First, For sin; and *to walk in darkness*, is to lead a sinful life (1 *John* 1. 6.) This is not the darkness here meant, *Job* did not walke in a state of sin, though he had sin in him; nor doe we walk through this darkness by the light of God, but from it. The light of God teacheth us to avoid it, yea to abhorr it, to have no fellowship with the unfruitful workes of it; but it doth not help or assist us to walk thorough it.

Secondly, Darkness is often put for affliction. *Job* (I grant) had walked long in this darkness, and was then walking in it when he spake these words; yet we cannot understand these words of that darkness, because *Job* in speaking them, referrs or looks back to his prosperous state, in which as he had all manner, so the fullest measure of outward mercies, and knew not what sorrow meant, nor what it was to walk thorow the darkness of it, as to his own experience; *Job* in these times scarce ever had a cloud come over his day, much less was his day turned to night, or his light to darkness.

Thirdly, by darkness is signified some eminent *danger*. He that is in a good condition, doth sometimes fall into such a danger, and is com-

compassed about with such suddain extremities, as may cover him for the time with very great darkness, and yet by the light of divine favour he passeth safely thorow it. *Though I walk* (saith *David*, Psal. 23.4.) *thorow the valley of the shadow of death* (that's a dark valley indeed) *I will fear no evil, for thou art with me, thy rod and thy staffe they comfort me*; that is, *in thy light I walk thorow darkness*. Possibly *Job* had met with some such suddain exigents in the former passages of his life, thorow which he walked or made his escape by the light of God.

Fourthly, Darkness may import any difficult case or doubtful condition, thorow which a mans own reason cannot guide him, and he wants light to see his way out. Now if in such cases the Lord shew us our way, we have cause to say, that in the light of God we walked thorow darkness. And this, I conceive, is *Jobs* meaning here, when he saith, *In his light I walked thorow darkness*. As if he had thus expressed himself; *Not only did the candle of God shining upon my head in former times, keep me out of a state of misery and affliction, but if at any time I did but step into or was surprized with a suddain danger, if at any time I were hard put to it, not well knowing how to resolve or what to doe; presently, even in such dangers, doubts and straits, I had light from God by which I walked thorow the darkness of those dispensations, and all issued well for me.* *In rebus dubijs lux ejus directus.* Merc.

Hence Note;

First, *The light of God is enough to lead us thorow all doubts and difficulties.*

We cannot walk in the light by our own light, but in the light of God we may walk through any darkness. Easie things are hard to our own power, and plain things are obscure to our own light; but as nothing is hard to the power, so nothing is obscure to the light of God. The grace of God is sufficient for us in our weakness, and the light of God is sufficient for us in our darkness. And as 'tis comfortable to remember that his light is sufficient for us, so 'tis much more comfortable to remember that he will not fail to give us light. As *David* prayed (*Psal.* 43. 3.) *O send out thy light and thy truth, let them lead me.* So the Lord made a promise unto *David* (Psal. 32. 8.) *I will instruct thee, and teach thee in the way that thou shalt goe; I will guide thee with*

mine eye: That is, I will look upon thee, and as mine eye turnes ſo ſhalt thou, or not only doth mine eye ſee thy way, but mine eye ſhall ſhew thee thy way, mine eye ſhall be thy directory, or as a hand pointing thee which way thou ſhall goe, what courſe thou ſhalt take in every difficulty, and exigence of affaires. The Lord makes ſuch a promiſe in ſpecial to him that keeps a true faſt (*Iſa.* 58.10, 11.) *Then ſhall thy light riſe in obſcurity, and thy darkneſs be as the noon day*; That is (though I grant the text may alſo be well expounded of a turn from adverſity to proſperity) obſcure things ſhall be light or clear to thee, and thou ſhalt ſee thorow thoſe buſineſſes as if it were noon day, which are as dark as darkneſs it ſelf; even where the light was as darkneſs, the darkneſs ſhall be as light. The next words favour this interpretation much, where this promiſe runs in proper terms. *And the Lord ſhall guide thee continually, and ſatisfie thy ſoul in drought, and make fat thy bones, &c.* The Lord will guide his, not only for a day, but all their dayes, *continually*. And he that is alwayes guided, is guided in all his wayes, even in his darkeſt wayes. The faith of *Hannah* was raiſed to this aſſurance (1 *Sam.* 2.9.) *He will keep the feet of his Saints* (from going out of their way) *and the wicked ſhall be ſilent in darkneſs*; Not ſilent as Saints are in their darkneſs by patience and quiet ſubmiſſion to the hand of God, not ſilent as Saints are in their darkneſs, by abſtaining from all murmurings and complainings againſt God; but ſilent under a conviction of the righteous judgment of God, or ſilent in an utter deſperation of freeing themſelves from his judgements. They ſhall neither have a word to ſay for themſelves, nor ſhall they know what to doe for themſelves. They ſhall be comfortleſs, and they ſhall be counſel-leſs; they ſhall neither be able to give themſelves counſel, nor to ask it of God; *they ſhall be ſilent in darkneſſe*; this is a wretched ſilence. And that's it which the Lord threatned in very doleful language by the Prophet (*Jer.* 13.16.) *Give glory to the Lord your God, before he cauſe darkneſs, and before your feet ſtumble upon the dark mountaines, and while ye look for light, he turn it into the ſhadow of death, and make it groſs darkneſs.* The Lord who forms the light, doth alſo create or cauſe darkneſs, and he can add darkneſs to darkneſs; The darkneſs of ignorance to the darkneſs of trouble. And he can add one degree of darkneſs to another, one degree of the darkneſs of trouble to another,

another, and one decree of the darkneſs of ignorance to another; they who are in darkneſs, may ſoon be in greater darkneſs, even in groſs darkneſs. *The dark Mountains* ſpoken of by the Prophet, are not only properly ſuch, but figuratively ſuch; as when men are in great troubles, they either run or are driven to the dark Mountaines to ſhelter and hide themſelves; ſo great troubles are dark Mountains; and to *ſtumble* upon theſe dark Mountains of trouble, is to be deſtitute of the light of counſel what to doe, or which way to betake our ſelves for deliverance. *Saul* was upon ſuch a dark Mountain when the *Philiſtins* invaded him, and there his feet ſtumbled (1 *Sam.* 28.15.) *I am ſore diſtreſſed* (ſaith he) *for the Philiſtines make war againſt me, and God is departed from me, and anſwereth me no more, neither by Prophets nor by dreams.* He was in darkneſs, and God gave him no light to walk thorow that darkneſs; his darkneſs was indeed turned into the ſhadow of death, when he turned to the Devil to raiſe the dead, that he might have light. He was left in the groſs darkneſs of ignorance, as well as of trouble, when he went to the Prince of darkneſs for advice, how to get out of that darkneſs which compaſſed him round about. Good men are brought many times to the dark Mountaines, but their feet doe not ſtumble there; the Lord *will keep the feet of his Saints, and they* (like *Job*) *by the light of God ſhall walk thorow darkneſs.*

And that you may have the light of God to walk by through all the darkneſs you meet with, be ſure to avoid theſe two things.

Firſt, Take heed of walking in or leaning to the light of your own underſtanding. *None ſtand ſo much* (as we ſay) *in their own light, as they who walk in it.* To walk in our own light, is to be (as *Solomon* ſpeaks, *Prov.* 3.7.) *wiſe in our own eyes.* And as ſuch are oppoſed to thoſe (*v.* 6.) *who acknowledged God in all their wayes*, ſo they cannot expect (which is there promiſed to them that doe ſo) *that he ſhould direct their paths.*

Secondly, Take heed ye be not found walking in the light of your own comforts, as not in the light of your own counſels. Some make comforts for themſelves, or they kindle their own fire, as the Prophet elegantly expreſſeth it (*Iſa.* 50.11.) *Behold all ye that kindle a fire, that compaſs your ſelves about with ſparkes, walk in the light of your fire, and in the ſparkes that ye have kind-*

led, this shall ye have of my hand, ye shall lie down in sorrow. In the foregoing verse he spake of those *who though they feared the Lord, and obeyed the voice of his servants, yet walked in darkness and saw no light*; and such he adviseth *to trust in the name of the Lord, and to stay upon their God*; As if he had said, if you who now walk in darkness and see no light, desire to walk at last through this darkness in the light of God; then beware that ye doe not, as many, kindle a fire for your selves in creature-comforts and contentments, doe not compasse your selves about with these sparks, hoping to get warmth or light by them. You may try if you have such a mind to it, what the light of your own fire, and what your sparks can doe for you; but I assure you, there's no walking through darkness by your own light, make it as clear as you can, *your lying down or end will be in sorrow, and that is but a cold and a dark lodging. There is no walking thorough any darkness, but by the light of God.*

JOB,

JOB, Chap. 29. Vers. 4, 5, 6.

As I was in the dayes of my youth, when the secret of God was upon my Tabernacle.

When the Almighty was yet with me, when my children were about me.

When I washed my steps with butter, and the Rock poured out Rivers of Oil.

THis context continues *Jobs* wish; and to make the sence compleat, we must have recourse to, or reassume the words of the second verse; *O that I were as in the months past, O that I were &c.*

Vers. 4. *As I was in the dayes of my youth.*

There is much variety in the rendring of these words.

First, Mr. *Broughton* renders, *as I was in my last yeares*; That is (as I suppose his meaning to be) as I was in those yeares which immediately preceeded these my sorrows; or, O that I were in as good a condition as these troubles found me in.

Secondly, Others render thus; *As I was in the dayes of my winterings*, or when I lay in my winter quarters. This translation is an allusion to Souldiers, who usually all the summer are drawn out into service, and lye abroad in the field, but in the winter (that being incommodious for action) come home to their quarters, where after long marches, and hard, yea hazardous duty, they rest in safety. And thus *Job* seemes to say; *O that it were with me as in those dayes when I lay like a Souldier in my winter quarters, not drawn out to combate with afflictions and temptations not at all engaged with those Armies of sorrow which have lately charged me on every hand both in front and rear.* But this is a little too critical and curious, nor could *Job* well expresse the comfort of a flourishing state, by a Souldiers life, though in his winter quarters, where though he hath all things necessary, provided by his General, or next officer, yet that's no pleasant life, nor much desireable condition.

In diebus hibernorum meorum. Jun: *Metaphora Castrensis de prosperitate Jobi secure in domo sua agentis quasi miles in hibernis.* Merl.

Thirdly,

In diebus opprobrii mei. Mont.

Thirdly, Some give it in these termes; *As I was in the dayes of my reproach*; That is, in those dayes which have been cast upon me as my reproach; Or with which I have often been reproached. Satan reproached *Job* with his good or prosperous dayes, as if in them he had played the hypocrite, and served God only because God filled his belly, and secured all his fulness to him. Such was his malitious sence, when he answered Gods question (*Chap.* 1. 8, 9.) *Hast thou considered my servant Job*, &c? with, *Doth Job feare God for nought? Hast thou not made a hedge about him?* &c. *Jobs* friends reproached him so often with suggestions of sinful carriages in those dayes of his prosperity, that he at last said (*Chap.* 19.3.) *These ten times have ye reproached me.* So that *Job* having been so much and so often reproached with those dayes, might well call them, *the dayes of his reproach*; and when he wisheth here, (according to this reading) *O that it were with me as in the dayes of my reproach!* his meaning is, O that I were in as good a state, both for soul and body, as I was in those dayes, with which you have so frequently and falsly reproached me.

In hiems terra non ostendit germen, sed sua veste nuda anni opprobium

We translate, *O that it were with me as in the dayes of my youth.* The word which we render *youth*, doth properly signifie *reproach*, or that which brings any kind of disgrace upon a person. And thus the winter is expressed, because 'tis, as it were, the disgrace of the year; it uncloaths both fields and forrests, it soyls that beauty which the Spring gave and the Summer maintained all things in, and strips them naked and bare. In the same sense, that the Spring is the glory, winter is the shame of the year. And as the cold of winter doth shame the fields, and blast their bravery, so the heat of youth is apt to thrust us upon the doing of such things as turn to our shame, and often bring not only reproofs, but reproaches upon us: youth is subject to many temptations and corruptions, 'tis hurried in the pursuit of divers lusts and pleasures: which, unless timely left, leave us under the clouds of disgrace. So the word is rendred (*Job* 22.6.) For whereas we say, *My heart shall not reproach me*; others render it, *My heart shall not youth or bechild me*, that is, it shall not make me do things like a child or a youth, tending to my reproach. The Prophet (*Jer.* 31. 19.) represents *Ephraim* bemoaning himself thus, *surely after that I was turned I repented, and after that I was instructed, I smote upon my thigh, I was ashamed, yea even confounded, because I did bear*

Non expuerascet cor meum. Bold.

beare the reproach of my youth. Reproach falleth so often indeed upon youth, that youth and reproach goe alwayes in word together, or are linked in one word; *O that I were as in the dayes of my youth.* We may take youth in a twofold sence.

First, As youth signifies a distinct state or age of man. The life of man is cast into many divisions, into childhood, youth, manhood, and old age. Which referring to the four seasons of the year; youth is the spring, the prime and glory of it.

Secondly, We may expound it not of the person but state of *Job*, And then, *In the dayes of my youth*, is, when I was in the flourish of riches, and greatness, and power, and honour. There is a youth in every mans state, and some mens estates grow old and decrepid before their persons do. *O that it were with me as in the dayes of my youth.* The general sence is the same with the former; yet from the form of expression

Observe,

Youth is a flourishing condition, but it is a passing condition.

Whether youth respect the person or the state of man, the youthfulness of both passeth away. The Graces of some believers are in a perpetual youth (*Isa.* 40. 30, 31.) *Even the youths* (that is, such as trust to, or boast in their own strength) *shall faint and be weary, and the young men shall utterly fall; but they that wait on the Lord shall renew their strength, they shall mount up with Eagles wings.* Now the *Eagle reneweth her youth* (*Psal.* 103. 5.) And as some beleivers have a perpetual youth in grace, so all beleivers shall have a perpetual youth in glory. But the youth of mans most flourishing estate in riches and honour, and the youth of his person, when 'tis most flourishing in strength and beauty, is ready to decline every day. There was somewhat of miracle in that of *Moses* (Deut. 34. 7.) *Who being an hundred and twenty years old when he died, his eye was not dim, nor his natural force abated.* Most men are sencible enough of the decayes of their natural youth, and many of their civil, yet the Prophet by an elegant allusion complains that *Ephraim* was not (*Hos.* 7.9.) *Strangers have devoured his strength, and he knoweth it not, yea gray hairs are here and there upon him* (*or sprinkled upon him*) *yet he knoweth not*: He doth not mean it of the *gray haires* upon his head, but upon his state or outward condition. He whose af

faire

faires were strong and prosperous a while ago, even like a young man in his prime, have now the symtomes of old age appearing upon them, here a loss and there a loss, here a breach and there a breach, like gray haires, signifying weakness and old age appearing upon them. Youth in every notion of it, respecting naturals or civils, is passing and fading.

Again, *O that I were as in the dayes of my youth.* I shewed before, that *Job* doth not only, nor so much desire the same state of outward prosperity which he formerly had, as the same frame of holiness that he formerly had in that state. *Jobs* spirit was much out of order and discomposed under his afflictions. And therefore he prayeth, *O that I were as spiritual, or as well setled in my spirit, as in the forepart of my natural life.*

Hence Note;

To be holy in youth, is a great commendation of holiness.

Holiness is alwayes a beauty, yet most then, when we are most subject to folly. Many looking back to their youth, have no reason to say, *O that it were with us as in the dayes of our youth.* Dayes of youth are usually dayes of sin and vanity. There are but few who can reflect upon and review that part of their life, without much cause of blushing, yea of loathing. Yet in old age a temptation may come which puts a man more out of order and besides the rule, then he was in the most unruly and disorderly dayes of youth; childhood and youth are vanity, and so may old age be too. How comely is it to see gravity and sanctity in youth, to see youth spotless and unblameable, not only taking example by those who are good, but being an example. As *Paul* exhorts *Timothy* (1 Tim. 4.12.) *Let no man despise thy youth,* (he speakes not so much to others as to *Timothy*, *O Timothy, see thou walk so exactly that no man have occasion to despise thy youth, let not thy youth lay thee open to contempt, but) be thou an ensample of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.* Hold forth these graces in thy youth, and no man will despise thy youth, but an enemy to all grace; live so undistemper'd in youth, that when any little distemper is upon thee in old age, thou mayest have cause to wish with *Job, O that it were with me as in the dayes of my youth.*

When

When the secret of God was upon my Tabernacle.

With Gods favour upon my Tent, saith Mr *Broughton*. *When God was secretly in my Tabernacle* (saith the Vulgar translation) *When there was (as it were) a league between God and my Tabernacle,* saith a third. *When God kept me company and associated himself with me in my Tabernacle,* saith a fourth. The word signifieth an assembly or meeting of choice persons (*Psal.* 111. 1.) *I will praise the Lord with my whole heart in the Assembly of the upright*, or, *in the secret of the upright.* The upright are secret ones, and the secret of God is with them. Our translation gives this sense fully; *When the secret of God was upon my Tabernacle*; as if he had said, *O that it were with me as when God gave me secret counsel, or opened his heart to me upon all occasions.*

Quando secreto deus erat in Tabernaculo meo. Vul. בְּסוֹד אֱלוֹהַּ *Quando deo familiaris eram, & in domo mea tanquam in sodalitio ipsius, versabatur.* Lavat.

There is a twofold secret of God. First, the secret of his word; secondly, the secret of his works, or the secret of his counsel, and the secret of his providence. Both these were upon the Tabernacle or tent of *Job*. There was the secret of the word, or of the revealed will of God. We may have the word which contains the will of God, yet not know the secret of God in it. The word of God is the Covenant of God, and the Covenant is called *a mistery*, that is, *a secret*. This secret of God was upon *Jobs* Tabernacle, that is, God made known his mind to him, and shewed him, as what himself would doe for him in mercy, so what *Job* ought to doe for him in duty.

Again, (which I rather conceive to be *Jobs* meaning) the secret of divine providence was upon his Tabernacle; first, to prevent evil from anoyting him; secondly, to preserve the good which he enjoyed; thirdly, to bless his labours, and to make what he took in hand thrive and prosper. Thus (saith he) it was with me, and O that it might be so again. This intimacy and sweet fellowship with God, *Job* recounts with thankfulness, and begs the renewing of it as his happiness; he doth not wish to be happier then when the secret of God was with him.

Hence Observe;

First, *Saints are acquainted with the secrets of God.*

(Psal. 25. 14.) *The secret of the Lord is with them that fear him,* &c. Saints are (as I may say) *The Lords Secretaries, They*

 are

are of his Privie Counsel, he sheweth them all that is needful and good for them to know. *What he hideth from the wise and prudent he revealeth to his babes* (Math. 11. 25.) The wise men of the world cannot understand the secrets of the Spirit, but spiritual babes do. In the new birth God *puts his law into the mind* (that is, he gives his people a right understanding of it) *and he writes it in their heart*, (Heb. 8. 10.) that is, he gives them a sutableness to it, both in their wills to chuse it, and in their affections to love and to embrace it. Regeneration is a secret work, and the regenerate are admitted into the secrets of the word of God. *The servant knoweth not what his Lord doth, but* (saith Christ, *Joh.* 15. 15.) *I have called you friends: for all things that I have heard of my Father, I have made known unto you.* Christ came out of the bosome of the Father, and he opens the Fathers bosome to all his children.

Secondly, Observe;

A secret unseen blessing from God makes the house and estate of a Godly man prosperous.

As a secret curse goes out from God upon the wicked mans house or Tabernacle, which blasts his fairest fruit, and makes all to wither. Some are unthriving, and find all going to nought, they know not how nor which way, surely by no way of their own intending (*Haggai* 1. 6.) *Ye have sown much and bring in little: ye eat, but ye have not enough: ye drink, but ye are not filled with drink: ye cloath you, but there is none warme: and he that earneth wages, earneth wages to put it into a bag with holes.* Nothing comes of it, there is no tack in your state, or any thing you have, it melts as butter before the Sun. And what caused all this? a secret curse (*v.* 9.) *And when ye brought it home, I did blow upon it*: That is, I made all your labours and endeavours fruitless. Now I say, as a secret curse upon a wicked or sinful mans Tabernacle consumes and wasts all (no man knowing how) So by a secret blessing upon the tabernacle of the righteous, all their undertakings thrive, they scarce know how or which way, surely by no way of their own projecting or devising; so that while their prosperity is visible to all, and envied by many, the way of it is almost utterly unknown to themselves, and they even wonder to see how wealth comes in. This is the secret of God upon the Tabernacle of the righteous. A little that we have, by the secret influence of a blessing from above, is better then aboundance without it: and a little that we doe, by the secret influence of a blessing upon it, will bring in aboundance: so that a Godly man saith sometimes in regard of his temporal increase, as it is prophesied, the Church shall in regard of her spiritual (*Isa.* 49. 20, 21.) *The place is too strait for me, give place to me that I may dwell*; and he is ready to say admiringly, as it follows there, *who hath begotten me these? or who hath begotten me all this?*

Thirdly, Observe;

Secret communion and converse with God is very desireable to a gracious soul, and the sweetest priviledge of this present life.

O that it were with me as in the days of my youth, when the secret of God was upon my Tabernacle. That is, when God and I were often in secret converse, and even walked together as familiar friends. What *David* said of his false friend, who at last shewed himself an open enemy (*Psal.* 55. 14.) A godly man can say of his real and cordial friendship with God, *We took sweet counsel together, and walked* (both) *unto the house of God* (and in my own house, God owning me there) *in company.* God visited me, and I rejoyced in his visits. The Septuagint render the text so out of the Hebrew; *When God made his visitation of my house or family.* God visits some in wrath, or in fatherly displeasure at the best, to chasten them for their uneven and disorderly walkings, to reprove and check them for what they have done amisse; he visits others in love or in a friendly pleasure, to encourage them in their holy and upright walkings, to approve and commend them for what they have done well. I know not whether they are more highly honoured, or more sweetly refreshed, who are thus visited. A gracious soul hath many Soliloquies about God; he hath also many Colloquies, conferences or discourses with God. He tells God his mind in prayer and meditation, and God tells him what his mind is, by the Spirit in his word, and all other Gospel dispensations. He speakes to God, and he is harkning what the Lord God will speak (*Psal.* 8. 5.) And what he speaks is well worth the hearkning after, for (as it follows there) *He will speak peace to his people, and to his Saints.* It is said of *Isaac*, that, *he went out into the fields to meditate at eventide* (Gen. 24. 63.) God and he kept

ὅτε ὁ θεὸς ἐπεσκοπεῖτο ἐποίει τὸν οἶκον μου. Sept.

secret correspondence or intelligence one with another. And indeed, then doth God communicate himself most to us when we retire most from the world, from worldly delights, and from worldly cares, from our businesses and affairs, that we may be private with him. (*Hos.* 2.14.) *Behold I will allure her and bring her into the Wilderness, and speak comfortably to her*, or I will speak to her heart. When I have brought her out of the huddle of the world into the Wilderness, (which some understand to be a troublesome condition, others only a solitary condition) then I will speak kindly to her. God brings many gracious souls into the Wilderness of a troublesome condition, and he loves to allure all into the Wilderness of a solitary condition, that he may then and there speak comfortably to them. They who live in a populous City, may live as in a Wilderness, private and alone with God: And when God hath got us thus alone, then he speaks to our hearts, and powreshis heart into ours. It is the promise of Christ (*John* 14. 23.) *If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.* Thus we have, as a description of the prosperity of *Job* in the increase of outward things, through the secret of God upon his Tabernacle, (as we render the text) So likewise a description of his piety and increase in spiritual things, through that sweet intimacy, and secret converse which he had with God in his Tabernacle, or constant course of his life, as others render it. Both ways he was a godly man, though in the last most. 'Tis a great blessing to have the secret of God upon our Tabernacle, but 'tis a greater to keep close to God by secret communion in our Tabernacle. This latter differs but a little more from heavenly happiness then this, that we are in a Tabernacle. *Job* still proceeds in the History of Gods ancient kindnesses to him: He cannot get his thoughts off from the pleasant remembrance of those times.

Vers. 5. *When the Almighty was yet with me, when my children were about me.*

In the former verse, *Job* spake of God by his Title or Name *Eloah*, or, *The strong God*, in this by his Name *Saddai*, the *Almighty*, or *God all-sufficient*, The bountiful distributer and giver out of all things. *It was the Almighty who was with him* in the time of his prosperity, and made him prosperous.

But

But was not the Lord with him in his afflicted condition? or is he not always with all men? was the Lord quite departed from *Job*? or are any out of his presence? how then saith he, *when he was yet with me?*

I answer, God is said to be with us or absent from us, as he is pleased to give out himself to us, or withdraw from us in his providences and dispensations. When God acts graciously towards us, then is he said to be with us; and when he leaves us in the hand of any trouble, then he is said to be far from us. (*Psal.* 10.1.) *Why standest thou afar off, O Lord? Why hidest thou thy self in time of trouble?* God is alwayes near to his people, and usually then nearest in his care for and watchfulness over them, when they are in trouble; yet then they are apt to think he is afar off from them, and then they cry out as men forsaken, *Why standest thou afar off O Lord?* Thus the Scripture speaks according to our sense, or as the flesh apprehends, which, when we smart under any trouble, is ready to conclude, God is not with us.

There is not any form of words (that I remember) in the whole book of God which is made use of with so much variety as this, *the Lords being with us.*

First, 'Tis used by way of promise, and 'tis indeed the sum of all the promises. If God should bid us ask what we would have at once, or wrap up all our desires in one word, what could we ask so comprehensive as this, Lord give us thy promise to be *with us*. Thus the Lord expressed all that good which he intended to do by the hand of *Joshua* for the conduct of his people into *Canaan* (*Josh.* 1.5.) *There shall not any man be able to stand before thee all the dayes of thy life; as I was with Moses, so will I be with thee; I will not fail thee nor forsake thee.* God assures *Joshua* against all opposition, by giving him assurance of his presence. And thus the Apostle reasons for the comfort of all beleivers (*Rom.* 8. 31.) *If God be with us, who can be against us?* Many (possibly, yea certainly) will be against us to oppose us, but none can be against us, to prevail over us.

Secondly, Godly men speak thus in a way of faith (*Psal.* 46. 11.) *The Lord of hosts is with us, the God of Jacob is our refuge.* Their faith was positive and peremptory in the thing; they doe not say, we have some glimmering hopes that the Lord will be with us; but they conclude upon it, *The Lord is with us*, to uphold

and

and maintain both our spirits and our cause. Thus spake *Caleb* and *Joshua* to quiet the murmurings of the people (*Numb.* 14.9.) *Only rebell not ye against the Lord, neither fear ye the people of the land, for they are bread for us; their defence is departed from them, and the Lord is with us; fear them not.* The men that accompanied *Caleb* and *Joshua* in the search of the Land, gave a very discouraging report of it (*Numb.* 13.32.) *The land through which we have gone to search it, is a land that eateth up the inhabitants thereof.* Not so (replied *Caleb*) you are quite mistaken; we shall quickly eat up that land, *They are bread for us*; their high walls cannot defend them, for God who is the defence of a land, hath withdrawn his presence from them, *and is with us.*

Thirdly, It is used by way of request and petition, by that holy man *Jacob* (*Gen.*28.20.) *If God will be with me, and will keep me in the way that I goe*, &c. As if he had said, Lord, I desire no more of thee but that thou wilt be with me; thy presence will be my protection from evil, and that will also procure me all good.

Fourthly, 'Tis used by way of good wish to or prayer for others (*Ruth.* 2.4.) *And behold Boaz came from Bethlehem, and said unto the reapers, the Lord be with you.* The same is used by us in common speech, but with two common and unserious a spirit by the most, when we take leave of friends, *God be with you.*

Fifthly, It is used by way of prophesie (*Gen.* 40. 23.) *And Israel said unto Joseph, behold I dye, but God shall be with you, and bring you again unto the Land of your fathers.* I am going the way of all flesh, but God will abide with you, and because he will, I know you shall not alwayes abide here, but return to your own land.

Sixthly, We find it used by way of History (*Gen.* 39. 21.) *But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.* Lay all these formes of speaking together, and it appeares that the best thing which God can promise, is to be with us; the best thing which man can pray for, or believe he shall receive at the hand of God, is that he would be with him; the best thing that can be foretold of or wisht for another, is that God will be or would be with him; and the best report that can be made of any mans prosperity is this, the Lord hath been with him or was with him.

Further,

Further, we may consider the Lords being with us two wayes.

First, More generally.

Secondly, More specially.

More generally; the Lord is with all men, but not with all men alike; first the Lord is with all men by a common providence and presence, to support and preserve them; man could neither live nor move, unless the Lord were with him. Secondly, The Lord is with all men to provide for them; *He causeth his Sun to shine upon the good and the bad, and his rain to fall on the just and on the unjust.* Math.5.45. The whole world is his family, and he feeds them every day. Thirdly, The Lord is with all men, to observe what they doe. *He looketh from heaven*, saith *David* (Psal.33.13, 14.) *He beholdeth all the sons of men, from the place of his habitation he looketh upon all the inhabitants of the earth.* He looketh upon their persons, and he looketh upon their actions; He seeth who they are, and how they are employed. Fourthly, the Lord is with all men, to order and over-rule them in their doings, to move or stop them in all their ways; whether would the hearts of men carry them, and what would their hands doe, if God were not with them to restrain them? wicked men would be boundless in their workings and uneven walkings, if God did not check and bridle them: did not he say to the pride, wrath, and rage of men (as he doth to the proud and raging waves of the Sea) hitherto shall ye come and no further, who knows how far they would go, or where they would sit down? In all these senses God is with all men, even with the worst of men. And they are sometimes so sensible of the Lords being with them, that they are burdened with it, and would fain be rid of him, as was shewed (*Chap.*21. 14.) *they say to the Almighty, depart from us.*

But when *Job* saith, there was a time when *The Almighty was with me*, we are not to understand it of his favourable and special presence. God is with his people in a peculiar distinguishing way; he is so with them, that he is also for them. The Apostle gives us the ground of this distinction (1 *Tim.* 4. 10.) *We trust in the living God, who is the Saviour of all men, especially of those that beleive.* As there is a special salvation, so there is a special presence of God, which is the sole priviledge of the Saints, and in which they only can call him *Immanuel, God with us. I will be to them*

them a God, and they shall be to me a people, is the great Charter or new Covenant, by which believers receive and hold all their mercies (*Heb.* 13. 10.) Now, as God is the God of his people, in such a manner, as he is not the God of the rest of the world, so he is with his people in such a manner, as he is not with the rest of the world; For

First, The Lord is with his people to assist them in doing good; *I will be with thy mouth* (saith the Lord to *Moses*, Exod. 4. 12.) *and teach thee what thou shalt say.* He is also with the ear of his people, and teacheth them how to hear; he is also with the heart of his people, and teacheth them how to pray; he is with their hand, and teacheth them, as how to work in peace, so how to fight in warr, (*Psal.* 144. 1.) *Ye can doe nothing* (saith Christ, *John* 15. 4.) *without me.* And while he saith so, he assures them that he will be with them in the doing of all things, which he calleth them unto. Secondly, as God is with his people to assist them in doing good, so in opposing and resisting evil, I mean, both that sinfull evill, which themselves are tempted to doe, whether by Satan, or by the world, or by their own hearts; as also in opposing that evil which is done, or attempted to be done by others. Thirdly, God is with his people to assist them in bearing or suffering evil, both that which his own fatherly hand, and that which the malice of the world layeth upon them, (*Gen.* 39. 20, 21. *Isa.* 43. 2.) *When thou passest thorow the waters, I will be with thee.* Yea, then he is with them, not only to strengthen them in bearing (*Isa.* 41. 10.) but to bear a part with them (*Isa.* 63. 9.) and in due season to deliver them, (2 *Tim.* 4. 16, 17.)

Secondly, the Lord is with his people, not only to assist them, but to direct and lead them. What he did visibly or by a visible token to the people of *Israel*, the same he doth invisibly or by an invisible light to his people continually (*Exod.* 13. 21, 22.) *The Lord goes before them by day in a pillar of a cloud to lead them the way, and in the night by a pillar of fire to give them light, to goe by day and by night; he takes not away the pillar of the cloud by day, nor the pillar of fire by night from before his people.* They who are led both by day and by night, are never without a leader. If the old Church had pillars to point their way, much more hath the new. *Moses* in his last Sermon and Song, gives an elegant description of this conducting presence of God with *Israel* (Deut. 32. 10.)

He

He found him in the desart, and in the waste howling Wilderness, he led him about, he instructed him. God found *Israel* in the Wilderness, not by chance, but by resolved and gracious choice, he manifested himself a leader, there, where was most need of leading; we are always led of God, but then chiefly and most discernably when we are in a Wilderness condition. As he causeth the wicked to wander in a Wilderness where there is no way (*Job* 12. 24.) so he sheweth his people a way in the Wilderness.

Thirdly, The Lord is with them to prosper and to give them success in all their undertakings, that are according to his will. Thus 'tis said concerning *Joseph* (Gen. 39. 23.) *The Lord was with him, and that which he did, the Lord made it to prosper.* God puts work into our hands, but keeps the success in his own; and we may do much, but to little purpose, unless the Lord be with us in what we do. The reason why they who pray much, do most, is because God is most with those who pray most; while God is with us helping us to pray, he is also with us to give us an answer of success in the things we pray for. Here's the happiness of the Saints, in this life the Lord is ever with them, and in the next life they shall ever be with the Lord (1 *Thes.* 4. 17.) To be with the Lord but a moment is a heaven upon earth, and to be with the Lord for ever, is the Heaven of Heaven. And as it will be the height of glory hereafter to be ever with the Lord, so 'tis now the hight of duty to be with the Lord, in our actions so obeying him, in our affections loving, and in all our designs aiming at the lifting up of his name and glory.

But some who are pressed either with personal, or publick troubles may say as *Gideon*, when the Angel saluted him in the language of *Job* (Judg. 6. 12, 13.) *The Lord is with thee, thou mighty man of valour; Oh my Lord, if the Lord be with us, why then is all this befallen us?* Why am I so weak, saith one, both in doing good, and opposing evil, if the Lord be with his people to assist them? why am I so much misled and carried out of the way, saith another, why am I so much in the dark, what to do, if the Lord be with his people to lead and to instruct them? why am I so unsuccessful in all I take in hand, or go about, saith a third, if the Lord be with his people to prosper them? why are we, say others, so clouded and covered with sorrows, if the Lord be with his people to comfort them? why are our hearts so hard, so straitned, so

dead, if God be with his people to soften, to enlarge and quicken them?

I answer; First, These queryings savour more of flesh then spirit, more of unbeleif, then of faith; were we more inbeleiving, we should be less in questioning and complaining. They who have faith do not alwayes speak, no nor act according to it. The flesh will speak sometimes without the Spirit, even in those who have the Spirit. Nor may it seem strange that the flesh speaks sometimes alone in those who have the Spirit, seeing Satan himself speaks sometimes alone in those who have the Spirit, or they speak so like Satan that they are called so (*Matth.* 16. 22, 23.) And therefore when *Gideon* had made that query; 'tis said (*v.*14.) *The Lord looked on him*, (we may conceive) chidingly and rebukingly, though efficaciously (as Christ did upon *Peter*, Luk. 22. 61.) *And said, go in this thy might*; that is, the might which I have now given thee, by my promise to be with thee.

Secondly, I answer; it is the Lords will it should be thus with thee while he is with thee. What if the Lord answer, I am with thee, and yet 'tis my pleasure to leave thee in weakness, and darkness, and wants, &c. Is not the Lords will reason enough for any man, and ought it not to be the most satisfying reason? for though in man will and reason are often opposed, yet never in God. His will is the highest reason, the perfection of reason, though we perceive it not. And it were the most irrational thing in the world, as well as the most impossible, that things should go otherwise in the world then God would have them. But though the prerogative will of God be enough to stop every mouth, and to make all flesh silent before God, yet I answer.

Thirdly, The reason why God who is alwayes with his people doth yet let them lye under great troubles both inward and outward, is sometimes to correct and chasten them for their neglects and undervaluings of his former presence with, and appearings for them. For this cause he is *as a man astonied, as a mighty man that cannot save, though he be in the midst of them*, as the Prophet spake (*Jer.*14.9.) We often *depart from the living God through that evil heart of unbelief that is in us* (Heb.3.12.) No wonder then if God be as one departed from us. We often leave God by our uneven walkings and sinnings against him; no wonder then if God be now and then as one that hath left us. We are ready to say, if God be with us, why is it thus? or why hath this and that and tother cross befallen us? but may not the Lord say, seeing I have promised to be with you, and have so often stood by you, why is it thus and thus with you? why have you thus requited my presence with you, and the puttings forth of my power for you? are your passions and your pride, and your earthliness, and your envie, and your carnality, due returnes for my being with you so long, and my standing by you so often?

I answer, Fourthly, As hypocrites seem to be with the Lord when they are not; yea when they are far from, they seem to cleave unto him and hang about him; so the Lord is with the sincere when he seems to be far from them, yea to have laid them quite aside, and to have cast them off. And as the Lord is indeed departed from many who perceive it not, so he is with many who perceive it not.

Fifthly, God hath promised to be with his people, especially when they are in trouble, and therefore they have no reason to make their troubles an occasion of questioning his presence with them, much lesse an argument that he is withdrawn from them; yea, he often suffers evil to befall them, that he may have a clearer opportunity to shew how much he is with them. For the Lords being with us, is as much and as gloriously seen in upholding his people under tryals and temptations, as it is, either first in preventing them, or secondly, in delivering us out of them. How glorious is the work of God upon the heart, when we can live by faith, when sense hath nothing to live upon! when we can live upon the word and promise of God, even then, when his works and providences speak nothing but death to us!

Lastly, I answer, though the Lord hath promised, to be so with his people, that evil shall not hurt them, nor prevail over them; yet he never promised to be so with them, that troubles should not assault and vex them. *Job* knew the Lord was with him in the former sense, while his sad experience taught him, that he was not with him in the latter. And therefore he wishes, O that it were with me as in the dayes when the Almighty was so with me, that he suffered no trouble to assault me. *Job* when it was worst him could say, he would trust God, though it should be worse with him (*Chap.*13.15.) *Though he slay me I will trust in him, he also is my salvation.* But 'tis impossible for any one to say this in faith

and truth, who thinks God hath totally left him. Upon which ground we may confidently conclude that *Job* meant only that God was not every way and in every degree so near unto him as formerly, when he said, *O that it were with me as I was in the days of my youth, when the Almighty was yet with me.*

When my children were about me.

נערי *Filij aut famuli mei. Puer pro servo, sic παῖς græce* Drus.

The Hebrew word here rendred *children*, signifies also *young men*, or *servants*. And hence some translate, *When my servants were about me*. We, *When my children were about me*. The words are the description of a family-blessing, whether we render children or servants. And the same word signifieth both, as implying that children ought to be serviceable and obedient to their Parents, and that faithful servants should be dear and acceptable to their Masters, even as so many children. When children obey their Parents like servants, and servants love their Masters like children, as if their Masters were their Fathers, then things goe right in a family.

So then the meaning of the text is extendible to either relation, to children or to servants, or indifferently to both. We translate well, though restrainedly to one relation, *When my children were about me.*

Those words *about me*, may note two things; first, their presence with him. Time was when *Jobs* children filled his house and his eye, which way soever he turned; time was when they were not scattered nor divided from him by death, as then they were when he spake these words. 'Tis a mercy when they who are near to us in nature, are not seperated from us by providence; when all are about us, who are of us.

Secondly, those words *about me*, may note the readiness of his children to attend and serve him. Good children, like servants are about their parents, waiting for their orders and directions what they would have them do. The very posture, of being *about*, referrs to duty. How comely is it for children to stand about their parents as so many servants about their Masters, to hearken to their counsel, or recieve their commands? children or servants are not about Parents or Masters for society or company as friends are, much less for complement, as flatterers are, but for use and help. *As Arrows in the hand of a mighty man, so are children of the youth: happy is the man that hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the Gate* (*Psal.* 127. 5.) As if he had said, their children will be ready both to plead and act for them, if occasion be, they will not see their Parents wronged either in person, state, or credit, to the best of their power. Parents are as the Center, children are as a circumference drawn about them, or they are as so many lines meeting in them. This was a further addition of *Jobs* happiness, *his children were about him.*

Hence Note;

'Tis one of the greatest outward blessings to have a family full of dutiful children.

To have many children is the next blessing to much grace; to have many children about us, is better then to have much wealth about us. To have store of these Olive plants (as the Psalmist calls them) round about our Table, is better then to have store of oyl and wine upon our table. We know the worth of dead, or rather liveless treasures, but who knows the worth of living treasures? Every man who hath children, hath not a blessing in them, yet children are a blessing, and some have many blessings in one child. Children are chiefly a blessing to the children of God. *Lo* (saith *David*, Psal. 127. 3.) *Children are an heritage of the Lord, and the fruit of the womb is his reward.* But are not houses and lands, Gold and Silver, an heritage of the Lord also, that is, an heritage bestowed by the Lord upon his people? doubtless they are, *for the earth is his, and the fullness of it, and he gives it to the children of men.* But though all things are of God, yet all things are not alike of him; children are more of God, then houses and lands. And so the Scripture speaks of a wife (*Pro.* 19. 14.) *House and riches are the inheritance of fathers, and a prudent wife is of the Lord.* As if he had said, a prudent wife is a more special and immediate gift of God then houses and lands; yea, the care and favour of God in providing a prudent wife is so great, that in comparison thereof the Lord seems to put off the whole care of providing houses and lands to parents themselves, or did look upon them as scarce worthy his looking after. Wife and children are the best visible heritage which God bestows upon his people in this world. *Abraham* was rich, and he had received a good wife from God, but

but she was barren, and therefore, even after God had said to him (*Gen.* 15. 1.) *Fear not Abraham, I am thy shield and thy exceeding great reward.* *Abraham* seems to reply somewhat passionately, in the next verse (*v.* 2.) *And Abraham said, Lord God, what wilt thou give me, seeing I go childless?* There is no question but *Abraham* was infinitely pleased with Gods promise to be his Shield and his exceeding great reward. And indeed what is it to be childless, when we are not Godless? what is it to be without children, when we are not without God in the world? but *Abraham* spake thus to shew that he preferred a child above all worldly blessings. As it had said, what are all these riches, if I go childless? what are all these servants, if I go childless? yea, what is my life to me, is not half the mercy of that relation taken away, if I go childless? I know *Abrahams* fear was not only this, lest he should have no children, but lest the promise of the blessed and blessed-making seed should faile and not be accomplished in him, according to what God had said, (*Gen.* 12. 3.) *And in thee shall all families of the earth be blessed*; yet the want of a son in his own family was greivous to him, as appears by that (*Gen.* 15. 3.) *Behold, to me thou hast given no seed: and Lo one born in my house is mine heir.* And therefore the Lord renewes the promise, not only of a child, but of innumerable children to him (*v.* 5.) *And he brought him abroad and said, Look now toward Heaven, and tell the Starrs if thou be able to number them, and he said unto him, so shall thy seed be.* When the Lord said, *I will fan them with a fan in the Gates of the Land* (Jer. 15. 7.) His purpose was not to fan out the chaff or the rubbish as commonly we doe, but to fan out the best of the Corn, or their very Jewels, which in the next words of the same verse is thus expressed; *I will bereave them of children*; we put in the Margin, *whatsoever is dear.* The Original is but one word, (I will bereave, or I have bereaved) and because children are most dear and precious to their parents, therefore we say, I will bereave them of children or of whatsoever is dear. How dear children are appears in the sorrow of parents for them (*Jer.* 31. 15.) *Thus saith the Lord, a voice was heard in Ramah, lamentation and bitter weeping, Rachel weeping for her children, refused to be comforted for her children, because they were not*; that is, because she was bereaved of them by death. *Babylons* vain confidence was in her children, (*Isa.* 47. 8, 9.) *Hear thou this thou that art given*

given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else besides me; I shall not sit as a widdow, neither shall I know the losse of children: But these two things shall come upon thee in a moment, in one day, the losse of children and widdowhood. The last and worst plague upon *Egypt* was the death of the first born, this made the great cry (*Exod.* 12. 29, 30.) The great sorrow of the *Jews* in their conversion is thus set forth (*Zech.* 12. 10.) *They shall be in bitterness for him, as one that is in bitterness for his first born.*

Vers. 6. *When I washed my steps with butter, and the Rock poured me out rivers of oyl.*

This verse is an hyperbolical description of the affluence and aboundance of *Jobs* former flourishing estate.

I washed my steps with butter.

Some expound these words as an allusion to banquets in old time, at which they used anointings, and in hot Countries to wash and anoint their feet. But we never read of anointing with butter, nor can that be a commodious interpretation here. Butter is properly a part of our food; and though butter is often used in medicinal anointings, yet not at all in meer convivial or pleasureable anointings. And therefore, I conceive, this form of speech signifies no more then hath been intimated, that *Job* was a man flowing, even over-flowing with an increase of the blessings and good things of this life. *Job* was rich in Cattel, (and in them the riches of those times did chiefly consist) he had such store of butter that he could wash his steps with it. The steps of God (as the Psalmist speaks) dropt him so much fatness, that his steps dropt it too. He had such plenty of oyl, as if the Rocks had poured it out to him. Here are two great and rich commodities, and both in great quantities. Butter is the most precious increase of Cattle; milk yields cream, that's the best of the milk; and cream yields butter, that's the best of cream. The Olive-tree is numbred among the best of trees; and oyl is the best, the fatness of the Olive-tree. In language like this, dying *Jacob* blessed the kingly Tribe of *Judah* (which though some departing from the plain import of the words, expound them Allegorically, as a prophesie of the power of Christ, binding both Jews and Gentiles by the power

In hac sententia indicatur pristina unguendi pedes in convivio consuetudo. Pined.

power of his Grace and Spirit to the Church, *The Vine*, and to himself the *choice Vine*; yet doubtless, the proper reading is intended to hold forth the outward blessing of that Royal Tribe, (*Gen.* 49. 11.) *Binding his foal unto the Vine, and his Asses Colt unto the choice vine: he washed his garments in wine, and his cloaths in blood of grapes.* That is, he shall have so much wine that he may spare it for common use, even for the washing of his cloathes. He shall have wine (which by a synechdoche is put for all good things) as plentifull as water. Also *Canaan* is described (*Exod.* 13. 15.) *A land flowing with milk and honey*; as if the very springs and rivers did run milk and hony, or as if these did flow like a river. So (*Deut.* 32. 13.) *He made him ride on the high places of the earth, that he might eat the increase of the field; and he made him suck honey out of the Rock, and oyl out of the flinty Rock, butter of kine, and milk of Sheep, with fat of Lambs and Rams of the breed of Bashan*, &c. (*Deut.* 33. 24.) *And of Asher he said; let Asher be blessed with children, let him be acceptable to his brethren, and let him dip his foot in oyl*; That is, let him have store of oyl. In the 20 h of *Job* (v. 11.) we read such hyperbolies; *He shall not see the Rivers, the floods, the brooks of hony and butter.* As the aboundance of spiritual and evangelical blessings, are shadowed (*Joel* 3. 18.) *by the Mountains dropping down new wine, and the hills flowing with milk*; so by a like strein of Rhetorick all sorts of temporal aboundance are signified. *Job* knew the time when he washed his steps with butter: Not that he used butter for that purpose, he was neither so proud nor so prodigal, to doe that, or was the thing in it self convenient to be done; but the meaning is, he had such plenty of butter, that if he had been minded, he might have done it.

And the Rock poured me out Rivers of oyl, or *fat.*

The same word signifieth both, because oyl is the fat of vegetative, as fat is the oyl of sensitive creatures. *Jobs* Olive-grounds yielded him a fountain of oyl; he had not only oyl in a cruse, not only vessels or pipes, but *Rivers of oyl.*

The Rock poured me out Rivers of oyl.

Solent Olivæ optimum oleum habere, ex lo-

Some conceive him speaking thus, because the place where Olive-trees use to grow is *stony*, such as *Arabia Petrea*, and there it is

cis lapidosis & aranosis esse. Aquin.

is supposed *Job* dwelt; as if he had said, the Olive-trees that grew among the Rocks yeelded me such streams of oil, that the Rock it self might be thought to have generated a Fountain of it. The words may be rendred to that sense; *There was with me a Rock melted into Rivers of Oyl.* As we read (*Psal.* 81. 16.) *Of Honey out of the Rock*, Because swarmes of Bees did many times hive themselves in a Rock. So here we have *Oyl out of the Rock*, because Olive-trees did grow among the Rocks.

Hence note;

Plenty, the greatest plenty of outward good things, falls sometimes to the lot of good men.

Job had enough and to spare. A good man may have abundance, but he doth not desire it, or set his heart upon it, he doth not abuse it, and grow wanton or proud with it. It is sinful to set our hearts upon, or abuse the least portion of the creature, (they who have but a little may soon become guilty of abusing it, and of setting their hearts upon it) but to have and hold for good uses the largest portion of the creature, even Rivers of Wine and Oyl is not sinful. While we make not worldly things as fewel for the flesh to fulfil the lusts of it, we may possess not only so much of them as will barely serve the necessity of our flesh (as flesh is put for the outward man) but the regular and moderate contentments of it. *Paul* said (*Phil.* 4. 12.) *I know both how to be abased, and I know how to abound.* It is a great peice of spiritual wisdom *to know how to want*, and a greater *to know how to abound.* 'Tis harder to use abundance well, then to be well in want; and the reason is, because abundance puts, as it were, a staff into the hand of every lust. Rivers of Oyl do but Oyl the wheels of our corruption, and cause us to move faster in forbidden paths. Fulness offers an opportunity to every lust to act its part in: It offers much to pride and malice to act their parts; It offers much to intemperance and luxury to act their parts. Want stops the supplies of lust, and puts out the fire by drawing away the fewel of it. They have attained true learning, who have learned to abound, and yet to be temperate; to abound, and yet to be sober; to abound, and yet to be meek and ready to forgive those that have wronged them; to abound, and yet to be humble.

ble. *There is a great strength of grace seen, in the due ordering of the things of Nature.* It is the abuse of the creature, not the having of it, that is evil. If we use it well, all's well; If we use it ill, the more we have of it, the worse it is.

Thus *Job* hath shewed us, what he once was in wealth, riches and plenty; he will tell us next what he once was in honour, power, and Authority; he was not only a rich man, but a Ruler; not only full of wealth, but full of honour, as will appear in the process of this Narrative concerning his former condition.

JOB.

JOB, Chap. 29. Vers. 7, 8.

When I went out to the Gate thorow the City, when I prepared my seat in the street,

The young men saw me and hid themselves, the aged arose and stood up.

IN these two verses, and those which follow to the 18th verse, *Job* sets forth how it had been with him in his publick capacity as a Magistrate, having before shewed how it had been with him in his private capacity as a man and Master of a family. And in this discourse he tells us first, that he was a man of Power; secondly, that he had much respect with all sorts of men when he was in Power. Thirdly, He gives the true cause of it, The Justice and righteousness of his proceedings in the mannagement of that Power which he received and was committed to him. From all we may conclude that *Job* was a man composed of outward happiness, and compassed about with worldly blessings on every side. He was happie as a Father of a family, and he was happie as a father of his Country: And what can be added or desired beyond this to make up an outward happiness?

Vers. 7. *When I went out to the gate thorow the City.*

Job still pursueth his wish at the second verse; *O that I were as in the months past, as in the dayes when God preserved me, when his Candle shined upon mine head*, &c. And O that it were with me now, as it was when I moved in that publick and highest sphere of Magistracy, *when I went out to the gate thorow the City.*

When I went out.

That is, when I went out of mine own house. A Magistrate, or Prince, who is faithful to his trust, goeth out morning by morning like the Sun (*Psal.* 19. 5.) *Which as a Bridegroom comes out of his Chamber, and rejoyceth as a strong man to run his race: his going forth is from the end of the heaven, and his Circuit to the ends of it.* *Job* went out of his house in the morning as the Sun to run his race, the race of justice and righteousness. An unjust and op-

pressing Magistrate goeth out of his house like some Monster whom men abhorr; his rising is like that, of some malignant starr, which drops barrenness and diseases upon the earth, or provokes storms and tempests in the air: but a just and righteous Magistrate riseth, in his capacity, as Jesus Christ the Sun of righteousness doth in his, with healing in his wings, with light and warmth, with beauty and brightness in his face, so that the people under his government, goe forth and grow up (as to all things which they may duly expect from him) as the calves of the stall.

When I went out (saith he) That form of speech is used in Scripture as a Periphrasis of diligence. All the business of mans life is described *by going out, and coming in. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out*, that is, thou shalt be blessed in all thy undertakings (*Deut.* 26. 6.) When *Moses* was about (by Gods appointment) to lay down his leading staff and dye, he speakes thus of himself to the people of *Israel* (Deut. 31. 2.) *I am an hundred and twenty yeares old this day, I can no more goe out, nor come in*, (and though notwithstanding this great age he might have done it, for 'tis said (*Deut.* 34. 7.) *Moses was an hundred and twenty yeares old when he dyed: his eye was not dim, nor his natural force abated*; therefore he suggests (a further and fuller reason why he could not) *also the Lord hath said unto me, thou shalt not goe over this Jordan.* For that reason chiefly, if not only, he saith, *I can no more go out nor come in*, that is, I can no longer hold the place of your Captain in War, nor of your Judge in peace. And thus the Priests and people both prayed for and prophesied the prosperity of *David* in his government (*Psal.* 121. 8.) *The Lord shall preserve thy going out, and thy coming in, from this time forth, and even for evermore*; that is, the Lord shall bless thee in all the businesses, affairs, and administrations of thy Kingdom. Thus here, *Job* went out, not as an idle person, who knowes not whither he goeth, or what he hath to doe, but he went out about the honourable employments of his calling as chief Magistrate among that people. It is well for us, when we can say, *we goe out*, not to satisfie our lusts, or to take our pleasure, but to finish the work which God hath given us to doe. *Job went out to the Gate thorow the City.*

There is some variety in reading these words, *to the Gate thorow the City.*

First,

First, some understand them of a going quite out of the City thorow the Gate, and so passing into the Country to travel, to take a journey, to take the air; But this is incongruous to the tenour of his whole discourse.

Secondly, Others interpret it, not of his going to the Gate thorow the City, but of his going out of his own Gate, that is out of his own house to the City about his business. Some take that to be the sence of Mr. *Broughtons* translation, *When I went out a door to the City.* But though we should take his translation, yet there is no necessity to make that interpretation of it.

Thirdly, Others render thus, *When I went out of the Gate*, or *from the gate*, that is, to goe home; as if he had said, When I had been doing my office, or administring Justice, much people followed me all the way home. But I pass that also; it being improper for him to speak of his returning to, before he had spoken of his going from his house.

Our translation is most pertinent to his scope: and the word which we render a *Gate*, signifies rather the *great Gate* of a City, then the gate or door of a house. And though Princes and chief Magistrates have great gates to their houses, like the Gates of a City, yet it is much more convenient to expound it here of a publick Gate, the Gate of a City, rather then of the Gate of any particular house, though the Gate of a great Prince (*When I went to the gate thorow the City*)

To the Gate.

Gates are of a fourfold use.

First, Gates are for Entrance into a City.

Secondly, Gates are for the defence and strength of a City.

Thirdly, Gates are for Ornament, Gates are the most beautiful parts of a City: We read of *the beautiful Gate of the Temple* (Acts 3. 10.) And usually all Gates are made beautiful.

Fourthly, Gates were appointed for the administration of justice, or some known place neer the Gate: so that his going to the Gate was his going to the Exercise of his Civil Power. As the Powers of darkness, those evil spiritual Powers are, called Gates; *the Gates of hell* (that is, all the Dominions, Principallities, and Powers of hell, saith Christ, (*Math.* 16. 18.) *shall not prevail against the Church.* So Gates are put for outward Civil power;

and

and to this gate it was, or in this sence it was, that *Job* went out to the gate, that is, to the place where Justice was done, both in releiving the oppressed, and in punishing evil doers. So the word is taken (*Chap.* 5. 4.) And that it was usual to exercise judgement in the gate, the Scripture is very full (*Ruth* 4. 1.) *Then went Boaz up to the gate and sat him down there*; and there he spake to the Elders of the City concerning his own case. (*Psal.* 127. 5.) The righteous mans children *shall not be ashamed to speak with the enemy in the gate*; that is, they shall not be afraid of any matter which their enemy can charge them with, they shall not be afraid to appear in any Court of justice, or to be called to the open barr. (*Zech.* 8. 16.) *These are the things that ye shall do, speak ye every man the truth to his neighbour, execute the judgement of truth and peace in your gates*; which should be as Sanctuaries of justice and Cities of refuge for all that are wronged and oppressed. (*Amos* 5. 10.) *They hate them that reprove in the gate:* which may be understood of a twofold reproving: first, of spiritual reproving, or of a reproof by the Prophets, for they gave reproof in the gate, that is, openly, in the publick assembly: and therefore wisdom is said (*Prov.* 8. 3.) *to cry in the gate, in the place of publique Assembly.* Secondly of civil reproving, or of a reproof given by the Magistrate: His righteous sentence is a reproof upon the wicked. And that Magistrate who reproves impartially, shall be hated also. Again at the 12th verse of the same Chapter, corrupt Magistrates are thus reproved, *They take a bribe, and they turn aside the poor in the gate from their right*: That is, receiving a bribe from the rich, they turn off the poor, and will not do them right, though their cause be righteous. It is said of the vertuous woman (*Prov.* 31. 23.) *Her husband is known in the gate*; she sends him out so well furnished that he is known to be her husband when he sits among the Elders of the people, that is, among the Magistrates. Once more (*Lament.* 5. 14.) *The Elders have ceased from the gate*, &c. And so some who expound that of God to *Cain* (Gen. 4. 7.) *If thou doest well, shalt thou not be accepted? and if thou dost not well, sin lyeth at the door, or at the gate:* that is, punishment, or a dreadful sentence lyeth at the gate; thou shalt be condemned as an evil doer, thou shalt have judgement as in open Court. But I will not give that as the meaning of those words; for the sentence of the Judge doth not lye at the gate,

gate, but is declared or pronounced in the gate. To lye at the gate, notes only a readiness to come in, or the neerness of judgement; like that (*James* 5. 9.) *Grudge not one against another, brethren, lest ye be condemned; behold, the Judge standeth before the door*; That is, as he spake in the former verses, *The coming of the Lord draweth nigh.* The Judge standeth a while before the door, but at last he sitteth down in the gate. *When I went out to the gate thorow the City:*

When I prepared my seat in the street.

That is, when I gave order to have my seat prepared and set up in the street; he did not set it up with his own hands, that's no business for Magistrates, they are not for servile works. As 'tis not the business of the Commander of an Army to hew out his way with his own hands, he only gives order and directions; if he doth but appear in person where danger is, that's enough for him, though he never strike stroak himself: so here, *I prepared my seat*, that is, I commanded to have it prepared: what was this seat?

There are two opinions about it; the Greeks understand it of that seat spoken of by Christ (*Matth.* 23. 2.) *The Scribes and Pharisees sit in Moses seat*, that is, in the seat of instruction and doctrine, they teach the things and wayes of God. They were the great Doctors and Masters in *Israel*; they were (at least in their own opinion) as the Apostle speaks (*Rom.* 2. 19, 20.) *Guides of the blind, a light of them which were in darkness, instructers of the foolish, teachers of babes.* I grant that as *Job* was a Magistrate so he also was an Instructer of the people in the mistery of godliness, both which duties were often complicated in the same person; yet the scope of the place carrieth it rather to be understood of the seat of Judicature, or Throne, where he and others sate, to hear causes and determine controversies among the people. Sitting is the posture of Judges and Princes, as to stand is the posture of those who are judged. The Judge sits upon the bench, the prisoner, the complainant and defendant stand at or about the Bar. Such was the seat which *Job* prepared for himself *in the street.*

Recte sumitur pro judiciaria sella, aut pro regali solio; nam judicum principumve sedere est sicut eorum qui judicantur & audiant stare. Pined.

The word which we translate *street*, signifieth *a broad place*; for the judgement seat was not in the very passage of the gate, but

but in some place neer the Gate, sometimes in the open street, as the Custome in many Cities is at this day. (*Neh.* 8. 2, 3.) *And Ezra the Priest brought the Law before the Congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water-gate.* Again (2 *Chron.* 36. 6.) *Then he set Captains of war over the people, and gathered them together in the street of the Gate of the City*, that being an eminent broad street, fit to receive an Army. (*Pro.* 1. 20, 21.) *Wisdom cryeth without, and uttereth her voice in the streets, she cryeth in the cheif places of Concourse, in the opening of the Gates.* In such a street was *Jobs* seat prepared. The sum of the whole verse is this; O that it were with me, as in former times, when I went honourably attended to the place of judgement.

Whence Note;

Courts of Justice or places of Judicature should be publique and open for all Comers; Justice must not be administred in a corner, or in private.

The Gate of a City is an open publick place. Laws and Courts are of publick concernment, and every one is to have his liberty of seeing, hearing, and knowing what's done there; that's the reason why anciently the Law was administred in or neer the Gate, because it was a place of easie access, and greatest conveniency for the people.

Secondly, Because Magistracy is the general subject, not only of this verse, but of all that follow to the end of this Chapter; I shall take leave to insist upon it a little beyond the ordinary method of this Exposition.

The Observation may be thus formed.

Magistracy, or the exercise of Magistraticall power, hath been held up and submitted to in all ages.

Magistracy is the appointment *and ordinance of God. There is no power but of God; the powers that be, are ordained of God* (Rom. 13. 1.) And thence the Apostle makes this universal inference (*v.* 2.) *Whosoever therefore resisteth the power, resisteth the ordinance of God.* For though Magistracy may be called an Ordinance of man; first, as to the end, it being imployed for the good of men; as also, secondly,

condly, in reference to the kind of it, every Nation having a liberty to chuse what form of Government they please, or is most suitable and commodious for them. In which sence the Apostle *Peter* calls it *a humane ordinance or creation* (1 Pet. 2. 13.) yet in regard of the original appoyntment and institution of it, we must affirm it to be an *ordinance of God.* And though many have not only acquired it by wicked and devilish means, but administred it in a wicked and devilish manner; yet this doth not at all hinder, but that the Magistrates Authority, not only abstractly considered in it self, but concretely in the person administring it, is of God. For as the Apostle saith, *that all power is of God*, while he saith, *there is no power but of God*; so he saith likewise, *The Powers that be* (let them be what they will, and vested in whomsoever they will) *are of God.*

The light of nature leads to this, as wel as the light of Scripture. Some dispute whether ever there would have been any Power of man over man, if man had continued in his created integrity, with God; but it is beyond dispute, that ever since man fell from that integrity, there hath been an appoyntment of God concerning Magistracy, and the power of man over man. The light of nature sheweth it, and carries it out in three things.

First, Even Heathen Law-givers have often, if not alwayes, pretended to receive the rules of that government which they proposed to the people from some divine hand. There is a kind of religion in that superstition, and a truth in those fabulous narrations. All intimating, that Magistracy is of a divine pedigree, and hath a stamp of God upon it. And while they said, they had their lawes from the gods, it was to make an impression of Reverence to them upon the spirits of men.

Secondy, It appears by the very light of nature, because there is an universal hatred and abhorrence of Anarchy imprinted in the hearts of all men. *That there should be positive Laws is a Law natural.* Though nature being proud loves not the superiority of others, and being licentious loves not to be restrained by others, yet it teacheth subordination, and chuseth Tyranny rather than Anarchy; as seing, *'Tis better to be where nothing is lawfull, than where all things are lawful.* No man hath a will to live where every man may do what he will. They say, vagabond beggars have a King of their own setting up, the worst of men, even the

ſons of Belial, who cannot abide the yoak of government, either that of God, or that of man (that is, of this or that man) yet even they will not be altogether without a Ruler, and therefore

Thirdly, We find that in the greateſt rebellions and oppoſitions that ever were made againſt Government or Magiſtracy, the thing endeavoured hath been the change, not the extinguiſhment of it; the putting of it into other hands, not the putting of it out of all hands. Thoſe turbulent and fanatick ſpirits, who roſe up at *Munſter*, and decryed the then preſent Magiſtrates, quickly ſet up (ſuch a one as he was) a King of their own. The moſt unruly know not how to ſubſiſt without a Ruler.

Yea the very Devils have a government. We read of *Beelzebub, The Prince of the Devils* (Math. 12. 24.) The Devils who are the authors of all diſorders among men, have an order among themſelves. There is a principal Devil; and there are Princes and theſe wicked ſpirits in Provinces and Nations under *the Prince of the Power of the Air, the Spirit that now worketh in the children of diſobedience* (Eph. 2. 2.) Some expound *The Prince of the Kingdome of Perſia*, who withſtood the affairs of the Church, to have been an evil Angel (*Dan.* 10. 13.) And the Apoſtle expreſly calls them *Principalities and Powers* (Eph. 6. 12.) Both which titles are given to Civil Magiſtrates (*Titus* 3. 1.) Now as the light of nature leads to Government,

So the light of Scripture and the principles of Chriſtianity doe not weaken, much leſs oppoſe and contradict Government, but mightily confirm and ſtrengthen it. The crown of Chriſt doth not pull the crown of Princes from their heads, neither doth his Scepter ſtrike their Scepter out of their hand, unleſs they ſtrike at him with it. *By me* (ſaith he, *Prov.* 8. 15.) *Kings reign, and Princes decree Juſtice.* Some read, *For me Kings reign*, and that's true of all good Kings, *deſignedly* by themſelves they aim at the honour of Chriſt; and 'tis true of all evil Kings, *deſignedly, by Chriſt*, he over-rules their power to ſerve his honour. For what the Pſalmiſt ſpeaks of the wrath of man (*Pſal.* 76. 10.) we may ſay much more of the power of man; *Surely the power of man ſhall praiſe thee, the remainder of power* (that is, what power ſoever there is over and above or beyond that which doth turn to thy praiſe) *thou wilt reſtrain.* One Ordinance of God doth not eare up another. The order of Chriſt in the Church, doth not thruſt out the

the orders of men in Common-wealths, much leſs doth it bring in confuſion. Theſe are ſo far from violencing or violating one another, that they embrace and kiſs, yea maintain and ſupport one another.

I grant, firſt; Chriſt makes all his Subjects free; but 'tis with a freedome from ſpiritual bondage, not from civil ſubjection.

I grant, ſecondly; The Juſt are a Law to themſelves, yea Chriſt hath made them Kings. Yet firſt, they need both Laws and Kings for them, that is, to defend and protect them; for ſuppoſe they do no evill, yet they may quickly ſuffer evill, if they have not protection from Laws and Princes. And therefore it hath been ſaid anciently and truly; *Magiſtrates are made for men, not men for Magiſtrates.* Secondly, though the juſt are a Law to themſelves, yet they have ſtill luſts in themſelves too, which many times call for coertion from outward Laws; even good men may be byaſſed and ſway'd by evil affections, and turn'd aſide by ſelf-ends and Intereſts, and therefore have need enough of Laws and Magiſtrates to keep them right, yea to puniſh them when they do wrong.

'Tis granted, Thirdly; That Believers are under the ſpecial Governance and protection of God by promiſe; yet the good that is in ſuch promiſes is conveyed to us in wayes of providence. And God hath provided and ſet up Magiſtracy for the guard and ſecurity of his people from annoyance, as alſo for their comfort and encouragement (*Iſa.* 49. 2, 3.) *Kings ſhall be thy nurſing Fathers, and their Queens thy nurſing Mothers.* God made ſeveral of the *Perſian* Kings nurſing Fathers, and Shields of defence to his ancient people the Jews, at the time of their return from the Babyloniſh Captivity, as we read in the Books of *Ezra* and *Nehemiah.* And ſo were ſome of the *Romane* Emperours, *Conſtantine, Theodoſius*, &c. To his people profeſſing Chriſtianity within their Dominions.

Fourthly, It muſt not be denyed (whence ſome have argued that Chriſtians need no Magiſtrates) That Chriſtians ought not *to reſiſt evil* (Math. 5. 39.) That they ought not *to avenge themſelves* (Rom. 12. 19.) That they *ought not to go to law one with another, but rather take wrong* (1 Cor. 6. 7.) But though a Chriſtian ought not to return evil for evil, but take two blows rather than give one, and endure a double injury rather than doe

one, though he may not offend others, yet he may and ought to defend himself, which he cannot do without the Magistrates help; though he may not wrong others, yet he may right himself in meekness and righteousness, and this he cannot do without the Magistrates help. Though he may not avenge himself upon those who wrong him, yet he may quietly put his cause into his hand, who is the Minister of God, *a revenger* (by office) *to execute wrath upon him that doth evil* (Rom. 13. 4.) and who is that but the Magistrate? and where there is no Magistrate who shall do that?

God indeed is the Governour of all men, and of all things, power belongs to him; yet he will not administer justice to men immediately. For as, although he is able, if he please, to convert sinners and build them up in grace without the ministery of man, yet he will not, but hath ordained a ministery for that end; so, though he is able to govern the world, and keep all in order by an Immediate Power, yet he will not do it but by means, he sets up some to rule, and others to instruct the sons of men. The Loadstone hath a mighty attractive vertue, yet it doth not put forth that vertue in strength, till 'tis arm'd with Iron, which is connatural to it, and then by the Iron it transfuseth its vertue, and is much more operative than alone: so God hath all Power of governing and teaching in his own hand; he hath those two great ordinances of Magistracy and Ministry vertually and originally in himself; yet he useth Instruments and puts forth his Power in and by the creature as himself pleaseth and hath appointed. The Lord hath not set up Magistracy upon any necessity which lyes upon him; as Princes of the world set up inferiour Magistrates; there is a necessity for it, they cannot do all alone, though they are the seate of all executive power, yet they must execute by other hands; but it is not so with God, he is able to supply all, but he will not.

And besides his will (in which we should acquiesce) to have it so; There is reason why it is so. For indeed, if the Lord should judge and rule the world immediately, we were not able to bear the glory and terror of his appearance. In the day of Judgment God will appear as Judge in person, and then the world will stand trembling before him; if God should appear as supreame Judge now, who could abide it? *Job* desired, and yet was afraid of a personal treaty with God. (*Chap.* 9. 32.) *He is not a man as I am that*

that I should answer him, and we should come together in Judgment: so *Chap.* 23. 15. *Chap.* 33. 6, 7. And therefore God appoynteth men who are subject to the like passions and infirmities with our selves to be our Governours. What the Apostle speaks in reference to Ministers, is true in reference to Magistrates, *the Power is put into an earthen vessel*: and why so? first, that the *excellency of the Power may be of God, and not of man*; secondly, that we might have the more ease and free access to them. (*Exod.* 19. 16.) When the Lord himself promulgated the Law in an Immediate way, O say the people, *Let not God speak to us least we dye*; let him speak to us by *Moses*. So it is in this case; if God should execute either the Ministerial or the Magistratical Office himself Immediately, even the best of men would cry out, O let us have a *Moses*, a *Paul*, an *Apollos*, to speak to us, we are not able to bear the presence of God. God hath made them that rule and them that are ruled all of a kind, as the greater and lesser wheels of an Engine are all of one matter: First, that there might be a greater tryal of obedience in those who are subject; secondly, a greater ground of tenderness and mildness in those who rule.

To shut up this observation, I shall briefly shew wherein Magistracy doth consist, and lay down some considerations, which may evince both the usefulness and necessity of it.

Magistracy consists in two things.

First, In Superiority; hence Magistrates are called not only *Powers* but *Principalities* (Tit. 3. 1.) They are the Head of the Body politick (*Numb.* 14. 4. *Judg.* 11. 8.) They are mountains, which stand above and overlook the earth (*Mic.* 6. 7.) They have so much superiority over men, that they are stiled by God himself, *Gods and children of the most High* (Psal. 82. 6.)

Secondly, In Authority. And that, first, in an Authority to make Lawes, both affirmative, commanding what is good, and negative, forbidding the contrary, or that which is evil. Lawes are the security of a people, the security of their persons, of their estates, of their credit, and of their liberties. Some have well compared Lawes to Physick, which doth both prevent and remove those diseases which are incident to the whole Body of a Nation. Secondly, As Magistracy consists in an Authority to make and constitute Lawes; so in an Authority to apply actuate or execute them in all particular cases and emergencies. A Law unexecuted

is

is like a ſealed Book, or like a Sword lockt up in the Scabbard. This execution of Laws is threefold; firſt, in determining controverſies about right between party and party (*Exod.* 22. 9. *Deut.* 1. 16. *Deut.* 19. 17.) Secondly, in diſtributing rewards and puniſhments according to the righteouſneſs or unrighteouſneſs, the good or evil of mens actions. (*Rom.* 13. 3, 4.) *Rulers are not a terrour* (that is, in their inſtitution they are not, or they were never ſet up to ſuch an end, to be a terror) *to good works, but to the evil: wilt thou then not be afraid of the Power? do that which is good, and thou ſhalt have praiſe of the ſame; for he is the miniſter of God to thee for good: but if thou do that which is evil, be afraid; for he beareth not the Sword in vain; for he is the Miniſter of God, a revenger to execute wrath upon him that doth evil.* How large and diſtinct is the Apoſtle in ſetting forth this part of the Magiſtrates office, as he is a rewarder and a puniſher. And though the latter be a ſad work, yet it muſt be done. The Magiſtrates duty is Juſtice not pity (*Deut.* 19. 21.) For though he may attemper the rigour of the Law, yet he muſt not abate the vigour of it. Such pity to one may prove a cruelty to many. He may puniſh ſparingly, but he muſt not ſpare to puniſh. Though his ſword ſtrike not all who offend, yet it muſt cauſe all offenders to fear, and all to fear offending. He muſt not be bloody, yet he muſt ſhed blood, *That all* (as 'tis ſaid in the Law of *Moſes*) *may hear and fear, and do no more preſumptuouſly.* Thus we ſee what Magiſtracy both is and doth; and from thence we may quickly ſee both the uſefulneſs and neceſſity of it; which I ſhall give forth more diſtinctly in a few particulars.

Firſt, It is the Cement of humane ſociety, it knits mankind together as a firm building, or well compacted body.

Secondly, It is the Pillar that props up humane ſociety. Without Magiſtracy all would fall to ruine, and become a heap of confuſion.

Thirdly, 'Tis the Defence and ſafety of the Innocent. Magiſtrates are *the Shields of the earth.*

Fourthly, It is the terrour of evil doers. What would become of us, if every man might do evil, without fear of ſuffering the preſent evils of puniſhment? How could we live among thoſe who fear not the inviſible God, if there were not viſible Gods to fear? It hath been truly obſerved, That if ſome men were not Gods among men, the moſt of men would be Beaſts, yea Devils among men.

Fifthly, 'Tis the preſervative of publick peace and order among men. *The Mountains bring forth peace to the people, and the little Hills by righteouſneſs* (Pſal. 72. 3.) but without it, the mountains are mountains of prey, and the hills filled with Robbers. All are out of place, where none are chief in place. The ſtrongeſt Nations prove weak, where *Powers* are not maintained and obeyed.

Sixthly, Magiſtracy is the Fence of our liberty, and property; if none were ſubject, none could be free. Anarchy brings in the worſt ſlavery: No man ſhould long call any thing his *own*, if Government were not owned. Were there not laws to limit men, and Magiſtrates to enliven thoſe laws, many would think that lawfully enough theirs, which they have power enough to make theirs.

Seventhly, Magiſtrates are the very vital ſpirits and breath by which millions of men ſubſiſt comfortably in one body Politick. *Jeremy* in his *Lamentations* (Chap. 4. 20.) calls their King (though none of the beſt) *the breath of their Noſtrils.*

And therefore as in duty, ſo for neceſſity, as for Conſcience, ſo for our own comfort and commodity, we ſhould (as Chriſt commanded his Diſciples in his own caſe (*Math.* 22. 21.) *Render to Cæſar the things that are Cæſars.* The Apoſtle not only exhorts but enjoyns (*Rom.* 13. 1.) *Let every ſoul be ſubject to the higher Powers.* With this ſubjection to them he commands ſupplication for them (1 *Tim.* 2. 1, 2.) *I exhort that firſt of all Prayers and Supplications be made for all men, for Kings, and for all that are in authority, that under them we may lead quiet and peaceable lives, &c.* And as he commands that Magiſtrates ſhould be much the ſubject of prayer, ſo alſo of preaching (*Tit.* 3. 1.) *Put them in mind to be ſubject to Principalities and Powers, and to obey Magiſtrates.* Which ſhews, firſt, that this is no new Doctrine, but an old duty, which they were to be put in mind of. Subjection to Magiſtrates is the old commandment, and it doth not wax old, 'tis as ſtrong as at firſt. Secondly, that they were often to have this inculcated upon them; men have a very untoward ſpirit, as for ſubjection to God, ſo to man; we are naturally ſo high-minded, that we cannot ſtoop to thoſe who are higheſt, therefore ſaith

saith he, *put them in mind to be subject to Principalities and Powers.* Many will be ready to say in the pride of their hearts, are we not all one mans children? are we not fellow-members, fellow-creatures? such kind of language hath been heard among many; these need to be *put in mind to be subject.* And (as St. *Peter* directs, 1 *Ep.* 2. 13.) *To submit themselves to every ordinance of man for the Lords sake, whether it be to the King as supream, or unto Governours, as unto them that are sent by him,* &c. The Apostle *Jude* discovering Anti-Magistratical Spirits, calls them *filthy dreamers* (*v.* 8.) Likewise also *these filthy dreamers defile the flesh, despise Dominions, and speak evil of Dignities.* We must have liberty and freedome (say they) why should we be under, and others above? These are filthy dreamers, they speak for liberty, but indeed it is for licentiousnesse: They would do what themselves please, not what is pleasing to God. Behold in the glasse of one Scripture, the woful and deformed face of things, where either there are no Magistrates, or none that know how to administer justice according to the duty of their place (*Isa.* 3. 1, 2, 3, 4, 5.) where the Prophet threatens that the Lord will take away from *Jerusalem* and from *Judah, the stay and the staff:* What stay, and what staffe? He speaks of a twofold stay and staffe: first, the natural stay and staffe; Secondly, the civil stay and staffe; yea, there is also a third mentioned, even the spiritual stay and staffe. First, He will take away bread and water, which are the stay and staffe of natural life. Secondly, He will take away Magistrates and other Ministers of state, who are the stay and staffe of a civil life. *The mighty man, and the man of war, the Judg and the Prophet, and the Prudent, and the Ancient,* &c. I will break these (saith God) I will take away all Orders of men from them; I will leave them none to go into the field to fight for them, none to go to the Gate to judg for them. What then? *I will give Children to be their Princes, and Babes shall rule over them*; that is, they that are in places of power, whether for peace or war, shall be as fit for it, as babes are to lead an Army, and martial a battel, or as children are to sit in Judgment, and give sentence in weightiest matters. And what will become of a Nation in this case? the fifth verse tells us; *And the people shall be oppressed every one by another, and every man by his neighbour.* The people complain many times, and sometimes they have cause to complaine, that the

the Magistrate oppresseth them; but if there be no ruling, every one will be an oppressour. The people are ready to say, if oppressing Magistrates were but outed, we should have liberty and freedome. But they will find a thousand oppressors for one, when they have no Magistrate. Therefore the Lord in abundant goodnes as well as wisdome, hath appoynted Magistrates to go, as *Job* did, *out to the Gate thorow the City.*

As in this verse *Job* hath said enough to shew that he was a Magistrate, so in the next and several verses following, he saith as much to shew what respect he had being a Magistrate. Some who are in power, have much fear, but little love and affectionate respect among the people: But as *Job* was as a man in power, so he had abundance of love, and was respected as well as feared, both by young and old.

Vers. 8. *The young men saw me and hid themselves, and the aged arose and stood up.*

Young men and old men include all men, though it be true that some men are neither young nor old, but as we say, middle-aged. And as young and old carry all men, so those actions of the one sort hiding themselves, and of the other rising up at *Jobs* appearance, or coming in place, signifie all kind of respect both to his person and office.

The young men saw me and hid themselves, &c.

The word notes the younger of any sort, these saw me passe thorow the street, going to the Seat of Judgment; and see how they were affected! presently they hid themselves. But what was the matter? Was *Job* such a terrible man, a man of so much severity, that the young men durst not look upon him, but hid themselves as soon as they saw him? Is any man truely honoured when he is thus feared?

I answer, This action of hiding our selves is noted in Scripture to arise three wayes.

First, From shame, mixed with fear (*Gen.* 3. 8.) when God came in the coole of the day, to question *Adam* after he had sinned in eating the forbidden fruit; He and his wife hearing the voyce of the Lord walking in the Garden, *hid themselves from the presence of the Lord among the Trees of the garden.* Whence was this

hiding? His own anſwer tells us, it was from a mixture of fear and ſhame; *And he ſaid, I heard thy voyce in the Garden, and was afraid, becauſe I was naked*, &c.

Secondly, There is a hiding which proceeds from pure or meer fear. Thus the Prophet deſcribes wicked Idolaters terrified with the dreadfulneſſe of Gods Judgments againſt them, betaking themſelves to any hole for ſhelter (*Iſa.* 2. 19.) *They ſhall goe into the holes of the Rocks, and into the Caves of the earth, for the fear of the Lord, and for the glory of his Majeſty, when he ariſeth to ſhake terribly the earth*; That is, to make great commotions and changes in the affairs of Nations, which like an earth-quake ſhall vehemently ſhake, if not utterly overthrow all. In ſuch a day the ſtouteſt ſinners ſhall fear and hide themſelves. Thus *Michaiah* told *Zedekiah* the bold-faced falſe Prophet (1 *Kings* 22. 25.) *Behold, thou ſhalt ſee in that day, when thou ſhalt go into an inner chamber to hide thy ſelf.*

Thirdly, There is alſo a hiding of our ſelves for Joy, mixt with modeſty. So 'tis ſaid in the Goſpel concerning *Zacharias* his wife *Elizabeth* (Luke 1.24.) *After thoſe dayes his wife Elizabeth conceived, ſhe hid her ſelf five Months, ſaying, thus hath the Lord dealt with me in thoſe dayes wherein he looked on me, to take away my reproach among men. Elizabeth* had received ſo great a mercy, both as it was the taking away of her reproach, and the return of her prayer, that ſhe was even over-joyed at her own conception, yet ſhe will a while modeſtly cover this joy, and hide both her ſelf and her bleſſing for a time, that ſhe and it might appear together in more aſſurance to the eye of the world. 'Tis wiſdome to make no great ſhew, much leſs boaſt of things, till we are ſure of them. *Elizabeth* hid her ſelf (five months) till ſhe was quick with childe, and then ſhe could confidently avouch it to all her friends.

Here, the young men hid themſelves: eyther

First, As being ſtruck with ſuch a reverence of *Jobs* perſon, that they durſt not appeare openly before him; or,

Secondly, They hid themſelves, fearing leſt (he being a man of ſo much Authority and eſteeme) they ſhould fayle in their behaviour before him.

Thirdly, It might be from a fear that they had done ſomewhat amiſſe, or that he had heard of their youthfull vanities, and would

would ſurely reprove them for it. Young men are apt to offend (that's a ſlippery age) and are therefore loath to appeare before their ſuperiours, eſpecially when eminently ſuch (as *Job* was) in holyneſs, wiſdome, and a Spirit of diſcerning concerning men and manners, things and perſons. *Job's* juſt ſeverity ſtruck the young men with a kind of amazement.

Hence note, firſt.

Eminent vertues and graces draw reverence and reſpect upon the perſons of men, even from thoſe who are apt to take too much liberty to themſelves.

The ſpirits of young men are uſually vain and light, and often deboyſt and oppoſite to ſobriety and goodneſſe, yet theſe were overcome by *Jobs* preſence. It is not greatneſs, or riches, outward pompe or ſplendour, that can over-awe the vain ſpirits of youth: But a vertuous gravity and the ſplendour of Juſtice will. 'Tis very memorable which is reported of *Cato* in the *Romane* Hiſtory, He was a man of ſuch veneration in the City of *Rome*, that though they uſed much immodeſty, both in ſpeech and geſture at their publick playes and ſhews, eſpecially in the Floral Games, yet when once *Cato* appeared upon the Theater, there was not a man durſt ſpeak any immodeſt word, or uſe any wanton behaviour, till he was withdrawn. If heathen *Cato*, becauſe he was a man of a compoſed ſpirit, of much Juſtice and Integrity, a man of an unſpotted converſation and reputation (if he I ſay) had ſuch a reverence, much more will the Grace of Chriſt, ſhining forth with beams of light in a converſation becoming the Goſpel, command reſpect. It is ſaid of King *Herod* (Mark 6. 20.) That *He feared John* (the Baptiſt) *knowing that he was a juſt man, and an holy, and obſerved him.* As the *name of God is holy and revbrend* (Pſal. 111. 9.) So there is a reverence in that holineſſe which is imprinted upon man. Grace is ſomtimes, at leaſt, ſeemingly honoured even in their conſciences who have no grace. *Valer. Max. lib. 2. cap. 5.*

Secondly, Looking upon *Job* as a Magiſtrate;

Note.

There is a Majeſty in Magiſtrates.

God puts their dread upon men; all are in awe of them. As *David* often acknowledged, that God ſubdued his enemies to him:

him: so that it was God who subdued the spirits of his own subjects to him (*Psal.* 144. 1, 2.) For having said (*v.* 1.) *Blessed be the Lord my strength, who teacheth my hands to warre, and my fingers to fight*; he presently adds in the close of the second verse, *Who subdueth my people under me.* It is as great a work of God that millions of men quietly submit to the Magistratical Sword of a single person, as that a potent Army of enemies are conquered by his military Sword. (*Prov.* 20. 8, 26.) *A King that sitteth in the Throne of Judgment, scattereth away all evil with his Eyes.* The wicked dare not come before a just and righteous Prince, they are cast down with a cast of his eye; as they cannot bear the presence of God, so not theirs who stand among men in the place and power of God. Princes are not despised of men till themselves prove despisers of God. *Them that honour me* (saith the Lord, 1. *Sam.* 2. 30.) *I will honour,* (that is, I will honour them, and cause others to honour them) *and they that despise me shall be lightly esteemed,* both by my self and others.

Thirdly, From this action of young men hiding themselves at the appearance of a Magistrate passing to the place and seate of Judicature, we may conceive what hiding there will be when Christ shall appear in the Glory of his Father with all his holy Angels to Judg the World. O what hiding will there be when Christ shall come to the gate thorow the City, and prepare his seate in the street! then how will young men full of vanity and voluptuousness, how will old men full of earthlinesse and covetousnesse, how will those mighty men who are full of ambition and oppression, even laden with the spoyls of the helplesse and innocent, *hide themselves* (as 'tis said, *Rev.* 6. 15, 16, 17.) *in the dens, and in the Rocks of the Mountains? how will they say to the Mountains and to the Rocks, fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb, for the Great day of his wrath is come, and who shall be able to stand?* How can they stand before the Judge of heaven and earth, who hide themselves from the face of an earthly Judge? This is a profitable and an awakening meditation upon the Text; yet I conceive, it was not so much the guiltiness of these young men as their shamefastness, meeting with the gravity and integrity of this reverend Judge, which caused them to hide themselves, and so their hiding was not their fault, but their commendation. Whence

Fourthly,

Fourthly, Note.

Modesty and bashfulness is a vertue in those who are young, when their ancients and superiours are in presence.

It was both the honour of *Job*, and the praise of these young men, that they *hid themselves*. The word which the Hebrews use for a *young man* signifieth *hiding*, because young men and maidens should rather hide than put themselves forward at all times, especially when great and grave men appear. Shamefastness is a piece of their comliness alwayes, but most of all when they have done amisse; how deformed are they who do evill and are not ashamed, but suffer the very shew of their Countenance (as the Prophet speaks) to testifie against them, declaring their sinne as *Sodome*, and neither hiding themselves nor it (*Isa.* 3. 9.) 'Tis a shame to commit a fault; therefore not to be ashamed of it when committed, but to appear with a brazen face, and with an Iron front, not caring who sees or knows it, is a doubling of the fault. As it is a great sin to hide our sins by excuses, so it is a greater sin to shew our sins with impudence: Hypocritically to hide our sins, and audaciously to declare them, are high aggravations of sin, and of the two the latter is the highest, both as it carryes a contempt of God in it, and an avouchment of it to man. The former hath a hope to deceive God and man, but the latter is not affraid to send them a defiance, and having done it, bids them both doe their worst.

עלם *dicitur* παρα τὸ העלם *ab occultando, quia verecundia ipsorum est sese occultare.*

Fifthly, Note.

'Tis the duty of young men to reverence the aged, especially those aged who are in Power.

The Law of *Moses* gave this in charge (*Levit.* 19. 32.) *Thou shalt rise up before the hoary head, and honour the face of the old man.* When young men know not their distance, but are bold with and irreverent toward the aged, 'tis one of the worst signs of an Evil Government, and of the evills which follow upon it in families, Cities, and Nations. It was threatned as a great Judgment in it self, and as the presage of a greater (*Isa.* 35. 5.) *Children shall behave themselves proudly against the ancient, and the base against the honourable.* The discipline of the *Lacedemonians* was so exact towards their youth, and they were bound to give such reve-

In sola Sparta expedire fieri senem.

reverence to the aged, that it grew into a Proverb; *Only in Sparta it is good to be old.* *Jobs* Government and person were so much reverenced among the younger (who are commonly in all Common wealths the ruder) sort, that when they saw him they would not be seen. *The young men hid themselves.*

And the aged arose and stood up.

Aliqui vertunt decrepiti: senes ultimæ senectutis qui a Græcis ἐσχατογέροντες vocantur. Comprehendit etiam senectutem mediam et primam.

The young mens withdrawing was an argument of great respect, but the rising and standing up of the aged when *Job* passed by, was an argument of so much the more respect, by how much the aged are of more respect than the young, We say, *Honour is in the person honouring*; Therefore the more honourable the person is that gives the respect, the more honour is given by it. The honour of Jesus Christ is highly advanced in that Prophesie of him (*Psal.* 72. 9, 10, 11.) where it is not only said (*v.* 9.) *They that dwell in the Wilderness* (by whom we may understand persons of a ruder breeding and meaner quality) *shall bow before him*, but, as it follows (*v.* 9, 10.) *The Kings of Tarshish, and of the Isles, shall bring presents: The Kings of Sheba and Seba shall bring gifts, yea all Kings shall fall down before him.* How honourable is Jesus Christ! whom not only the Cottagers of the Wildernesse, but the mighty Kings of the earth adore and worship. We may thus also in proportion take the elevation or hight of *Jobs* honour upon the same account, who was not only reverenced by young men, but by the aged. And (which hightens it somewhat more) the Hebrew word here used for *aged*, signifies the oldest, even decrepit old age. Those old men whose last glass was running, and who were taking their last step (as it were) even they *did arise, and stood up.*

Some read, *they arose and stood*; that is, when once they arose from their seats, they would not, or did not sit down in his presence. To arise and stand up are postures referring to a double relation; First, to that of a servant or waiter, who presents himself ready for business at a call or beck. Secondly, to that of a Hearer or Learner: In this latter sence some conceive the aged arose and stood up: As if when *Job* came into the Court, they arose and stood up ready to hear and receive the Law from his mouth, or to take instructions what to do in cases that came before him. But this gesture of the aged here refers only to the usual custome of

of rising and standing up when the Judge, especially if he be a chief Magistrate, passeth by with his attendants to the place of Judicature.

Hence Note.

'Tis the duty of all to honour Magistrates.

This duty is required in the fourth Commandment, we must honour our civill Father, the Father of our Country, as well as our natural Father, the Father of the Family. The Scripture doth not only command subjection *to the Higher Powers*, but reverence and respect (*Rom.* 13. 7.) *Render therefore to all their dues, Tribute to whom Tribute is due, Custome to whom Custome, fear to whom fear, honour to whom honour.* Our Obligation to this duty is grounded upon three Considerations.

First, Magistrates are to be honoured as they are Gods Deputies and Vice-gerents; For as they are ordained by God, so they are in the place of God, and exercise his power by Deputation.

Secondly, Magistrates are set up for the Common good of mankind. *Daniel* expounding *Nebuchadnezzars* Dreame, who was the greatest Prince of the whole World, tells him, He was *the tree whose leaves were fair, and whose fruit much, and in it was meat for all, under which the Beasts of the field dwelt, and upon whose branches the Fowls of the Heaven had their habitation.* And as he, so all Magistrates (in their capacity) are such a tree, to all their subjects, yielding them refreshing food and defence. Therefore they are to be reverenced, and to have respect from all.

Thirdly, God hath put (as was toucht before) his own name upon them, *I have said ye are gods* (Psal. 82. 6.) As Parasites in base flattery and complyance with their pride, have vainly called some of them so, and as some Princes have most wickedly and blasphemously affected to be called, yea to be adored as Gods (God will take highest vengeance upon all those who take his name upon them, or submit to it when given them) so God himself hath put his own name upon Magistrates, to mind them of their duty, or for a twofold end; First, that being called *Gods*, they should judge and rule as God doth, or with a mind like God, free from the mixture of a private or passionate spirit, and filled with a love to and a delight in impartial Judgment and righteousness.

Secondly,

Secondly, that being called Gods, all men might learn their duty, freely to submit to them, and duely to honour them; seeing any dishonour done to them, reflects upon God whose name they beare. Next to the honour which we owe to God himselfe, we owe and ought to pay honour to Magistrates who are called Gods. And though there be some difficulty in clearing *Pauls* sence, when being reproved for calling *Ananias* the High Priest, *A whited wall*, he said, *I wist not, Brethren, that he was the High Priest*; (which to me signifies his opinion, or judgment, that he was not a lawful rightly constituted nor duly qualified High Priest, rather than either his nescience or inadvertency who he was; I say, though there be a difficulty in the sence of that saying) yet the Scripture alledged by him leaves it as clear as Noon day, that Magistrates are not to receive any coorse or unbecoming language. It is written, *Thou shalt not speak evill of the Ruler of thy people*, (Acts 23. 5.)

Secondly, Observe.

Godly and Just Magistrates are willingly honoured by their good people of all sorts, and on all hands.

Subjection, yea some kind of honour is due to a Magistrate as a Magistrate, though an Evill man, yea though an Evil Magistrate. 'Tis hard to bring the heart to it; yet such a one was *Tiberius Cæsar*, of whom Christ said, *Give unto Cæsar the things which are Cæsars*; and such a one was *Nero* (a Monster of men) when *Paul* writ to the Church at *Rome*, *Let every soul be subject to the Higher Powers*. But godly and just Magistrates deserve all sorts of honour as well as subjection from all sorts of men: if a wicked man be in Power, he is to be honoured for his place sake; but if a Godly man be in power, he is to be honoured for his persons sake.

For first, Good Magistrates make it their aime to honour God, therefore we should honour them.

Secondly, Good Magistrates are honoured by God, therefore we should honour them: *they that honour me* (saith God) *I will honour*. Honour alwayes goes with power, as the shadow with the body: Evil men in Power receive honour with a mixture either of fear or flattery; but such as are good and do good, have it cast upon them in love and in sincerity. When evill men govern, young men hide themselves, and old men rise up and honour them, as the poor *Indians* worship the Devils, for fear they should doe them a mischief; or at best only in bare obedience and submission to the will and ordinance of God, or as the Apostle *Peter* directs (1 *Eph.* 2. 13.) *To the ordinance of man for the Lords sake*. Which though it be the best as to the person honouring, yet 'tis the worst as to the person honoured. The more we honour Magistrates in submission to the will of God, or for the Lords sake, our act is the better, but when we honour them only so, and not at all for their own sakes, it shews that they are not good. For good and righteous Magistrates are reverenced and honoured (as Saints revereuce and honour God) because they are good and doe good, they are honoured for the goodness that is in them, and for the good that is done by them. When power and piety, Dominion and desert meete together and center (as they did in *Job*) in the person of a Prince, then the young men struck with the awe of him, modestly hide themselves, and the aged, filled with love to him, and thankfulness to God for him, arise and stand up, *Happy are the people that be in such a case*; and how fair an evidence is it that a people (which is the top of all happiness) *have the Lord for their God*, when they have such a God for their Lord.

JOB, Chap. 29. Vers. 9, 10, 11.

The Princes refrained talking, and laid their hand upon their mouth.

The Nobles held their peace, and their tongue cleaved to the roof of their mouth.

When the ear heard me, then it blessed me: And when the eye saw me, it gave witness to me.

THis Context contains a further proof of that great respect and honour which *Job* received as a Magistrate. In the former verse, we saw how he was observed and reverenced as he passed through the streets to the place of Judicature. *When I went out to the Gate thorow the City, when I prepared my seat in the street, The young men saw me and hid themselves, and the aged arose and stood up.* In these three verses we see the observance and reverence which this worthy man received, when he sat in judgement. And this not only from a few, nor only from persons of inferiour ranck, but from persons of all ranckes, it was an universal respect. First, he had respect from the cheifest and highest in dignity, called here *Princes* (*v.* 9.) Secondly, he had respect from the middle sort of Magistrates or Governors, called here *Nobles* (*v.* 10.) Thirdly, he had respect from the whole body of the people collectively as one man, even from every single ear and eye, *When the ear heard me, it blessed me*; *and when the eye saw me, it gave witness to me.* That is, every eye and every ear blessed me, and gave witness to me.

Vers. 9. *The Princes refrained talking.*

The word notes men in *eminent Authority*, and sometimes those of the most eminent authority, such as rule in cheif. Christ himself is adorned with this title, (*Isa.* 9. 6.) *The Prince of peace.* Christ is a Prince, who hath peace not only in his nature or disposition, but he hath peace in his power, or at his dispose; Christ is not an inferiour, but the cheif Prince, higher then the highest; yet the word is applyed to any that are in power, and bear rule over

שׂר Est nomen primatus potestatis et officii potius quam nobilitatis et sanguinis. Bold. Civitatum rectores. Aquin.

over others (1 *Chron.* 15. 22.) The chief of the Levites, is called the Prince of the Levites. And we read (1 *Chron.* 29. 6.) of *The Princes of the Tribes.* As there was a Prince or Head over all the Tribes, so every Tribe had a Prince or Head. This stile is bestowed also upon eminent Officers in the Court or family of a King (*Gen.* 40. 2.) *And Pharoah was wroth against two of his Officers, against the cheif* (or Prince) *of the Butlers, and against the cheif* (or Prince) *of the Bakers.* It is said of *Seraiah* (*Jer.* 51. 59.) *And this Seraiah was a quiet Prince*; we put in the Margin, *Prince of Menucha or cheif Chamberlain*, who took care of the Kings rest, or of the King when he went to rest. And whereas we render (*Exod.* 1. 11.) *they did set over them*, (that is, over the people of *Israel*) *Taskmasters to afflict them with burdens* the Hebrew is, *They set over them Princes of the Treasury.* We may suppose the Princes here spoken of to be any great men, whether by birth or office. Now what saith he of these Princes?

They refrained talking.

That is, they would not speak on, but brake off their conference, or they would not speak at all while *Job* was present. They were so desirous to hear him speak, that they would not speak a word, but let him have all the discourse where-ever he came. His words were welcome to them, they were as Laws and Oracles among them; therefore they refrained talking, or as the word imports, they imposed silence upon themselves. These Princes (we may suppose) were very able to speak to any business, and could readily give their opinion, but, *they willingly refrained.*

Further, the word which we translate, *refrained*, is taken three wayes in Scripture. First, To stop or restrain by outward force. Secondly, To restrain or stop by command, as a King or Magistrate doth coerce his subjects by his Authority and his Lawes. Thirdly, It is to restrain by prayer or entreaty. We read it twice applyed to the stopping of the plague, which is done both by a word of authority or command from God, and upon a word of prayer or entreaty from man (*Numb.* 16. 48.) *And Aaron took as Moses had commanded, and ran into the midst of the Congregation, and behold the plague was begun among the people, and he put on incense, and made an attonement for the people: And he stood between*

עצר Claust, coercuit, continuit.

the dead and the living, and the Plague was ſtayed. The plague, that devourer, was ready to ſlay the whole Congregation, but the Lord ſtopt and reſtrained it upon the interceſſion and ſupplication of *Aaron* for the people. So (1 *Chron.* 21. 22.) *David* coming to the threſhing-floor of *Ornon*, *He offered ſacrifice, and the Plague was ſtayed.* There went a command out from God, and a prayer from *David* to ſtay it, and it was ſtayed. Here the *Princes refrained talking* not by a reſtraint from *Job*, but by their own diſcretion. They ſaw it beſt to ſay nothing, when their Prince (who was every way ſo much their better) was in preſence.

Hence Note.

It is both our wiſdom and our duty ſometimes to forbear ſpeaking.

There is a time to keep ſilence, and a time to ſpeak (Eccl. 3. 7.) (The Prophet (*Amos* 5. 13.) ſets down one ſeaſon of ſilence, *Therefore the prudent ſhall keep ſilence in that time for it is an evil time.* When times are ſo evil that they will not bear evil to be ſpoken againſt, nor good to be ſpoken, 'tis time for the prudent to keep ſilence; for though in ſome caſes we muſt bear our teſtimony openly for truth and holyneſs, whether men will bear it or no, whether they will hear or whether they will forbear we muſt ſpeak, yet we are not urged with that neceſſity at all times, but may (in this ſenſe) ſave our ſelves from an untoward generation, even by refraining to ſpeak; and ever when men more prudent then our ſelves are in place, and ready to ſpeak, 'tis a fitting time for us to keep ſilence. Uſually they are moſt forward to ſpeak, who have leaſt reaſon to ſpeak, and ſpeak leaſt reaſon; Some will be ſpeaking, though they diſcover nothing but their own inability to ſpeak. 'Tis much better to refrain talking, then to talk to little purpoſe, or to hinder thoſe who can talk to better purpoſe then our ſelves. *David* prayeth (*Pſal.* 141. 3.) Set *a watch* (*O Lord*) *before my mouth: Keep the door of my lips.* It is more then man can doe, to govern his tongue, and to hit the due ſeaſon of ſpeaking. And in another Pſalm, *David* intimates, that he had as much to doe, to keep his tongue, as to rule an head-ſtrong horſe (*Pſal.* 39. 1.) *I ſaid I will take heed to my ways that I ſin not with my tongue; I will keep my mouth with a bridle while the wicked is before me.* As hot metl'd horſes, ſo the tongue is apt to run

our,

our, unleſſe well bridled. Nor is any bridle ſtrong enough to hold it, but the bridle of Grace. Grace is both ſpur and bridle to the tongue; Grace like a ſpur provokes us to ſpeak for God, and for the good of others, to ſpeak ſavoury words which may miniſter Grace to the hearers; and Grace, like a bridle, ſtops us from ſpeaking what may greive the ſpirit of God, or be either infectious or offenſive unto others. None rule their tongues well without Grace, and ſome who have Grace cannot rule them well. And hence the Apoſtle *James* (Chap. 3. 2.) concludes, not only that, *he who offends not in word*, is a gracious man (ſeeing it is poſſible, yea very uſual for a man to be ſo who yet offends in word) but he ſaith ſuch a one is a perfect man, that is, he hath attained to a very great, if not the greateſt degree of Grace. And becauſe by our readineſs to ſpeak, we are continually ready to ſin; there the ſame Apoſtle commends ſlowneſs to ſpeak (*James* 1. 19) *Let every man be ſwift to hear, ſlow to ſpeak*: When the tongue hath got looſe, it is not eaſie to ſtay it. They in the Pſalm thought their tongues in their own power, and proudly put the queſtion (*Pſal.* 12. 4.) *With our tongue we will prevaile, our lips are our own, Who is Lord over us?* We may anſwer; their tongues were Lords over them; and having gotten the bridle would on whether they would or no. Many a mans tongue is too hard for his whole man. He hath a great command over himſelf, that can command it. We take it ill, if others ſilence us; but it were well (in many caſes) if we could like theſe Princes refrain talking, and ſilence our ſelves. I find this word applied to the ſhutting up of the rain in the Clouds, which is no eaſie thing, the Clouds being ſo quickly moved and cruſhed like ſponges with the wind; as alſo to the reſtraining and ſtopping of fire beginning to kindle, that it break not out into a flame. To reſtrain ſpeaking is often as hard and as beneficial as to reſtrain a fire from burning, or to lock up the Clouds from immoderate or unſeaſonable raining. *The Princes refrained talking,*

And laid their hand upon their mouth.

Theſe words ſpeak the ſame thing, the not ſpeaking of the Princes in *Jobs* preſence, or their utmoſt ſilence. We have the ſame expreſſion as well as ſence (*Chap.* 21. 5.) *Mark me and be aſtoniſhed, and lay your hand upon your mouth,* That is, ſpeak no

more,

more. There the rise and meaning of this gesture was opened, and thither I refer the reader. I shall only add two things.

יך כפ First, That whereas there are two words in the Hebrew which signifie the hand, the word here used signifieth the hand open, the hand in plain, or the palme of the hand, which say some (though I think it to be but a critical nicity) implieth such a stopping of the mouth, that not a word can get out, as when a man closeth his mouth with the palm of his hand.

In quibusdam regionibus manus osculo testantur homines se alicui honorem exhibere; sed ego ad silentium refero. Mere.

Secondly, Some of the Hebrew writers expound this clause, *They laid their hand upon their mouth*, as a gesture testifying honour. And it is in use (as in many Nations, so) among us, when we come before honourable persons, to put the hand to the mouth in token of reverence.

But I rather adhere to the former interpretation, that this action or gesture denoteth a total silence, which best sutes with what went before, *They refrained speaking*; and as they did so when he came in, so they would not venture to speak when he had spoken, nor offer their opinion after him, but resting in his judgement about it, and determination of every case brought and pleaded before him, *Laid their hand upon their mouth.*

Hence Note;

Some have such a power in speaking, that they silence all speakers.

They speak so much reason and with so much authority, that as none can contradict what hath been said, so, to say more were but to hold a Candle to the Sun. *As* the light of the Sun, when it riseth, puts out all other lights, out goes the light of the Moon and of the Starrs, we see no more that day by their shining; so some have such a power of language, such a conquering Logick, and perswading Oratory, such weight and excellency of speech, that no man hath any mind to speak after them. Thus Christ spake with authority, and often put all to silence; *He* so answered all their questions, that, *after that they durst not ask any question at all* (Luk. 20. 40.) Such a Master of words and reason, such a *Master of the Assemblyes* (as *Solomon* expresseth it, *Eccl.* 12. 11.) was *Job*; his words, were such goads, that every hearer was stirr'd and prickt at heart, they were nails so fastned, home driven and rivited, that there was no drawing of them out; and therefore, *The Princes laid their hand upon their mouth.* Again,

Again, VVhereas 'tis said the Princes refrained talking, when *Job* came into the Court, it may be understood of all impertinent talking, with which Courts of Justice and Assemblyes for counsell are often interrupted while publick matters are in hand.

Hence Note;

Private talking is very uncomely in a time of publick hearing and debating.

Many Courts have a Cryer to command all who are near or about them to be silent; and it is but need sometimes that they who are within and of the Court should be called upon to be attentive, and as these Princes in the text, to *refrain talking*, to erect their eares and lay their hand upon their mouth. How improper is it to see a private Junto in an open Court or Councel; and some whispering (possibly about by-matters) where all are called to hear and determine publick matters?

Thirdly, Note;

VVise and discreet men are willing to be hearers as well as speakers.

The Princes in the text were able speakers, else it needed not be said, that they refrained speaking; yet it pleased them to be hearers only while *Job* was there to speak. They who are conceited of their own abilities, are ready to complain, as he did, *shall we alwayes be hearers only*; they must up, they cannot hold. *To hear is to receive, to speak is to give*; and I grant that which the Apostle *Paul* reports as a saying of Christ (*Acts* 20. 35.) *It is more blessed to give then to receive*, holds true in this, 'tis a more blessed thing to be a speaker, then a hearer: Yet it may be more a duty upon some to receive then to give, to be hearers then speakers; And that not only in spiritual things, which concern our eternal interest (for so the greatest advantage comes in by hearing) but in things temporal and of lesser concernment. Bablers will be sowing their wordes, though nothing spring up worth the reaping. Those Philosophers spake scorningly of *Paul* (Acts 17. 18.) *VVhat will this babler*, or as the Greek text strictly hath it, *this sower of words say*; it is good to be a reaper of sound words sown by others, but to be a sower of vain words is greatest vanity. They doe well who speak well, and so doe they who are willing

Semper ego Auditor tantum.

ὁ περιμολόγος *seminator verborum, vel semini lega.*

to

to hear those that can speak better then themselves. Some Criticks conceive that the word of disgrace cast upon *Paul* by the *Athenian* Philosophers, doth rather note a picker up of words then a sower of words and they give the Original of the Metaphor two wayes. First, as alluding to poor fellows in the Market place, who pick up the scattered cornes which fall out of the full sacks standing there. And so it is as if they had said, what will this simple fellow say? Secondly, as alluding to those little birds, sparrowes, or the like, picking up the loose corns in the furrows of the field at seed-time, which because they are given much to chirping and singing undelightful notes, may well serve to expresse babblers and vain talkers, who love much to hear themselves speak though none else doe. The readiest way for such to make themselves profitable speakers, were a while to refrain speaking, and be patient hearers. *Words spoken in season are like Apples of Gold in pictures of Silver* (Prov. 25. 11.) and so is a seasonable silence for the gathering up and feeding upon those Apples. *The Princes refrained talking.*

Job proceeds upon the same matter still.

Vers. 10. *The Nobles held their peace, and their tongue cleaved to the roof of their mouth.*

Duces belloru⁹ qui solent audaciores et promptiores esse ad loquendum. Aquin: Eloquentes antecessores occultabant se. Jun: גדירים Sic dicti ed quodin consessu populi et quasi è regione versantur.

These *Nobles* may be taken for the inferiour sort of Magistrates or City-Officers, as by *the Princes*, the highest, or those next the supream. Some by *Nobles* understand Captaines, or those who had the command in military affairs, who as they are bold and forward in acting, so usually in speaking; yet even these were down in the mouth when *Job* appeared. Another renders, *The most eloquent leaders hid themselves*; which sutes well with Master *Broughtons* translation, *The best in voice would not be seen.* As if *Job* had struck the very Orators dumb, and made eloquence it self speechlesse. The Hebrew word which we expresse by *Nobles* comes from a root, which, taken adverbially, signifies any thing before us, directly opposite to us, or in our eye; such are *Nobles*, they stand in open view, and are eyed by all: Men in high place (such are Nobles) fall under a very general observation. Again, the Original word in the verb signifies, to declare, to publish, to teach; and that three wayes; First, by word; secondly, by gesture; thirdly, by example. Jesus Christ is set forth by the

the Prophet under this Title (*Isa.* 55. 4.) *Behold, I have given him for a witnesse to the people, a leader and a commander to the people.* Here are three Titles bestowed upon Christ by the Father, the second is that in the Text, *a Noble or a Leader.* Christ is first a witnesse of all the Truths of God, he is the *Amen*, the faithful and the true witnes (*Rev.* 3. 15.) *In him all the Promises of God are Yea and Amen* (2 Cor. 1. 20.) Secondly, he is *a Leader, the Captain of our salvation*; He goes before his people to shew them the way, and to fight all the enemies that stand in their way. Thirdly, He is *a Commander to the people*; His commands are to be received and obeyed without dispute, and at our utmost peril. It is the happinesse of a people, when their Nobles are not only Commanders, but witnesses of and Leaders to that which is good in it self and best for them.

This notation of the word teacheth us two things concerning the Magistrate; First, that he is before others in place and power, and there he is placed by the Laws both of God and man. Secondly, that he ought to go before others in the practice of and conformity to the Lawes. He should declare them not only by word, but by action. He should teach them with his feet, and speak them with his fingers. He that holds the power should hold out the pattern; and as he gives others the rule, so he should be the example of what they ought to be and do. Common people think they cannot go amisse, while they follow their superiors.

The actions of Rulers are rules of action.

If then the actions of Rulers are erroneous, they prove to many rules of errour; and if the Rulers actions be right, they prove to many as rules of righteousnesse. A Magistrate is a Leader by his example, as well as by his authority. We see, there is much matter in some words besides the matter expressed by words.

The Nobles held their peace.

The Hebrew in strictnesse is, *Their voyce was hid*, or, *They hid their voyce*, they did, as it were, put their words in their pockets, as men ashamed to speak where *Job* sate Judge. As they who are ashamed of their doings use to hide their heads, so they who are ashamed to speak hide their words.

And their tongue cleaved to the roof of their mouth.

That is, they ſpake no more than as if they had not a tongue to ſpeak. The tongue is the organ of ſpeech; yet 'tis not the having, but the uſing of a tongue which is ſpeaking. If a man be but tongue-tyed, he cannot ſpeak well: But if his tongue cleave to the roof of his mouth, he cannot ſpeak at all. This proverbial ſpeech, *The tongue cleaveth to the roof of the mouth*, is uſed two wayes in Scripture.

Firſt, To note the extreamity of thirſt (*Lam.* 4. 4.) *The tongue of the ſucking child cleaveth to the roof of his mouth for thirſt.* When an infant hath not his mothers breaſt to ſuck, he ſucks his own while native moyſture laſts, and then cryes out for more till he can cry no more, his tongue cleaveth to the roof of his mouth. Thus *David* ſpeaks typically of Chriſt in his ſufferings (*Pſal.* 22. 15.) *My ſtrength is dryed like a potſheard; and my tongue cleaveth to my jaws, and thou haſt brought me to the duſt of death.* As this Pſalm is a propheſie of the ſufferings of Chriſt, ſo we find the fulfilling of this Propheſie (*Joh.* 29. 28, 29.) *Jeſus knowing that all things were accompliſhed that the Scriptures might be fulfilled, ſaith, I thirſt. Now there was a veſſel full of vinegar; and they filled a ſponge with vinegar, and put it upon hyſſope, and put it to his mouth.*

Secondly, This form of ſpeaking is uſed to note deepeſt ſilence. The captive Church of the *Jewes* breathed out her ſorrowes in this ſad imprecation (*Pſal.* 137. 5, 6.) *If I forget thee O Jeruſalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth, if I preferre not Jeruſalem above my chief joy.* The people of *Jeruſalem* had skill to play, and were much delighted in playing upon an inſtrument, and to make muſick with their voyce, yet in their captivity they would rather forbear the uſe of both, than forbear to expreſs their ſorrow for the deſolations of *Jeruſalem*. The Lord told the Prophet (*Ezek.* 3. 26.) *I will make thy tongue cleave to the roof of thy mouth that thou ſhalt be drunk, and ſhalt not be to them a reprover.* The words are a ſevere threatning; but to whom? not to *Ezekiel*, but to the people, who having ſo long and ſo often ſtopt their ears, like the deaf adder, at the voyce of that holy and heavenly charmer, are at laſt told they ſhould be troubled with his voyce no more, *I will make thy tongue cleave to the roof of thy mouth.* As if the Lord had ſaid, this rebellious people love not to be reproved, and they ſhall not. The greateſt reproof that can be given a people, is, to tell them they ſhall be reproved no more. That tongue of thine which was a ſharp ſword ſhall be lockt up in its ſcabbard, *the roof of thy mouth*; this is their deadly wound, they ſhall be wounded with it no more. So then, To ſay their tongue cleaved to the roof of their mouth, is an emblematical expreſſion either of a commanded or reſolved forbearance to ſpeake. The contrary whereof we find (*Pſal.* 140. 3.) *They have ſharpened their tongues like a Serpent: Adders poyſon is under their lips.* To ſharpen or whet the tongue, imports the keeneſt and extreameſt kind of dicacity or talkativeneſſe, much more to ſharpen the tongue as a Serpent. Naturaliſts tell us, that no living creature ſtirres his tongue ſo ſwiftly as a Serpent, and Serpents are therefore ſaid to have a treble tongue, becauſe moving their tongues ſo faſt, they ſeeme to have three tongues. *They ſharpen their tongues as Serpents*, that is, they ſpeak thick and threefold, they ſting and poyſon me with their tongues. That in the Pſalme, *they have ſharpened their tongues like a Serpent*, and this in the Text, *Their tongue cleaved to the roof of their mouth*, are the outmoſt contrarieties about the tongue. 'Tis ſaid in one of the ancient comical Poets, That in a great aſſembly one called to the cryer, Make this people *All Eare*, that is, *Make them ſilent, let them do nothing but heare*; Let not the leaſt murmure or motion of a tongue be heard among them. Thus the Nobles were ſilent when *Job* was preſent, they were all eare, *their tongue cleaved to the roof of their mouth.*

Face jam nunc omnem aurium populum. Plaut.

In this verſe we have three orders or ranks of men; Here are, Firſt, *Princes*; Secondly, *Nobles*; Thirdly, The chief Governour, *Job*, above them both, honoured and attended by both. How high was *Job* who had Princes and Nobles below him!

Hence Note;

God hath ranked men in ſeveral degrees and orders.

He hath not only ſet all Magiſtrates above the people, but he hath ſet ſome Magiſtrates above others: as the earth is not caſt into a level, but into mountains and plains, into hills and vallies; ſo the men or inhabitants of the earth are not placed all in a level,

some are high and some are low, some are mountains and hills, others are plains and vallies. *David* praying against mighty enemies, saith (*Psal.* 144. 5.) *Touch the mountains (O Lord)* that is, the Great men of the earth) *and they shall smoake;* That is, they shall vanish into smoake. And among hills and mountains there is a difference; some hills are but hillocks to others, though high compared with the vallyes. Some great men are like great hills or mountains, others are smaller mountains, or little hills. *Job* was not only a mountain, but a great mountain, he was a chief among the sons of men; Princes and Nobles, who were much above the common people, were much his [illegible]. As the Apostle speaks of the distribution of heavenly bodies (1 *Cor.* 15. 39, 40.) *There are celestial bodies, and bodyes terrestrial. But the glory of the celestial is one, and the glory of the terrestrial is another.* So it is among men in civil respects; There are among men celestial bodies, and bodies terrestrial. The vulgar are in this account, but bodies terrestrial; The Magistrates are, as it were, bodies celestial, and the glory of the one differs from the glory of the other. The people have their glory, but they have not the glory of Princes or Soveraignes. Nor have these metaphorically celestial bodyes one glory, as the naturally celestial bodyes have not: *As there is one glory of the Sun, another of the Stars; For one Star differeth from another in glory.* So there is one glory of the Soveraign Prince, who is as the Sun in the Sphear of Magistracy, and another Glory of subordinate Governours, who are as Stars in the Sphear of Magistracy; yea, among these Stars, or subordinate Governours, some are bigger, and some are lesser, one Governour differeth from another Governour in power and glory. All these distinctions and subordinations of men concerne and serve for not only the beauty and ornament, but the safety and well-being of mankind. And as it contributes much to the good of all, that some should govern, and others be subject, so that some should be supreame, and others inferiour in government.

Hence, Secondly, Observe;

As it is the duty of all the people in common to obey and be subject to their Magistrates, so it is the duty of inferiour Magistrates to obey, respect, and be subject to the supreame Magistrate.

Job

Job the chief Magistrate was submitted to by the Princes and Nobles, as well as by the common people. There may be several coordinate States in Government, but there is not a coordination of persons. Soveraign Princes are lesse than all their people considered together; but they are greater than any one of them, yea than all of them taken singly or one by one.

Thus we see the observance which *Job* had from the uppermost of his people, *the Princes and Nobles.* The next verse shews us what respect he had from the lower sort, or whole body of the people.

Vers. 11. *When the ear heard me, then it blessed me: and when the eye saw me, it gave witnesse to me.*

I might give you the full sence of this attestation of the people to *Job*, in that of the people to *David* (2 Sam. 3. 36,) where 'tis said all the people *took notice* of his mourning for the death of *Abner, and it pleased them.* Upon which acquiescence and satisfaction of the people with that particular act, The Divine Historian takes occasion to report the peoples satisfaction with all his actions, *As whatsoever the King did pleased all the people.* Not that the people swallowed all the Kings actions by an implicit faith, or cryed up (as the flatterers of great Princes often do) his vices for vertues, or his evil deeds for good; but the meaning is, that *David* was so prudent in his carriage, and righteous in all his administrations to the people, that they took high content in him, and were pleased with him to the full. *As David was Gods darling and favourite, a man after Gods own heart, so he was a King after the heart of the people, their darling and delight,* and therefore as he did all well, so they took all well that he did; Whatsoever the King did, pleased all the people. This (I say) is the clear sence and interpretation of *Jobs* Text, *When the ear heard me, then it blessed me,* &c. Yet I shall touch upon it in the parts a little more distinctly.

When the ear heard me, &c.

The ear is the proper organ of hearing, nor hath it any other business to do, or office to performe but to hear. The eare, a part, a little part of man is here put synecdochically for the whole man; *When the ear heard me,* is, when any man heard me, *he blessed me.* And

Auris pro audiente, oculus pro vidente.

And when the eye saw me, it gave witness to me.

The eye is put for the man, or for the person seeing, as the ear for the person hearing.

Again, When he saith indefinitely, *When the ear heard, and the eye saw me*, we are to expound it universally, *for all eares that heard, and eyes that saw him*; As if he had said, every one that *heard me, blessed me*, and every one that saw me, *gave witnesse to me*. There was not any hearer but did blesse me, nor any beholder but gave witness to me.

Those words, *heard me*, may be taken two wayes.

First, Thus; *Which heard me* personally speaking.

Secondly, Thus; *Which heard me* spoken of, or my proceedings reported by others.

But what did the ear which heard *Job*? Himself answers in the Text, *it blessed me*, or (as Mr. *Broughton* renders it) *They held me happy*. We read in Scripture this act of blessing three wayes spoken of. First, Of God blessing man. Secondly, Of man blessing God. Thirdly, Of man blessing man. Here's blessing on all hands, but with a difference.

Dei benedicere est benefacere.

First, When God blesseth, he effectually and irresistibly conveighes a blessing. He whom God blesseth is surely blessed. *He hath blessed* (said *Balaam*, Numb. 23.20.) *and I cannot reverse it*. The creature cannot repeal the acts of God; What he will work for good or evil none can lett. Our blessings are at the command of God (*Psal.* 133.3.) *There* (that is, in or upon *Sion*) *the Lord commanded the blessing*. And again (*Psal.*42.8.) *The Lord will command his loving kindness*, that is, the effects and fruits of his love to fall upon me. The Lord doth not stand treating about or entreating for a blessing upon us; he can lay his charge or command upon it, and it obeyeth. As he is able to curse our blessings (*Mal.* 2. 2) so to bless the very curses which men cast upon us.

Secondly, Man blesseth God by acknowledging his blessednesse, and that all our blessings come from him: or we are then said to blesse God, when we confesse and declare that he hath blessed us, *Blesse the Lord* (saith *David*, Psal.103.1,2.) *O my soul, and all that is within me blesse his holy Name; blesse the Lord O my soul, and forget not all his benefits*; that is, forget none at all of them. As often as we thankfully remember the benefits of God, we blesse God. We cannot benefit God by blessing him, but we should alwayes blesse him for his benefits.

Thirdly, Man blesseth man two wayes; either first, when he doth conceive and repute him blessed, and so it may be understood here, *They blessed me*, that is, they esteemed and reputed me blessed. Or Secondly, when one man wisheth another blessed, or prayeth for a blessing upon him, either as to his person, or his undertakings. In the former sence, That woman blessed the Mother of Christ (*Luke* 11.27.) *Blessed is the womb that bare thee, and the paps which gave thee suck*. As if she had said, that woman is to be accounted blessed, that bare and brought thee up. In which sence also *Mary* prophesied of her self (*Luke* 1.48.) *Henceforth all generations shall call me blessed*. The Lord having bestowed this great priviledge upon me to conceive and bring forth the greatest blessing that ever the world had, the world shall confesse and esteem me blessed. And thus it was prophesied of Christ, who is the blessing of all Nations (*Psal.*72.17.) *All nations shall call him blessed*: That is, they shall declare him blessed, and blesse God for him. And thus *Solomon* speaks of the vertuous woman (*Prov.*31.28.) *Her children arise up, and call her blessed, her husband also, and he praiseth her*. So here, *The ear that heard me, blessed me*, that is, all that heard me, or heard of me, judged and called me blessed.

But that of the Apostle may be objected (*Heb.*7.7.) *Without all contradiction the lesse is blessed of the greater*, &c. Where speaking of *Melchizedech* who blessed *Abraham*, he saith, *See how great a man this Melchizedech was to whom Abraham gave riches*, &c. *Abraham* was a great man, yet *Melchisedech* was greater, because he blessed *Abraham*.

Then how can the common people be said to blesse their soveraign Prince? How can the lesser blesse the greater?

I answer; There is a twofold giving of a blessing; First, An authoritative giving of a blessing, of which that Axiome of the Apostle, *Without all contradiction the less is blessed of the greater*, is to be understood. *Melchizedech* blessed *Abraham*, and *Isaac* blessed *Jacob*, and *Jacob* the twelve Patriarks, with a prophetick spirit, and with authority or warrant from God to assure them of a blessing.

Secondly,

Secondly, There is a blessing by way of devotion or well wishing; and thus without contradiction, *the greater may be blessed of the lesse*. The meanest subject may wish well to his Lord, and pray for his successe and prosperity. So here, *they blessed me*, that is, they wished me well, or did pray for a blessing upon me.

The latter clause is of the same sence, *When the eye saw me, it gave witnesse to me*; that is, it gave me a good report. There is a twofold witness-giving; first, against a man; secondly, for him. *Job* had no witnesses against him, but he had store of witnesses for him; all gave him their good word, their testimony. So that, it is as much as to say, *I was by the publick consent and general vote of all reputed a just governour*; all agreed that I had decreed and acted righteously towards all men. The witnesse which Christ received from the people was but such another, though Christ deserved infinitely better (*Mark* 7 37.) *He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.* Indeed *Job* did all things so well, that though he did no miracles in natural things, yet he did that which was very like the miracles of Christ in civils, as he saith (vers. 13, 15.) *I made the widdows heart* (who was even dumb with sorrow) *sing for Joy; I was eyes to the blind, and feet was I to the lame.* These were marveilous, if not miraculous works of Justice; and no wonder, when he was eyes to them that could not see, to hear him say, *When the eye saw me, it gave witness to me.* And therefore,

If we consider this verse with the causal particle, which begins the next (I shall meddle no further with that verse at present) *The eare which heard me blessed me, and the eye which saw me gave witness to me; because I delivered the poor that cryed, and the fatherless, and him that had none to help him*; If I say, we consider this verse with that causal particle, we may be sufficiently enformed, that it was not for nothing, or without cause, that *Job* was thus blessed and witnessed to by all that heard and saw him.

Hence Note;

They that do well, especially Magistrates that do well, shall probably hear well and be reported well among their people.

Regium est male audire cum bene feceris.

For though it be true, *To do well and hear ill is Kingly* (and *filthy Dreamers* (as *Jude* calls them) *will despise dominion, and speak evil of Dignities*, let them do never so well. Unquiet spirits

rits will quarrel and contradict whoever is uppermost; though I say, all this be true, and (the best of *Princes* when they have done their best have found it so) yet they who doe well, are in the faireſt way to hear well; and God, who hath the hearts of all men in his hand, doth usually give righteous Magistrates a place in the hearts, and honour from the mouths of all men. *When the righteous are in Authority the people rejoyce* (Prov. 29. 2.) That is, they have cause to rejoyce, and commonly they doe so. The Scepter of good Magistrates is the peoples staffe: While they wear the Robes of honour, the people are cloathed with garments of gladness; now garments of gladness are also *garments of praise* (*Isa.* 61. 3.) As when mourners are comforted of God, they praise him, so they who are comforted by man praise man. Magistrates are set up *for the praise of them that doe good* (Rom. 13. 3.) That is, they should praise, commend, and encourage those among their subjects that do good, and doing so they give their subjects much cause of praising them, and of praying for a blessing upon them. *They who are a blessing to the people, shall be blessed by the people* (Jer. 31. 23.) *Thus saith the Lord of hosts the God of Israel, as yet, they shall use this speech in the land of Judah, and in the Cities thereof, when I shall bring again their captivity. The Lord blesse thee O habitation of justice and Mountain of holiness.* Whether this Prophesie was fulfilled at the return of the *Jews* from *Babylon*, or when Christ the Messias came in the flesh, or whether it be yet to be fulfilled at that great and glorious call of the *Jews* to faith in Christ, is questioned among interpreters; but 'tis out of all question, that whensoever they, or any other people shall become, through the care and good government of their Magistrates, *an habitation of righteousnesse*; when Courts of Justice are habitations of Justice; when Justice is done there, as well as declared and spoken of there; when they who have Justice in their power, put it forth in their actings, then the common cry of the people shall be, *The Lord bless thee O habitation of justice*, &c. And it is a sad argument, that there is a failer of Justice in the Magistrate, when in stead of a blessing from the people, we hear of much complaining among the people. All the particular blessings which *David* desired might meet in his government are gathered into this one (*Psal.* 144. 14.) *That there may be no complaining in our streets.* Some (I know) will alwayes be complaining, nothing

will please them; yet when a people instead of blessing are generally complaining of and murmuring against their Magistrates, when in stead of blessing and wishing them good, they are reviling and speaking evil of them, especially when instead of blessing them, they are cursing and wishing evil to them, these are sad symtomes of many present evils, and presages of worse. In *Jobs* Common-wealth, there was nothing heard but blessing; he blessed the people, and the people blessed him. Thus it hath been between Prince and people; and thus it shall be at the fulfilling of that promise (*Isa.* 1. 26.) *I will restore thy Judges as at the first, and thy Counsellours as at the beginning; afterward thou shalt be called the City of righteousness, the faithful City.*

Secondly, Observe,

That reverence and praise which Magistrates gain by righteous and vertuous actions is honourable indeed.

The worst of men, the worst of Magistrates, have had high Encomions and praises; but good Magistrates deserve them. To be commended for piety and equity, to be commended because we have done commendable things, is the only true commendation. Some doe but borrow a blessing from others, and others basely beg it. Some Magistrates are blessed only for fear, and others for hope. Of these latter *Solomon* speaks (*Prov.* 27. 14.) *He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.* To blesse our friends is so much our duty, that 'tis our duty to blesse our enemies; yet there is a blessing of our friends which is our sin, and may prove a curse both to them and us. He that blesseth his friend *with a loud voice*, when his heart is silent, or meaneth him no good, or secretly wisheth ill to him, this hypocritical blessing of a friend, will be an enemy, or a curse to him that useth it. Again, he that *blesseth his friend with a loud voice*, as if he had a mind that all should know it, when himself knows he deserves no such matter, this man doth but call aloud for a deserved curse upon himself. *To blesse those who deserve it not, deserves a curse.* The undue honour which we give to others, is our own shame and disgrace; and as it turns to the shame and disgrace of the giver, so of those to whom 'tis given; not only because it hardens and fattens them in their sin, but because others know 'tis false, and see their shame and nakedness, their filth and deformity, through all the painted coverings which parasites and flatterers put upon them. *They can never receive honour from others, who have not the root of it in themselves.*

Again, *Job* setting forth his prosperity in the capacity of a Magistrate, brings in the peoples high esteem of him, as the proof of it.

Whence note, Thirdly,

It is a great happiness to a Magistrate, when he hath the hearts and affections, the good will and good wishes of his people.

When the ear that hears blesseth, and the eye that sees gives witness to a Prince, then he is an happy Prince indeed. What is it for a Prince to command the bodyes of his subjects, while he hath no room in their affections, nor is at all interested in their prayers and well-wishes. The love of a people is the best treasure and security of Princes. He cannot want their purses while he hath their prayers; yea, well-wishes and prayers from a good heart upon good grounds, are better then the fullest purses and largest revenewes. VVho knows what the comings of prayer may amount unto? Prayer can build and pull down; Prayer can both plant and root up. What is it that prayer cannot do, that is, prevail with God to doe, when sent up to *Heaven*, by those that are the favourites of *Heaven*, and have through Grace the ear of God? Whatsoever a Prince looseth, he may comfort himself so long as he doth not loose the prayers of the godly; and whatsoever a Prince enjoyes, he hath no reason to rejoyce in it, while he looseth their well-wishes and prayers. Better loose Armyes then loose prayers; prayers may soon recover Armyes, but Armyes can never (as such) recover prayer. VVhen the Psalmist would describe the miserable and desperate condition of the enemies of the Church, in all their attempts and plots, he doth it first by setting the prayers of the Church against them (*Psal.* 129. 5.) *Let them all be confounded and turned back that hate Sion; let them be as the grasse on the house tops, which withereth afore it groweth up*, &c. Secondly, he doth it by shewing that they had not the least breath of prayer for them (*v.* 8.) *Neither do they which go by say, The blessing of the Lord be upon you, we blesse you in the name of the Lord.* They were so far from having any solemne dayes of prayer, or

any dayes set apart to pray for a blessing upon them, that they had not so much as a transient prayer, or a good wish from any man that passed by. Not to pray our selves, or to be cast out of the prayers of others, is the worst of any mans case.

Lastly, We are not to look upon these words as a bare narrative only of what was done. *Job* describes matter of duty as well as matter of fact, what should be, as well as what was.

Hence Note, Fourthly,

It is the duty of people to pray for, and wish a blessing upon their Magistrates.

This the Apostle gives in charge (1 *Tim.* 2. 1, 2.) *I exhort therefore that first of all supplications, prayers, intercessions, and giving of thanks be made for all men, for Kings, and for all that are in Authority, that we may lead a quiet and peaceable life in all godliness and honesty*, &c. This he would have first in prayer, which some expound, as if the first prayer when the Church assembled together should be for their Magistrates; but, I rather conceive the Apostle doth exhort to this as a thing of prime consideration, or as that which should have a principal place in all Church-Assemblyes. As we should seek to God for a blessing upon all holy and spiritual, so also upon civil administrations, and upon those by whom they are administred. For as his blessing only makes the ordinances of his own worship sweet and profitable to us, so also the ordinances of Government. *The heart of the King* (saith *Solomon*, Prov. 21. 1.) *is in the hand of the Lord*; and the heart of the Lord is very much in the hand of his people, praying and calling upon him in faith and with uprightness.

Lastly, Whereas *Job* saith, *The eye which saw me gave witness to me*,

Note,

It is our duty to give a good testimony to all, especially to Princes that are good and doe good.

While the law of God (in the ninth Commandement) forbids the bearing false witnesse, it commands the bearing of a true witnesse. As to defame and cast aspertions upon them that deserve well, is a great wickedness, so it is our sin to conceal our testimony, or not to speak well of them at all times, when called thereunto. To deny or with-hold just praise, is next door to the giving of undue praises. To doe the latter is flattery, and not to doe the first is at least a defect of charity, if not an effect of envie. It may be much besides our duty to speak evil of our Rulers when they have done evil, but not to speak well of them, when they doe well, is always a neglect of dutie. *He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord* (Prov. 17. 15.) And they who doe not justifie the godly, in all that they have done justly, cannot (as to such forbearance) be accepted of the Lord. Christ himself saith to *Pilate* (John 18. 37.) *To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.* To bear witness to the truths of God, is the great end of our coming into the world, and 'tis no little one to bear witness to the truth of man, whether it be the truth of his opinion, or the truth of his practise. 'Tis best to be found doing good our selves, and 'tis very good to be found giving witness to those who doe so: Yet we must use much caution in doing it. There are few that are able to hear of the good they have done, without taking hurt. A true testimony may have a temptation in it. And therefore we must not be at this work too much, nor too openly; indeed not at all, but in these two cases. First, To vindicate them when wronged. Secondly, To incite them when discouraged; otherwise, as it hath been long since noted, *The safest and most friendly way is, to tell men of their faults and failings to their faces, and to report their vertues and good deeds behind their backs.*

Thus we see what reverence and respect this good man had of all his people, as also the reason and ground of it, even *Because he delivered the poor that cryed*, &c. If we consider this whole context from the seventh verse inclusively to the end of the eleventh, we have a compleat description of a Magistrate, in all the circumstances of his state and honour in publick administrations.

First, We have the seat of Judgement prepared for him.

Secondly, We have him passing through the streets to it, with due equipage and attendance.

Thirdly, We have all men giving reverence to his person and authority. The young men modestly withdrawing, the aged rising and standing up.

Fourthly,

Fourthly, we have the Princes and Nobles keeping silence while he spake and gave out his sentence.

Fifthly, We have the people highly contented with and applauding his sentence as just and righteous to all, as benigne and favourable to the oppressed and the poor. A Magistrate cannot expect more honour then was given *Job*, nor a people more Justice then was done by *Job*. Happy, thrice happy is that Prince, and as happy are that people, where there is such a reciprocation of respect and righteousness.

And indeed so great was this reciprocation of respect and righteousness, between *Job* and his people, that, I suppose a paralel of it hath scarce been made or heard of in any Common-wealth. This assertive memorial of what was really acted by *Job*, and answered by his people, seemes to equall, if not to exceed any speculative model of government drawn out by the studyes of the most curious professors in politicks. Here's as much, if not more practised, then *Plato's* Common-wealth had in *Idea* or proposal. And that which some have said of *Zenophon's Cyrus*, that surely it was written, rather to set forth the shape and picture of a good Prince, then as the history of a prince, may be said also of this narrative made by *Job* of his government, did not the Scripture assure us, that this book doth contain a certain history, and is a divine report of what was done, not a parable or speculation about what ought to be done, by a just Prince towards his people, and by a dutiful people towards their Prince.

JOB.

JOB, Chap. 29. Vers. 12, 13, 14.

Because I delivered the poor that cryed, and the fatherless, and him that had none to help him.

The blessing of him that was ready to perish came upon me, and I caused the widows heart to sing for joy.

I put on righteousness, and it cloathed me, my judgement was as a Robe and a Diadem.

IN the Context of these three verses, and in the three that follow, *Job* gives the reason, or shews cause why all sorts of men gave him such reverence, and had him in such high esteem, as hath been shewed from the precedent passages, of this Chapter. *When the ear heard me, then it blessed me, and when the eye saw me, it gave witness to me.* VVhence was all this? The reason was not barely, because he was a great and a wealthy man, because he had thousands of Sheep, and hundreds of Oxen; nor secondly, did he by any dissembling courtesie or courtship, steal the hearts of the people, as *Absalon* by his faining and flattering stories, trayterously stole away the hearts of the people from *David* his Father to himself; nor, thirdly, was *Job* thus reverenced and esteemed, because of any undue complyance with all sorts of people, bearing with their exorbitances, and forbearing to draw his sword against offendors; it was not because he let every man do what he pleased, or what was good in his own eyes, that all were so well pleased with him, and wished well to him: Such sleepy Magistrates are sometimes cryed up, and had in great esteem, by those who are of no esteem.

Neither these, nor any like these, were the reasons why *Job* was witnessed to by every eye that saw him; but the true reason is layd down in the text, it was his faithfulness to his trust, or his impartial administration of Justice to all, in the two main parts or branches of it. First, his readiness to help the poor, and the oppressed; this is laid down at large from the 12th to the 17th verse. Secondly, his undaunted courage in opposing and suppressing the wicked, especially such as were also proud oppressors

(*v.* 17th)

(*v.* 17th) *I brake the jaws of the wicked, and pulled the spoil out of his teeth*; here was the true reason why *Job* was honoured he ministred Justice, and he ministred it impartially to the poor, in helping them, to the proud and wicked in punishing them.

But it may be questioned, whether or no *Job* did well, thus to cry up his justice, and to proclaim his own righteousnes? Doth he well to say, this I have done, and that I have done; *I have delivered the poor that cryed, and the fatherless, and him that hath no helper; I have put on righteousnes, and it cloathed me*, &c. Was this comely for *Job*? doth not this commendation of himself discommend him? And is it not a mans dispraise to praise himself?

I answer, for a man so spread his plumes, to set forth his own workes, to deck himself with what he hath done, that thereby he may appear glorious in the eyes of the world, and go away with the applause of men, this is not only vanity and weakness, but a kind of madnesse, yea this is to play the fool in earnest; and hence in the Hebrew the same word signifies to praise our selves, and to be fooliſh; nor is there any greater argument of fooliſhnes then self-praise: Surely *Job* had another design then this; he reported his good deeds, not to boast of them, or to blaze them abroad, and tell the world what a rare men, what a miracle of Magistracy he had been: No, he was constrained to it in a way of self-vindication, he had no itch to doe it in a way of self-commendation. And thus it is not only lawful, but a duty for any man to set forth the goodnes of his actions, when charged with evil, and to assert the righteousnes of his wayes, when he is challenged wrongfully. Scandals cast upon a good man may reach further then himself, they reflect upon the whole kind, even upon all good men, they reflect upon the very profession of Godlines, yea upon God himself, and if so, then every good man is bound to the utmost line of truth to wipe them off, and quit himself from them.

And therefore, First, *Job* spake what he had done, because his friends had accused him for doing otherwise. Secondly, he spake what he had done for truths sake, and that God might be glorified, not for his own sake, or that he might be applauded. Thirdly, He spake what he had done, that he might not be prejudiced in what he was further both to doe and speak. Fourthly, He

He spake of his righteous acts, not as resting upon his own righteousnes, but to shew forth the fruits of a true faith, or that his faith had more in it then a verbal profession.

So much of the general state and scope of these words; now to the particulars.

Verf. 12. *Because I have delivered the poor that cryed.*

Here we have the poor in their worst condition, the poor crying; and here we have the Magistrate in his best condition, the Magistrate delivering. 'Tis a sad hearing, though very usual, to hear the poor cry; and 'tis a blessed sight, but not very usual, to see the Magistrate delivering; and though this text shews us that blessed sight, the Magistrate delivering the poor, yet it doth not shew us either from whom or from what the poor were delivered. And so the question is, first, from what; secondly, from whom *Job* delivered the poor? I answer both, first, in general; He delivered them from evil men, and from evills of any kind. Secondly, more especially he delivered them from oppressors, and their oppressions of every kind. The Septuagint render it, *Because I delivered the poor out of the hand of the mighty*, or out of the hand of the strong, who did overpower, and so oppress them.

I delivered the poor that cryed.

The word signifieth the cry of one extreamly afflicted, earnestly imploring ayde, help, or assistance. *David* speaking of his enemies (*Psal.* 18. 41.) saith, *They cryed, but there was none to save them, they cryed even to the Lord, but he answered them not; then did I beat them as small as dust before the wind, I did cast them out as the dirt in the streets.* Such was the cry of the poor to *Job*, they were cruelly dealt with; the proud were ready to beat them to dust, and to tread them under foot as dirt. As when a feirce and greedy Lyon hath fastned on his prey, the poor creature cryes out being ready to be torn in peices; so the poor cry out for the help of Justice, when these cruel Lyons have got them into their claws. Thus *David* describes the oppressor (*Psal.* 10. 8, 9, 10.) *He sitteth in the lurking places of the villages, in the secret places doth he murder the innocent: his eyes are privily set against the innocent. He lyeth in wait, secretly as a Lyon in his den:*

he lieth in wait to catch the poor: He doth catch the poor when he draweth him into his net: He croucheth and humbleth himſelf, that the poor may fall by his ſtrong ones, or, *into his ſtrong parts.* What for the power, and what for the policy of theſe Lions, the poor can hardly eſcape their clutches; and when the poor are caught, what can they doe but cry, either to God in *Heaven*, or to the Gods on earth for help. To be ſure, when they cry to the God of Heaven, he both can and will help them in his own time and way; as is ſaid (*Pſal.* 34. 6.) *This poor man cryed, and the Lord heard him, and ſaved him out of all his troubles.* And when they cry to the Gods on earth, Magiſtrates and Judges, they ſhould hear them and ſave them out of all their troubles, and they who (as *Job*) are faithful, will doe it with all their might and power. *I delivered the poor that cryed.*

Vociferatio pauperis non tam vocis eſt, quam calamitatis.

This cry of the poor is twofold, either formal or vertual; ſometime it is formal, or an explicite cry, ſometime it is only a vertual, that is, The poor mans caſe cryeth, his condition cryeth, though he ſay nothing; as it is ſaid of the blood of *Abel*, it cryed (*Gen.* 4. 10.) His blood did not cry with a formal or formed voice, but equivalently and vertually his blood did cry and cry aloud to God. The poor mans caſe cryeth alwayes, and he often cryes out for the ſadneſs of his caſe. It is ill when the poor cry, but worſe when they are not delivered; *I delivered the poor that cried.* The Lord warnes his ancient people (*Deut.* 15. 9.) *Beware that there be not a thought in thy wicked heart, ſaying, the ſeventh year, the year of releaſe is at hand, and thy eye be evil againſt thy poor Brother, and thou giveſt him nought, and he cry unto the Lord againſt thee, and it be ſin* (that is, judgement) *unto thee.* When the poor cry, becauſe they are not releived in charity, the rich may ſmart for it; how much more when they cry becauſe they are not releived in Juſtice. There are three degrees of danger from the cry of the poor: Firſt, to thoſe who doe not releive them; Secondly, to thoſe who doe oppreſſe them; Thirdly, to thoſe who doe not deliver them, when they cry from their oppreſſors. *I delivered the poor that cryed,*

And the fatherleſs.

The condition of the fatherleſſe was opened (*Chap.* 22. 9.) therefore I will not ſtay upon it here.

And

And him that hath none to help him.

We have a threefold object of *Jobs* compaſſion, and of his Juſtice; for though juſtice belongs properly to the Magiſtrate, yet a temperament of diſcreet pity is uſeful for him in his place, eſpecially for the ſpeeding of delivering Juſtice (which is exerciſed towards this threefold object in the text) firſt, *the poor*; ſecondly, *the fatherleſſe*; thirdly, *him that hath none to help him.* And this laſt is the ſaddeſt caſe of the three. It is ſaid of that great Prince, whoſoever he was, after he had made many ſpoyls in the Nations (*Dan.* 11. 45.) *yet he ſhall come to his end, and none ſhall help him*; that is, though he hath many helpers, yet none ſhall be able to help him. Now as that man is in a miſerable ſtate, whom none ſhall help, though they endeavour it; ſo alſo is he who hath none, who will ſo much as try or endeavour to help him. Some are poor who yet have many to help them; ſome are fatherleſſe, yet not helpleſſe. The latter of the three is both, and more then both the former two; yet as in Scripture the poor and fatherleſſe are the ſame, ſo either or both are the ſame with the helpleſſe. (*Pſal.* 10. 14.) *The poor committeth himſelf to thee, thou art the helper of the fatherleſſe.* As *Job* in his Magiſtratical capacity ſtood in the place of God, ſo he acted like God towards the people; *I* (ſaith he) *delivered the poor that cryed, the fatherleſſe, and him that had none to help him.* As if he had ſaid, *If any complained to me of wrong, who was poor, or fatherleſſe, or helpleſſe, I was a friend and Father and helper to him, I was at hand to doe him right; I did not reſpect the perſons of men, but their cauſe; whoſoever wanted, deſired, and deſerved my help, had it, and they moſt, who (as to the making of any return to me) could deſerve it leaſt.* *Job* exerciſed his power eminently towards thoſe three, who were objects of his pity, as well as of his Juſtice, *The poor, the fatherleſſe, and him that had none to help to him.*

But did not *Job* exerciſe Juſtice towards all? did he not help the rich as well as the poor, the fatherleſſe, and him that had no helper? Doubtleſſe he did; but becauſe that's the ſpecial work of a Magiſtrate, and Magiſtrates are uſually backward to help the helpleſs; therefore he names them. *The rich hath many friends* (Prov. 14. 20.) or as the Margin reads it, *Many are the lovers of the rich.* Yea the rich man hath a kind of command upon Magiſtrates

and Judges; *but the poor* (as *Solomon* saith there) *is hated of his own neighbour*. Therefore to be a freind to, and help *the poor, the fatherlesse, and him that hath none to help him*, is an unanswerable argument of pure delight (which is also the delight and exercise of God himself, *Jer. 9. 24.*) in the exercise of loving kindness, righteousness, and judgement, and that Justice is done for Justice sake, or in love to Justice.

Hence Observe;

Magistrates should chiefly take care of the poor, fatherlesse, and helplesse.

We read (*Psal.* 82. which is the Magistrates Psalm) what a charge is given to Magistrates, that these be taken care of and provided for. *God stands in the Congregation of the mighty, he judgeth among the gods; how long will ye judge unjustly? and accept of the persons of the wicked* (there's the reproof; then follows the direction) *defend the poor, and fatherlesse; doe justice to the afflicted and needy, deliver the poor and needy, rid them out of the hand of the wicked.* As if the Lord had said, this is your main business; when ye have a rich mans cause before you, ye are to do him right; but ye must be sure to defend the poor; ye ought to doe the former, but take heed ye leave not the latter undone. This should be your great care. The poor are low in their condition, and they are often laid lower by oppression; the Magistrate is set up on purpose both to protect them in their low condition, and to lift them up when they are laid lower by oppression. Thus the Lord Jesus is described in the administration of his Kingly Government (*Psal. 72. 12.*) *All Kings shall fall down before him, and all Nations shall serve him; for he shall deliver the needy when he cryeth, the poor also, and him that hath no helper.* As the highest must stoop to him and obey him, so the lowest are raised up and saved by him. Jesus Christ, who hath all power committed to him in Heaven and Earth, layes out his power most of all for their helpe, who have neither power nor helper. When rulers doe so, they not only follow the rule of Christ, but his example, they rule as Christ himself ruleth. As it shall be the honour of all beleivers to reign with Christ hereafter, so 'tis the duty of all who reign now to reign like Christ.

Again, Taking *the helpless* as distinct from *the poore and fatherlesse*, Observe, *To*

To help those that have none to help them, is the noblest way of helping.

This is to help as Christ helpeth, and deliver as Christ delivereth; Christ Jesus helped us when there was none to help us; He delivered us when none could deliver us; if all the Angells in heaven had offered themselves to help us, they could not, much lesse could any among the inferior creatures give us help. *I have laid help* (saith God, *Psal.* 89. 19.) *upon one that is mighty; I have exalted one chosen out of the people.* *David* was a mighty man, and he is there spoken of in the Psalm as a type of the mighty *God* our helper Jesus Christ: He only had might enough to help us, when we had none to help us. And the depth of his humiliation, when he came to help us, is set forth by this, that he had none to help him; so he bemoaneth himself in that other Prophetical Psalm (*69. 20.*) *Reproach hath broken my heart, and I am full of heavinesse: And I looked for some to take pity, but there was none; and for comforters, but I found none.* Though Christ needed none to help him thorough his sufferings for us, yet this was a great part of his suffering, that he was so far from finding any to help him, that he found none to comfort him, yea none to pity him, which is the least degree (if it may at all be called a degree) of help. As when Christ helped us, himself had no helper, so neither had we any; And as to helpe us then was an act worthy of God, so to help such is one of the worthiest acts of man. There are two Scriptures which (whether they be understood of spiritual and eternal deliverance by Christ, or of corporal and temporal deliverance) doe both fully prove and clearly illustrate this truth. (*Isa. 59. 16.*) *And he saw that there was no man, and wondered that there was none intercessour* (or interposer, that is, none who would stand up for truth and righteousness, which were miserably fallen in the street, none that had a heart or would put forth a hand to reform what was amisse and set things right) *therefore his arm brought salvation to him, and his righteousnesse, it sustained him*, that is, his own strength or power with that principle of infinite and unwearied righteousness which was in him, carried him out in doing that for his people, and upon their oppressors, which none else either would or could. Again (*Isa. 63. 5.*) I *looked* (saith the Lord) *and there was none to help, and I wondered*,

wondered, that there was none to uphold: Therefore mine own arm brought salvation unto me (but for my people) *and my fury it upheld me.* Thus the Lord workes salvation, when man neither can nor will; he helps when man neither can nor will. And when Magistrates work thus, when they deliver those that have none to help them, none that either can or will help them, then they work gloriously, then they work like God himself. To help those that are able to help themselves, or have many helpers, is to act like men, but to help those that have none to help, this, this is to act like God. Corrupt Magistates love to have to doe with the fat-cattle, with those that yield profit and present reward. *Felix* the Governor *hoped that money should have been given him of Paul that he might loose him: Wherefore he sent for him the oftner, and communed with him* (Acts 24. 26.) *Felix* treated *Paul* fairly, but he had a foul hand, and a fouler heart; for when he saw nothing comming he left *Paul* bound; he had no mind to help him, because he was helplesse, only he shewed him some favour which he looked should return to him in a bribe. There are three sorts of men, whom unrighteous Magistrates are very slow to help, how helplesse soever they are. First, those who deserve nothing of them, nor have ever oblieged them, they care not to benefit them, who have not been beneficial to them. Secondly, those who by reason of poverty cannot reward them, nor be beneficial to them; They have no freedom of spirit to doe justice freely. Thirdly, those who cannot call them to account if they deny them justice: They need not fear them, therefore they care not to right them: They doe justice only because they dare not doe otherwise; not because they either love to doe it, or because 'tis their duty to doe it. What *Solomon* observed in his time hath been experienced in all times (*Eccl.* 4. 1.) *So I returned, and considered the oppressions that are done under the Sun, and behold the tears of such as are oppressed, and there was no comforter; and on the side of their oppressors, there was no power, but they had no comforter*; not a Magistrate that would comfort them, not a man in power would take their part, oppressors were strong, and they were strengthned; the oppressed were weak, and they were deserted, or left to shift for themselves, to sink or swim in their weakness. How sad is it when they who have no power of their own, have no comfort from others? To deny comfort to those who

Frequenter sit ut nemini curæ sint qui nec cōmodo nec incommodo esse posse videntur, gratiæ pœnitet esse pretium.

who are in misery, is more then inhumanity. When the *Jews* boasted much of their sacrifices, the Lord saith, *to what purpose is the multitude of your sacrifices unto me* (Isa. 1. 11.) while I find so little justice, so few acts of love and righteousnes one to another, and therefore he would not have them insist so much upon their sacrifices, but (*v.* 17.) *Seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.* And when they cryed up their fastings, he tells them (*Isa.* 58. 6.) *Is not this the fast which I have chosen, to loose the bands of wickedness,* (that is, those bands with which you have wickedly tyed your brethren to hard bargaines or contracts) *to undoe the heavy burdens*) by which your brethren are like to be undone) *to let the oppressed go free, and that ye break every yoak.* This kind of mercy is better then either sacrifices or fasts. This is at once every Magistrates duty and glory, as here it was *Jobs*; *I delivered the poor that cryed*, &c.

Vers. 13. *The blessing of him that was ready to perish came upon me.*

We have here a further description of the persons whom *Job* delivered, even such as were *ready to perish*. They who have none to help them, are within a step of perishing. First, *To perish*, strictly taken, is to be annihilated, so beasts perish. Secondly, *To perish*, more largely taken, is to dye, so the righteous perish (*Isa.* 57. 1.) Thirdly, *To perish*, most largely taken, is to be in any extreamly bad and low condition of life. Fourthly, *To perish*, taken in the worst sence, is to be eternally miserable, or to be wrapt up in the pains of eternal death, (*Joh.* 3. 16.) The perishing here may be taken in either of the two middle sences; *The blessing of him that was ready to perish came upon me*; that is, he who was in present danger to loose his life, or to be ruined utterly in his estate and cause, had cause to blesse me. Men are ready to perish four wayes; First, some by their own wants and necessities; secondly, many by the unmercifulnes of others, who hate them, and watch an opportunity to destroy them. Thus the *Jews* were ordered to make confession (*Deut* 26. 5.) *And thou shalt speak and say before the Lord thy God, A Syrian ready to perish was my Father, and he went down into Egypt, and sojourned there with a few, and became there a Nation great mighty and populous.* *Jacob* is called a *Syrian* because he lived twenty years as a servant and son in *Syria* with

אובד notat hominem destitutum necessarijs ut victum & incolumitatem tueri non possit. Coc.

with *Laban*, who was alſo the ſon of *Bethuel* a *Syrian*, and he was ready to periſh, becauſe he feared the unmercifulneſs of his brother *Eſau*, who had threatned to kill him (*Gen.* 27. 41.) and marched againſt him with four hundred men in his return from *Laban*. Thirdly, not a few are ready to periſh under falſe accuſations which bring them into hazzard of life or liberty. Thus *Joſeph* was ready to periſh upon the unjuſt ſuggeſtions of his wanton Miſtreſs againſt him. And thus the Apoſtle *Paul* was often ready to periſh by the wicked inſtigations of the *Jews*, and he was *delivered out of the mouth of the Lyon* (2 Tim. 4. 17.) Fourthly, others are ready to periſh by the juſt ſentence of the Judge, being condemned for their faults and offences; of ſuch ('tis conceived) *Solomon* ſpeaks (*Prov.* 31. 6.) *Give ſtrong drink to thoſe that are ready to periſh, and wine to thoſe of a heavy heart*; that is, to condemned perſons, give them ſomewhat to refreſh their ſpirits, leſt they ſink under their ſorrows and ſound away. 'Tis ſome comfort to thoſe who are ready to periſh to have their hearts a little cheared before they dye; but 'tis a comfort indeed to ſave them from death, as merciful Princes ſometimes doe. It is ſaid of the Emperour *Theodoſius*, that he once in a great ſolemnity gave pardon to all that were priſoners, adding this merciful wiſh to his work of mercy; *I would I had the liberty even to raiſe the dead, and reſtore them unto life who are already periſhed.* We may ſuppoſe, that *Job* had *the bleſſing of him that was ready thus to periſh*, he was ſo merciful, that he ſometimes ſpared and pardoned thoſe who were juſtly condemned for, yet repented and promiſed amendment of their faults. When offenders are deeply humbled and engage to become new men, it may not be amiſſe to mix clemency with juſtice, in ſome caſes, and give them a new life. Magiſtrates muſt not encourage any to offend, but they may ſhew mercy to ſome that have offended. And the *bleſſing of thoſe that are ready to periſh*, not only by their own wants, or by the unmerciſulneſſe and falſe accuſations of others, but even by the juſt ſentence of the Law, may *come upon them*, as *Job* found it came upon him.

Non levis mihi ſuſpicio eſt, Jobum nunc commendare illam optimi principis virtutem, miſereordiam, quæ a mærentibus pœnas extremi capitis ſupplicium remittit. Pined. *Chryſoſt. Hom.* 20. *Ad Popo Antiochenum.*

At the eleventh verſe of this Chapter, *Job* ſaid, *When the ear heard me, then it bleſſed me*; Here he ſaith, *The bleſſing of him that was ready to periſh came upon me.* There we had the act of bleſſing, here the fruit and effect of it; there we ſaw how and in what

what manner man bleſſeth man, here we ſee it is no vain thing for man to bleſs man. *Job* had, firſt, the good word of the people, they all ſpake well of him, and of his government. He had ſecondly, the good wiſhes of the people, they all prayed for him; and he was ſenſible of the benefit of both, a bleſſing came upon him.

Hence obſerve;

They who for good cauſes are bleſſed by men, receive alſo a bleſſing from God.

As *the curſe cauſeleſſe ſhall not come* (Prov. 26. 2.) ſo where there is cauſe for a bleſſing, it ſhall come. When men curſe maliciouſly (as *Shimei* curſed *David*, (2 Sam. 16. 5.) the Lord *requites good for their curſing*, as *David* hoped that day (*v.* 12.) *Shimei* (ſaith the text) *came curſing*; but the Lord was ſo far from ſaying to the curſe, *come*, that he commanded a bleſſing to *come*. How much more will the Lord ſay to the bleſſing *come*, when men are deſervedly bleſſed by men. A good word from a good man, upon good grounds, may prove no ſmall good to us. The Law of *Moſes* (Deut. 4. 13.) gave command to the lender, concerning the borrower; *Thou ſhalt in any caſe deliver him the pledge again when the Sun is down, that he may ſleep in his own rayment, and bleſſe thee.* As if it had been ſaid, the bleſſing of the poor man may prove a greater gaine to thee then his pledge could. If thou wilt but give him cauſe to bleſſe thee, thou ſhalt find the effect of his bleſſing.

Secondly, Obſerve;

It is a bleſſed and a bleſſing procuring work, to help thoſe that are in a periſhing condition.

By how much the worſer and more miſerable any mans condition is, by ſo much the better and more merciful is their work who give him releif, and by ſo much the more ſinful it is not to give him releif. (*Prov.* 24. 11. 12.) *If thou forbear to deliver them that are drawn unto death, and thoſe that are ready to be ſlain, if thou ſayeſt, behold, we knew it not: Doth not he that pondereth the heart, conſider it? and he that keepeth thy ſoul, doth not he know it? and ſhall not he render to every man according to his works?* The Proverb is at once a reproof of, and a threatning againſt all thoſe

that slightly passe over the sad condition of others; who say, *they knew it not*. When the poor and distressed apply themselves for help, it is the usual excuse of many to say, we know you not, we know not your condition, whether it be thus with you or no, nor doe we know how you came into this condition, nor doe we know how or by what means to help you out of it; and so they forbear to deliver those that are drawn to death, and those that are ready to be slain, either by hunger and cold, or by cruelty and persecution, when 'tis in the power of their hand to doe it. It is not a duty to deliver every one that is drawn to death, or ready to be slain, but those that are drawn to death wrongfully those that are ready to be slain unjustly, those that are ready to perish under oppressing burthens, we should be ready to deliver. And let all take heed of saying to such, *we knew it not*, or we know you not; that's the answer of a *Nabal*; he, when *David* sent his servants to him for provision, sent them back with this cold comfort (1 *Sam.* 25. 10, 11.) *Who is David, and who is the son of Jesse? there be many servants now adayes that break away every man from his Master; shall I take my bread, and my water, and my flesh, that I have killed for my shearers, and give it to men whom I know not whence they be?* This is the churles charity, *I know you not*; he knows how to save his purse, by pretending he doth not know. But (as it follows in *Solomons* proverb) *Doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it?* That is, doth not God (who is the heart-ponderer, or weigher, and who hath a ballance for every thought, who is also the soules keeper, doth not he) consider and know the wants of such a man? doth not he know the sorrows of his heart and the weight of greif that presseth his soul? doth not God also consider and know, what thou hast said to put off this perishing soul without affording any help? doth not he know that this is a meer excuse to colour thy not doing for him with thy ignorance, while the true reason is thy unwillingnesse to do it, and the hardnesse of thy heart? And seeing he knoweth whether our pretended ignorance and inability be real or no; he will (as *Solomon* concludes) *render to every one* (not according to his words, but) *according to his workes. It is a vain thing to plead ignorance, or not knowing before the all-knowing God*, whether it be to excuse our doing of evil, or our not doing that which is good, especially our not

not doing this good, this blessed work, the deliverance of those who are ready to perish. This Magistrates should doe by their power, breaking the Jaws of the wicked (as we shall see *Job* did) who vex and over-power the innocent. And this inferiors should doe either by testifying or petitioning for them to the Magistrate. How noble and famous a work was that of *Esther*, who ventured her own perishing, to petition the King, when the *Jews* were ready to perish through the malicious suggestions of *Haman*, (*Est.* 7. 3, 4.) *If I have found favour in thy sight O King, and if it please the King, let my life be given me at my petition, and my people at my request; for we are sold, I and my people, to be destroyed, to be slain, and to perish*, &c. Such also was that act of *Ebed-Melech* the *Ethiopian*, in petitioning for the deliverance of *Jeremiah* the Prophet, who upon false accusations was cast into the Dungeon, and there *ready to perish*, or as that good Eunuch told the King, *like to dye for hunger* (Jer. 38. 7, 8, 9.) How were the children of *Israel* become (as the Lord calls them for their degenerate walkings, *Amos* 9. 7.) *As children of the Ethiopians*, how black and swarthy did they look, with wrath and choler, while they caused the Holy Prophet to be cast into the Dungeon? And how like a *true Israelite indeed, in whom there is no guile*, did this *Ethiopian* look, while in pity and compassion to the perishing Prophet, he obtained his release from that stinking miery dungeon? But above all blessed, for ever blessed shall that work of the Lords free grace and mercy be called, who by one act saved millions of souls from an everlasting perishing (*Joh.* 3. 16.) *God so loved the world, that he gave his only begotten Son, that whosoever beleiveth on him might not perish, but have everlasting life*; nor is the Lord forgetful to save poor ones from temporal perishing (*Psal.* 79. 11.) *The sighing of the prisoner comes before him, and according to the greatnesse of his power, he preserveth those that are appointed to dye.*

Hæc divina pœtentia est gregatim et publice servare multos, autem occidere incendijs ac ruinæ potentia est Sen. de ira.

Thirdly, Observe;

It is the duty of those that have been delivered out of a perishing condition, to blesse their deliverers.

It is their duty to bless their deliverers, both as to blesse implyes thankfulness to them, and prayer for them. Deliverance from perishing is the strongest obligation to thanksgiving; if ever we

we have cause to blesse any, we should blesse those that keep us from perishing; and here again we may turn to that more spiritual consideration of our deliverance by our Lord Jesus Christ; *How* should the blessing of those many thousand thousands that were ready to perish, come upon him every day? how ought we for ever to cry up the name of this our great deliverer? we need not pray for a blessing upon him, but we ought to praise and magnifie him, who is above all blessings and prayses. It is a high point of ingratitude not to bless men when we receive any good from them; much more when they either keep or pluck us out of the jaws of the greatest evills: But 'tis a high point of impiety, not to bless Jesus Christ, who hath at once procured us the greatest good, and freed us from the greatest evils. *He* that perisheth, looseth all the blessings which belong to him in that capacity wherein he perisheth. What can he doe less that is delivered from perishing, then bless his deliverer? *The blessing of him that was ready to perish came upon me.*

And I caused the widowes heart to sing for joy.

Here's a further evidence of *Jobs* righteous and merciful administrations; *He caused the widows heart to sing for joy.* But doth the heart sing? he should have said, and so the Septuagint say, *I caused the widows tongue to sing for joy,* but he saith the heart; because as true joy springs from the heart, so that's true joy which is hearty; possibly there may be a song in the mouth, when sorrow and sighs are at the heart; but when the heart sings within, there's cause of joy without, though there be no outward rejoycing.

Cor canere dicitur impropriè, quando cantus oris ex corde proficiscitur, ea est vera lætitia. Drus.

When *Job* saith, *I caused the widows heart to sing for joy,* this notes a wonderful change in the widows state; the widdows heart is a sorrowful heart, she suppresseth words, unless to express her sorrow. Now to see her who could scarce speak, sing, her who could not contain her eyes from weeping, now not able to contain her heart from rejoycing, and her tongue from shouting, how great a change is this! But how did he cause the widdows heart to sing? First, he delivered her from her enemies; secondly, he releived her in her necessities; either of these two wayes the widows heart is caused to sing for joy.

Hence

Hence Note;

The widows state in it self is a sorrowful state.

To make the widow sing, is to make her sing that is fartheſt from singing, 'tis to make her sing who is most acquainted with sorrow; the widow is in a desolate condition, she wants her husband to comfort her. There must needes be great cause of joy, when they who are in so much heavinesse cannot chuse but break out in singing. The Apostle saith (*Jam.* 5. 17.) *Is any man merry, let him sing.* And the captivated *Jews* being urged to sing in *Babylon*, could only sigh out this doleful lamentation, *How shall we sing the Lords song in a strange land?* The widow is brought into a strange state; and therefore if she sing, we may be sure her case is altered, though her state be the same. Much hath been offered about the widows sad state, at the 22d Chapter, *v.* 9th, and elsewhere in this book, whither I refer the Reader, and proceed to the next verse, which shews us *Job* in such a habit, as might well cause the widows heart, yea the most silent tongue, to sing for joy.

Vers. 14. *I put on righteousnesse, and it cloathed me; my judgement was as a Robe and a Diadem.*

Lest any should say, that *Job* in helping of the poor, the fatherless, and him that had no helper, and in causing the widows heart to sing, was byas'd with pity, or blown up with popularity; and that to get the applause of such kind of people, he had more respect to their persons, then to the rule, and laboured more to doe good turns or acts of charity to the poor, then to doe justice to all: he to prevent or remove such suspitions, affirmes confidently that he was guided by his judgement, not by his affections, by rulers of equity, not by bowels of pity in all he did. He indeed helped the poor and helpless, but not meerly because poor and helpless; he, indeed, delivered those who were ready to perish, and caused the widows heart to sing; but the reason why he did either the one or the other, was not because the one was ready to perish, and the other a widow, but because all of them had right on their side, and he found himself as much engaged in duty as in desire to stand up and improve his power for them. For all the while he was about this work, *He put on righteous-*

teouſneſs, and it cloathed him, and his judgement was as a Robe and a Diadem.

From the connexion of this verſe with the former,

Obſerve;

A good Magiſtrate will not releive ſome by wrong to any.

Though he ought to ſhew compaſſion to the poor, yet he muſt not doe the leaſt injuſtice for the poor. The law of *Moſes* was expreſs in this (*Exod.* 23. 3) *Thou ſhalt not countenance a poor man in his cauſe.* VVhat? not ſhew favour to a poor man? no, not to a poor man, with wrong to Juſtice; not only is it ſinfull to countenance or reſpect the perſon of a rich man, to a poor mans wrong; but to wrong the rich with reſpect to the poor is alſo exceeding ſinful: And the act is by ſo much the worſe, as the end is the better. It is a bleſſed end of our actions to help the poor, but that end muſt be compaſſed by good meanes; we ought not to lye for God, much leſs for man, *Officious lyars are as much againſt truth and righteouſneſs, as malicious ones are.* If we help a poor man becauſe poor, we muſt help him out of our own, not out of other mens purſes; we muſt not releive any one againſt the right of another. VVe muſt judge according to the equity of the cauſe, not according to the poverty of the perſon. Be ſure, when you put on (As the Apoſtle exhorts the election of God to doe (*Col.* 5. 12.) *Bowels of mercy and kindneſs*, that ye put on righteouſneſs too, and then the more of them you put on, the more nobly you act, and you look the more like the elect of God, yea the more like God himſelf, who (as the Prophet deſcribeth him, *Jer.* 9. 24.) when he *exerciſeth loving kindneſſe*, doth alſo, in conjunction with it, *exerciſe judgment and righteouſneſs in the earth.*

I put on righteouſneſs; what righteouſneſs? there is a twofold righteouſneſs: Firſt, of our perſons; Secondly, of our actions; we put on Chriſt by faith in juſtification as the former righteouſneſs; *For he is made unto us of God wiſdom and righteouſneſs. As many as have been baptized into Chriſt, they have* (thus) *put on Chriſt* (Gal. 3. 27.) This is our beſt cloathing, even our wedding garment (*Iſa.* 61. 10.) *I will greatly rejoyce in the Lord, my ſoul ſhall be joyful in my God, for he hath cloathed me with the garment of ſalvaion; he hath covered me with the robes of righteouſneſs;*

as a Bridegroom decketh himſelf with ornaments, and as a Bride arayeth her ſelf with her Jewells. Bleſſed are they who are thus cloathed, for they ſhall never be found naked. *Job* had put on this righteouſneſs, the righteouſneſs of his perſon by believing, but this is not the righteouſneſs here intended. Secondly, There is the righteouſneſs of our actions, and that, firſt, reſpecting God. Secondly, reſpecting man. Piety is the former righteouſneſs, and equity is the latter. This latter is the righteouſneſs which *Job* in this place profeſſeth he had put on. Yet further, this righteouſneſs of our actions, conſiſting in equity towards man, may fall under a twofold conſideration. Firſt, as we are conſidered in our private ſtation, and thus every honeſt man puts on righteouſneſs in all his dealings and tranſactions with man. *Let no man defraud, or go beyond his brother in any matter, becauſe that the Lord is the avenger of all ſuch*, ſaith the Apoſtle, (1 *Theſ.* 4. 6.) Secondly, there is a righteouſneſs of our actions towards man, as we are conſidered in our publick ſtation; and this is it which *Job* moſt diſtinctly and ſpecially means in this text. He in all his actings as a Magiſtrate, or a man in authority, ſought to doe all men right. For righteouſneſs (in the ſence now under hand) is nothing elſe *but the giving of every man his right, and the protecting of every man in his right.* And if any ſhould aſk, when hath every man his right given and done to him? I anſwer, when that is, given and done to him, which is according to law. That King put the queſtion right, as to matters of righteouſneſs, who askt his wiſe men or Judges, *What ſhall we do unto the Queen Vaſthi according to Law?* For as the Apoſtle argues in reference to God, ſo may we much more in reference to man, *Where there is no Law, there is no tranſgreſſion* (Rom. 4. 15.) I may ſay alſo, where there is no Law, there is no poſſeſſion. Law and righteouſneſs are ſo neerly related, That the Latine word for righteouſneſs fetcheth its pedigree from a word in that language ſignifying Law. Such a legal procedure and ſentence *Job* here intendeth, when he ſaith, *I put on righteouſneſs*; and what did righteouſneſs for him? The next words tell us what. Eſt. 1. 15.

Juſtitia nomen habet a jure.

And it cloathed me.

The ſame word is rendered in the former clauſe, *I put on*, and, *it cloathed me*, in the latter. As if he had ſaid, *I put on righteouſneſs*, and

and it put me on; we may expresse it reciprocally, *I put that on, and, that put me on*; that is, righteousnes and I were no strangers, nor were we at a distance from one another; righteousnes covered all my proceedings; no man could see any nakednes or defect of Justice (which is the Magistrates nakednesse) in what I did.

Hence note, First,

A good Magistrate doth not only use, but put on righteousnes.

It is not enough to exercise it sometimes, it must be kept on.

You will say, what doth it import more *to put on, and be cloathed with righteousnes*, then to use or exercise it? I shall give it you in three things, from the metaphor of putting on, as it referrs to cloathing.

First, it notes a very frequent exercise of Justice; There must be many acts to the making up of this habit. He that is cloathed with righteousnes, is constant in doing righteous things. Every man puts on his cloaths every day; and so should a Magistrate act righteously every day, he must put it on as much and as often as he doth his cloaths. A Magistrate should be as much ashamed to be seen at any time without righteousnes, as any man would be to be seen naked to his skin, or without cloathing.

Secondly, It notes a liking of, a pleasednes with, yea a delighting in righteousnes; a man is pleased with his cloaths, as with his meat. As cloathing is one of the necessaries, so a chief contentment of this life.

Thirdly, Cloathing is put or worne not upon one limb, or part of the body only, but all the body over. To be cloathed with righteousnes, notes a man throughout righteous, head, and heart, and hand, all are righteous; he hath the rule of righteousnes in his head, he hath the love of righteousnes in his heart, he hath the work of righteousnes in his hand, who is cloathed with righteousnes.

Hence Note;

Righteousnes is the Magistrates cloathing.

It is his cloathing as to all the uses of cloathing.

First, It covers his nakednes, and hides his shame, which without this will quickly appear to all the world. Se-

Secondly, It puts a comelines upon him, and makes him graceful (as goodly and suitable apparel doth any man) in the eyes of all beholders.

Thirdly, It keeps him warme and chearful, 'tis his defence (as good garments are to the body) against the cold and stormes of trouble which he may meet with in doing his duty. This is rich cloathing, and clean cloathing, and beautiful cloathing, and durable cloathing. The benefit and comfort of it will abide and last for ever. How happy are those Magistrates, who are not only cloathed with this garment, but keep it from spotting! *I* (saith *Job*) *put on righteousnes, and it cloathed me,*

And my Judgement was a Robe and a Diadem.

Some distinguish between *Righteousnes and Judgement*, and say, that Righteousnes is that by which the innocent are delivered; and Judgment is that by which the wicked are punished; which two divide and comprehend the whole work of a Magistrate. Again, others distinguish thus; Righteousnes is that by which the Magistrate gives his award or sentence according as he finds the merit of every mans case; Judgement is that whereby he finds out what the merit of every mans case is. But we may take them for synonamaes or words of the same signification.

Justitia generatim versatur in officio cuivis præstando rectè et condignè: judicium verò est justitia versans in discrimine boni et mali, justi ac injusti. Goc.

My Judgement was as a Robe.

The word is translated *a Mantle* (*Chap.* 1. 20.) which as it is taken sometimes for a vulgar garment, so also for a vest of honour, a Judges Mantle or Robe. The root of that word signifieth to deal treacherously and falsly; and by this some tell us that Gods puts us in mind, even while we are putting on our cloaths, of the treachery and falseneſs of our hearts; before man sinned he was naked, yet not ashamed: And now God hath given the best of garments, the Magistrates robe, such a name in the Original tongue, as may at once lead to the root of his sin, and mind him to be watchful against it. The Judges robe which in name hath so neer a cognation with falshood and prevarication, should both admonish him of the corruption of his own heart, and arm him against all temptations (of which his high and great place is full) leading to or bordering upon the corrupting of justice; and that, while his robe speakes prevarication from judge-

Pallium, genus vestimenti reliquis super indui solitum a מעל, *prævaricatus, mentitus est.*

men, the righteousnesse of his Judgement may be (as *Jobs* was) *a Robe*, and which is yet more,

A Diadem.

צנף *Circumvolvit, circumdedit.*

A Robe covers the body, a Diadem the head; *A* Diadem or Crown is the chief ornament of Princes. *It* was also the ornament of the high Priest (*Exod.* 23. 35.) The word signifieth a compassing about, because the Diadem is round and sits circling the Temples of the head.

Hence Note,

First, *Magistrates in all ages have had their special Garments and Emblems of honour.*

צניף *Cidaris, tiara, a circumvolvendo*

Robes and Diadems are not for ordinary wearing. As God hath made a difference among men, so he allows a difference in mens apparel and habit. Some say why should Magistrates be in pomp? Why should they weare scarlet Robes, and Gold chains? *Is* it not enough that they have righteousness for their Robe, and judgement for their ornament? *I* answer, Robes and Diadems are but extrinsecal and circumstantial to a Magistrate; yet 'tis argument enough to prove both their use and their usefulness, in that righteousness is compared to a Robe and judgment to a Diadem. *If* Magistrates had not used these ornaments of old, those better ornaments had never been expressed by these. And as these are honourable additions to their office, so they draw reverential thoughts upon their persons in the execution of their office. If Magistrates should goe in a vulgar garbe, they would be slighted and neglected by the vulgar, though the wise would know their duty. As God hath set up Magistrates for the necessity of, so he hath set them out in a suitableness to mankind, they are not only to govern godly men, but mankind, the world, which is mixed of good and bad, and is for the most part bad; and therefore they must have somewhat to take the eye, some outward splendor and grandeur, to strike astonishment. History makes report of a very famous King, who coming to *Egypt*, a mighty concourse of people flocked from all parts to see him, but when they found him without any state, an old man in a mean habit, they went awsy laughing, none regarding him. 'Tis so with the generality of people, let a man have never so much true honour and power, yet if he hath

Cum Agesilaus in Egyptum appulit omnes quasi ad spectaculum, concurrebant propter opinionem gloriæ ipsius: Sed ubi

hath not somewhat extraordinary to the eye and outward appearance, the common people will not regard him. Robes and Diadems, Gold chains and ornaments, rule and subdue a great part of mankind, to a due reverence of and obedience to the civil power.

nihil splendoris tantum in herba ad littus senem decumbere viderunt, vilibabitu & parvo corpore, ridere et jocari cœperunt. Pezel. Mellif. Histor. par. 1.

Secondly, Observe;

The chief Robe and Diadem of a Magistrate is Justice and Righteousness.

A Magistrate is a naked man till thus cloathed, and being thus cloathed, he is cloathed like God, of whom the Prophet saith (*Isa.* 59. 17.) *He put on righteousness as a breast-plate, and an helmet of salvation upon his head; and he put on the garments of vengeance for cloathing, and was clad with zeal as a cloak.* If a Magistrate being roabed and crowned, thinks that's enough, he is no wiser then a child that playes with a rattle, or is proud of a Baby. His Robe and Diadem are no better, if he neglect righteousness and judgment. Woe be to those who satisfie themselves with getting on and wearing the *Robe* and Diadem of Magistracy, while they wholly cast off the duty of it. It was said of the old Monks, *If they once got on a Cowl, they thought they had enough*; but as it was then sayd among the wise, *The Cowl doth not make a Munk*; so, *It is not a Robe or a Crown that makes a Magistrate.* If he have these without *R*ighteousness, Justice, and Judgement, *he is but a meer vanity*, he is but a painted shadow, or a pageant of Justice. There are two things which make justice done, the Crown and Diadem of a Judge. First, when 'tis done speedily; tedious delayes in doing Justice are within one step of doing injustice. *How* sad is it to see Justice come as if she had been shut up in a prison, and fettered in irons, when her attendants look she should come to them as from a throne (where indeed Justice sits) with ease and freedome. *It* is ill to doe right rashly, and 'tis a wrong to doe it delayingly. As they doe a double courtesie, who doe it speedily, so they doe a man double right, who do it (though deliberately, yet) quickly.

Cuculius non facit monachum.

A second thing which makes Justice the Magistrates Diadem is, when he doth it impartially. *David* (2 Sam. 8. 15.) *reigned over all Israel, and executed Judgement and Justice to all his people*; not to some only, not to this or that man only, his Justice was as

 large

large as his dominion. See the exactneſs of *Moſes* Law (*Deut.* 19. 15.) and *Solomons* judgement, or rather the judgement of God. (*Prov.* 24, 25.) *To accept perſons in judgement is not good*; that is, 'tis extreamly bad, as bad as bad may be, nor do I well know which is the worſe, To deny Juſtice to all, or to give it but to ſome. Laws are made without reſpect of perſons; and then Magiſtrates doe at once render a people happy, and themſelves honourable, when they are executed ſo. It is a miſerable thing when a man ſees his right in parchment or paper, and yet cannot come at it. It is well when a man can ſay, *there's a good law for me*, but 'tis far better, when a man can ſay, *There's a good Judge for me.* Good Laws never made a people happy, only good Magiſtrates can. When Magiſtrates are crowned with Juſtice, then a people are crowned with bleſſings.

Laſtly, Conſidering that *Job* was not only a Magiſtrate, but the chief Magiſtrate,

Obſerve;

Chief and ſoveraign Magiſtrates ſhould think themſelves chiefly concerned in matters of Juſtice.

Job did not put the buſineſs wholly into other hands, and take his eaſe himſelf; nor did he only ſee that others did it, or puniſh them for not doing it, but he did it, in many caſes, himſelf. And which is yet a higher commendation, he did it not only authoritatively, but conſcientiouſly. No inferior Judge could be more careful to doe right, then he who was the ſupream Judge, and from whoſe judgement there lay no Appeal. He took no advantage to be unjuſt, becauſe none could call him to account for injuſtice. And indeed there is nothing more noble then to ſee them fear to do the meaneſt man wrong, who have no man to fear though they doe it. When *Abraham* pleaded with God for *Sodom*, he was bold to ſay to him (*Gen.* 18. 25.) *Shall not the Judge of all the earth do right*? Though the Lord be abſolutely the Judge of all, and can be judged of none, yet he judgeth not one unrighteouſly; and when ſoveraign Judges or *Magiſtrates* (who may be called alſo Judges of all the earth in their dominion) judge all as righteouſly, as if every man might implead them in caſe of any error or unrighteouſneſs in judgement, then they are Judges after the heart and way of God; and their judgement is glorioufly *their Robe and their Diadem.*

And

And as righteouſneſs and judgement are the cloathing and crown of the Magiſtrate, ſo of every man in his ranck and place. All the Graces are the cloathing of the Saints; *Put on* (ſaith the Apoſtle, *Col.* 3. 12) *bowells of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering.* And as the Apoſtle *Peter* (1 Eph. 3. 3, 4.) admoniſheth profeſſing women, we may admoniſh men and all; *Let not your adorning be that outward adorning of plaiting the hair, and of wearing of Gold, and of putting on of Apparel; but let it be in the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet ſpirit, which in the ſight of God is of great price.* And again (*Chap.* 5. 5.) *Be ye cloathed with humility.* Gold and Silver are but droſs to the leaſt grain of grace; O let grace ſparkle in your lives, that's better then to have Gold and Silver ſparkle on your garments. The Apoſtle doth not deny the uſe of theſe, but he denyes that theſe are or can be our adorning. Many are proud of their cloathing, the wicked are cloathed with pride; they have not only *their* beſt cloaths on, but *the* beſt cloaths on (how-ever elſe cloathed) who are cloathed with righteouſneſs and humility. And all they who have put on Chriſt as their Robe and Diadem, are certainly cloathed with both theſe Graces, and with whatſoever beſides theſe is truely graceful.

JOB.

JOB, Chap. 29. Vers. 15, 16, 17.

I was eyes to the blind, and feet was I to the lame.

I was a father to the poor, and the cause that I knew not I searched out.

And I brake the jaws of the wicked, and plucked the spoyle out of his teeth.

JOB still proceeds to shew cause, why, as a Magistrate, he had so much respect from, and so great a place in the hearts of all the people. He hath already given sundry instances, how he acted and put out that power which was put into his hand. In the former verse we found him clearing himself from all by-respects in doing the duty of his place; it was pure love to Justice that moved him to doe Justice; it was not a vain glorious desire to be accounted, called, or pointed at as a just man. He did justice for those who could have nothing but the justice of their cause, and the miserableness of their condition, to move him to it; *The poor, the fatherless, the helpless, and such as were ready to perish.*

In these three verses, the 15th, 16th, and 17th, *Job* gives yet a further exemplification, both of the persons to whom, and of the manner how he exercised justice. First, in supporting them and their cause who were distressed (*v.* 15, 16.) *I was eyes to the blind, and feet was I to the lame*, &c. Secondly, in punishing them whose cause deserved it (*v.* 17.) *I brake the jaws of the wicked*, &c. Thirdly, in a careful and diligent discovery of all doubtful matters, as he speakes at the latter end of the sixteenth verse, *And the cause that I knew not I searched out.* What he did for the distressed falls first under discussion.

Vers. 15. *I was eyes to the blind.*

Non dixit, per servos faciebam &c. Chrysost.

I, that is, I in person, not I by my Officers, but I my self; so some of the Ancients give the Emphasis of the text; *He doth not say I was eyes to the blind by my overseers and servants, but I looked to them my self; I did not put the doing of it off to others, but I saw it done.* And though it be a truth, that the best of Magistrates

strates cannot do all themselves, they must see many things by other mens eyes, and doe most things by other mens hands: yet a faithful Magistrate will not disdaine to do offices of righteousness in person for his people, yea, so far as he is able, he delights to doe it. *I was eyes to the blind*, that is, I was to the blind instead of eyes, or I gave them direction as the eye directs the body, which way to goe, and what to doe, when they knew not. *The light of the body is the eye* (saith Christ, Math. 6. 22.) and he that is a mans eye, is his light in darkness.

Further, 'tis considerable that the word is plural, *Job* doth not say, *I was an eye, but eyes to the blind, and so not a foot, but feet to the lame.* Which may intimate both the frequency and the fulness of that assistance which he gave them.

I was feet to the lame.

That is, instead of feet, or in the place of feet, performing that office for them in effect which feet perform for the body.

The feet are, first, the pillars and supporters of the body; upon them the body stands, as a house upon its foundation. Secondly, as the feet are the supporters, so the porters of the body, they carry the whole body, they move and remove it from place to place. The locomotive power of the body is acted by the feet. Thus *Job* was both a supporter and a porter to the lame and feeble, he bore them up and carryed them on in all their needs.

I (saith he) *was feet to the lame.* Here a question must be answered (for the clearing of the whole verse) who are meant by the blind and the lame, to whom *Job* was eyes and feet?

The blind and the lame may be considered either properly, or metaphorically. The blind and the lame in proper sence are such as want sight, and the use of their leggs and limbs. Some of the Ancients understand this text properly, in this strictness of the letter; and 'tis granted by all that a great part of the Magistrates care is to provide for the lame and the blind; to see that there be hospitals and houses of receit for the poor, who are either blind or lame and impotent. For though not so much the natural as the political body is the subject of the Magistrates care; yet the care of the natural bodyes of men, doth redound to and reach the good of the body politick, or whole Commonwealth, under any Princes Government and protection.

Secondly,

Secondly, The blind and lame in a metaphorical sence, may be taken two wayes: First, more generally for all such as are destitute of help; a blind man wants one to guide him, and a lame man wants one to support him; so the blind and the lame may signifie any that are in a wanting or helplesse condition (*Mic.* 4. 6.) *In that day, saith the Lord, will I assemble her that halteth, and her that is driven out*, &c. To halt is to be lame; now who were these halters? We are not to understand the Prophet barely of such as had an imperfection (like *Mephibosheth* in) their feet, but generally all those of the people of God were under that comfortable Prophecy, who were in a sad condition, especially as to their spirituals (for of them that prophecy is intended, as also that other which runs in the same termes, *Zeph.* 3. 19.) *Behold, at that time I will undo all that afflict thee, and I will save her that halteth, and her that is driven out*; that is, her that is in a weak, troubled, scattered state. Idol Gods (of whom I conceive that Scripture, 2 *Sam.* 5. 6, 8. is best interpreted) are called, *The blind and the lame*, because they are utterly unable to help and deliver either themselves or those that trust and call upon them with greatest affiance and devotion. Though a man have leggs good and strong enough both to goe and run his way (like another *Asahel*) though he hath eyes as pierceing and sharp-sighted as an *Eagle*, to see and discern his way, yet (in this notion) we may number him among the blind and lame. And 'tis the duty of Magistrates to be eyes to these blind, and feet to these lame; that is, to take care of those that are disabled by affliction to subsist and maintain their own right against opposers.

Secondly, By the *blind* and the *lame*, we may understand as the afflicted in general, so those especially who are destitute of help and counsel, as to some particular case brought before the Magistrate, though otherwise in a prosperous condition. They are blind who know not how to order their business, and they are lame, who are not able to carry it thorough. To such blind ones, saith *Job*, *I was eyes*. As if he had said, when any through ignorance of and unacquaintance with the method of legal proceedings, could not see their way, *I* advised and directed them. Many a man hath a just and a good cause, who yet knows not how to help himself, he wants an internal eye, an eye of understanding, both to see what his right is, and how to get it. 'Tis the goodness of a Magistrate, to shew such the righteousness of their cause, as 'tis his justice to do them right.

Again, To such lame ones, saith *Job I was feet*; as if he had said, when the right of any, through poverty and want of friends to stand by them, was like to fall to the ground, *I* assisted and upheld them. Many a man hath a good cause, but he is lame, he hath not means to support and prosecute it; 'tis the honour of a Magistrate to bear up such, in the righteousness of their cause, as 'tis his duty to give them their right. 'Tis the shame of Magistracy when any are foyled in a just cause, either for want of counsel or encouragement. In which respects most eminently *Job* makes this profession, *I was eyes to the blind, and feet to the lame.* For though it be not proper for a cheif Magistrate or a Judge to be a Solicitor or an Advocate, yet he both may and ought, in the case of the blind and lame in the text, to assigne means for the supply of those defects. *I was eyes to the blind.*

Hence note;

It is the duty of a Magistrate to appear openly for the poor and the oppressed, for the weak and simple.

He should not turn them over to others, but take care of them himself. 'Tis the sin of supream Magistrates to take their pleasure, and leave business to their Officers and Ministers: unless themselves look to the administration of Justice, there may soon be a very ill administration of it. As in common household affairs, *the eye of the Master doth the work*, when the Master of the family saith only to his servants, *do you this, and do you that*, but, saith not come *let us do it*, all will be done to halves. We have a proverb, *The Masters eye fats the Horse.* And 'tis as true, The Magistrates eye orders the City. Unless Magistrates see to the doing of things, and take account of those that are under them, unless they condescend to be eyes to the blind, and feet to the lame, matters of justice and righteousness will be but lamely transacted.

Again, as he doth not say (which was noted in the opening the words) I was an eye to the blind, or I was a foot to the lame, but *I was eyes and feet*, in the Plural number; thereby implying his present, constant, and compleat helpfulness to those that were destitute of help; so he doth not say, *I* was eyes to this blind man, and feet to that lame man, but indefinitely, *To the blind*,

blind, and to the lame, which indefiniteneſs of the object, ſheweth the univerſality and extenſiveneſs of his care to ſee right done.

Hence note;

Magiſtrates ſhould have an equal and univerſal reſpect unto, and care for all that need and implore their help.

He muſt not doe for one or two only, nor for all thus or thus related, but the blind, and the lame, be they who they will, muſt have his help. When Juſtice is duely adminiſtred, 'tis ſaid in Scripture, *To run down as waters, and as a mighty ſtream* (Amos 5.24.) Now waters and ſtreames run not to one mans houſe, or door, but the ſtreame offers it ſelf to every man, it runs down to the poor mans door, as well as to the rich mans door, it runs by the meaneſt Cottage, as well as by the Princely Pallace. Righteouſneſs muſt run like a ſtream; it muſt be a common, an univerſal good. And as the Magiſtrates care muſt be univerſal as to ſorts and kinds of men, he muſt be as ready to doe Juſtice for the poor, as for the rich; ſo his care muſt be univerſal, as to individuals, or the particular perſons of any ſort of men; he muſt be eyes to the blind, and feet to the lame, to all, not to this or that blind or lame man only. Juſtice it ſelf is blind, if it help not one blind man as well as another, and that's but lame Juſtice which is not feet to all the lame.

Thirdly, Obſerve;

They who are in power ſhould mercifully ſupply the defects of thoſe who apply to them.

To the blind man, the Magiſtrate muſt be eyes, and to the lame man feet. One of the Ancients ſaid; *Under a good Prince, or Governour, there's no ſubject lame, no ſubject blind.* The Magiſtrate is an univerſal eye, and an univerſal foot. He makes up natural, and he makes up or provides a remedy for civil imperfections. His prudence, power, and authority, mingled with pitty and compaſſion, will eaſily do all theſe good things. A Magiſtrate is the head of the people, yea he is not only the head, but he is every member to the people, he is eyes and feet to all the people, and he is a tongue to all the people. It is ſaid (*Prov.* 31. 8.) *Open thy mouth, for the dumb, in the cauſe of all ſuch as are appointed to deſtruction.* As others ſhould be tongues to plead, ſo he ſhould be

a tongue to judge and determine righteouſly for the dumb, that is, for them who cannot ſpeak for themſelves. To doe all this, and to be all theſe helpes to the people, is not only the duty and the burden, but the dignity and honour of the magiſtrate. What ſhall we ſay, when we ſee Magiſtrates, inſtead of being eyes to the blind, pulling out the eyes of thoſe that ſee; inſtead of being feet to the lame, laming thoſe that have feet; and inſtead of being tongues to the dumb who cannot ſpeak, making thoſe who would ſpeak dumb and tongue-leſs. As there are merciful and releiving, ſo there are cruel and oppreſſing Magiſtrates.

Fourthly, Obſerve;

Every man is that good which he doth to, and procureth for another.

He that feeds the hungry is their bread; and he that cloaths the naked is their garment. He that guides the blind, is their eye; and he that ſpeakes for the dumb is their tongue. The Lord Jeſus Chriſt, who procureth ſalvation, is called *ſalvation to the ends of the earth* (Iſa. 49.6.) And indeed Jeſus Chriſt is all this and more then this in the text. Chriſt was eminently all this, both literally and myſtically (*Math.* 11.5.) *Go* (ſaith he, to the Meſſengers of *John*) *and tell him, The blind receive their ſight, the lame walk, the Leapers are cleanſed, the deaf hear* (thus he was healing to the diſeaſed) *and* (which is more, he was life to the dead) *the dead are raiſed up*: He was all this to them in a proper ſence: And he was all this in a myſtical ſence. It had been but a ſmall matter, comparatively, to have been eyes to the blind, and feet to the lame, to have cured bodily blindneſs, and lameneſs; if he had not done more; if he had not been an eye of underſtanding to the ignorant; and a foot of power to the weak; if he had not cleanſed leprous ſoules, and opened an ear in deaf hearts, as he did in the heart of *Lydia* to receive the word of life. Theſe ſpiritual cures are the nobleſt cures: And theſe were long before propheſied (*Iſa.* 35. 5,6.) *Then the eyes of the blind ſhall be opened* (that is, they ſhall perceive and underſtand the myſtery of Godlineſs, and the mercy of God revealed in the Goſpel) *and the ears of the deaf unſtopped* (that is, they ſhall obediently hearken to the mind of God delivered by his Meſſengers) *Then ſhall the lame man leap as an Hart* (that is, he ſhall walk ſtrongly, conſtantly, chear-

chearful in the wayes of God) *and the tongue of the dumb sing.* (that is, they who could not speak a good word, shall joyfully utter the praises of God, who hath done such great things for them; the reason of all which miraculous spiritual changes is given in the next words) *for in the wilderness shall waters break out and streams in the desert.* That is, the spirit shall be powred out abundantly, and those waters, those streames shall have a healing vertue in them, they shall restore sight to the blind, and hearing to the deaf, and strength to the lame, and speech to the dumb, by the powring out of the Spirit of Christ, all these soul-infirmities and deficiencies shall be removed. Thus Christ is truly in a spiritual sence, all that which *Job* was in a Civil sence, eyes to the blind and feet to the lame: Christ is that good to us which he doth for us; he is our eyes, and he is our feet, he is our ears, he is our life, and our salvation.

Vers. 16. *I was a father to the poor, and the cause that I knew not, I searched out.*

This relative word *father*, may be taken either properly or improperly, here 'tis to be understood improperly; *Job* was once a rich man himself, and the children to whom he was properly a father were rich too; but he was a father in a figurative sence, and so he was a father of the poor. Whosoever doth that to another which is the office of a natural father, either instructing and directing him, either watching over him, or protecting him, either assisting him in his business, or supplying him with necessaries, in a word, whosoever stands by another in a time of need, and is ready at any time (in righteousness) to do him a good turn, may justly be called his father. Thus *Joseph*, though a subject and a servant to *Pharoah*, yet said (*Gen.* 45. 8.) *God hath made me a father to Pharoah*; that is, God hath used me as an instrument of good to him and his Kingdome, in giving him advice to lay up corn against the years of famine; God he hath made me able to give him counsel, and him willing to receive my counsel, even as a son doth the counsel of a father. And when we would most emphatically express and most thankfully acknowledge the good which we have received from any man, we say *He hath been to me as a very Father. Job was a father to the poor:* in what? take it in two things, which eminently set forth the relation of a father.

First,

First, He was a father to the poor in affection, he loved them and was tender over them as a father is over his children; *Job* looked upon all the people that were under his government as his own children; and he had the bowells of a father to them.

Secondly, *Job* was a father to the poor, not only as to affection, but as to the care which he had of them, and the provision which he made for them. He did not only say to the hungry, be ye fed, and to the naked, be ye cloathed, but he helped them to those things which were *needful for the body* (as the Apostle *James* speakes, *Chap.* 2. 16.) eyther in a way of charity supplying their wants, or in a way of Justice setling and maintaining them in their rights. The Apostle gives it as a common principle in Nature (2 *Cor.* 12. 14.) *The children ought not to lay up for the parents, but the parents for the children.* And as our natural Fathers act most like themselves when they lay up for their children, so also doe our civil fathers; not that the Magistrate is bound to provide portions for particular persons or familyes, but when they take care both by making general Laws, and by looking to the execution of them, that all under their Government may be protected in what they have, or restored to what is unduly taken away, or with-held from them, as also in all cases of inevitable poverty, relieved and kept from starving, then they may well be said like careful parents to lay up for their children, or to be (as *Job* here professeth himself to have been in that capacity). *Fathers to the poor.*

Both the original words here translated *father*, and *poor*, come from one and the same root, though upon several and distinct grounds. For whereas that root-word signifies to wish, or desire; we know there are two sorts of wishes or desires; First, we wish well to, or desire the good and prosperity of others. So the word rendered *Father*, springs from it, because fathers cannot but wish well to their children, they cannot unless altogether unnatural, but desire and pray for their well-doing, and well-being. Secondly, We wish well to and desire somewhat that is good for our selves; and thus the word rendered *poor* comes from it, because the poor are much in want, and usually much in desiring; they have little or nothing, and therefore they desire somewhat; some desire more how much soever they have, and they who have very little are usually much in desires for more. The poor are sencible of Merc.

Elegans paronomasia in voce אב *pater et* אביון *pauper est utriusq; vocis radix eadem est diversa ratione;* אב *enim pater, a voluntate et affectu paterno in liberos dictus est* אביון *inops vel egens, quod qui multis egeat, multa velit.*

of, and often pinch't with their own wants, and, being so, they cannot but wish for enlargements. He that's hungry wishes heartily for good fare, and he that's naked for cloathing: They have many desires who have but few enjoyments; such are the poor. And to such poor *Job was a father*; that is, he wished well to them, and provided well for them. The poor said, O that we could be heard! O that our petition might be read and answered! O that our Governour would deliver us out of the hand of our oppressors, who are too strong for us! O that we might have right done us! and O that it might be done speedily! Of such wishes as these the poor are made up; you shall have a poor suitor stand sighing and wishing all the day long at a Great mans door, *O what shall I doe? I am undone if he doth not help me; O that he would call for me; O that he would dispatch me; I would fain be at home with my wife and children. The little business which I have to do there spoyles in my absence: O that I might return, and bring good news home with me, that my cause hath been fully heard, that my greivances are redressed according to Justice.* With such joyful hearts *Job* sent away the poor, else he could not have said in truth, *I was a father to the poor.*

Again, Consider here, as before the indefiniteness of the language; it was not to this or that poor man that *Job* was a Father to, but the poor in general.

Hence note, First,

A righteous Magistrate knows no difference of persons as to his doing them right.

If there be any difference in causes, 'tis his wisdome to find it out, and his Justice to let them know he knows it. As 'tis a gross peice of partiality to doe for the rich and not for the poor, so 'tis as gross partiality not to do alike in Judgment for all the poor, whose cases are alike. *Job* did not pick and choose out poor men to bestow his help upon; he helpt them as they came, and as he saw the matter did require. *I was a father to the poor.*

Secondly, Note;

Magistrates should carry the affection of a father to all their faithful subjects, chiefly to the poor and afflicted.

They should love and pity them, they should take care and provide for their good, as if they were their children. In a well-govern'd Common-wealth there's no want of Fathers: Where there are good Magistrates, there are no Orphans. As God himself is, so are they, in their place, fathers to the fatherless. And of right, all that want fathers, should have free accesse to the Magistrate, as to their common Father. His watchfulness should be as a guard upon every house. And his care should be every mans security. Heathen Magistrates have owned this as their duty; 'tis the shame of those who profess themselves Christians, if they do not. And woe to those Princes who look upon their subjects rather as their slaves then their children, who are rather devourers then fathers of their Country. As if their subjects were made only to toyle for them, and not they to provide for their subjects. Such Magistrates are the mountains and the hills, the high towers and fenced walls, with whom the Lord will content in the day *when he ariseth to shake terribly the earth* (Isa. 2. 19.) What will become of those Magistrates who design more to oppress and fleece the rich, then to help and protect the poor! *I* (saith *Job*) *was a Father to the poor.*

Omnium domos illius vigilia defendit, omnium otium illius labor. Sen. de Brev. vitæ.

And the cause which I knew not I searched out.

Magistrates are called Gods, yet they are not omniscient; they should know much, but they cannot know all things. Many causes come before them which they know not to the bottom, and 'tis their duty to search that they may know the bottome of every cause, *The cause which I knew not* (saith *Job*) *I searched out.* As if he had said, *When any difficult case was brought before me in Judgment, I was careful to inquire into it, to enform my self about it, and to attain a right understanding of it, I sought it out.* The word signifies not only to seek, but to seek out, to make an exact search of and scrutiny about those things which are most abstruce and remote, which lye wrapt up in the dark, or are furthest from our sight. *Job* did not cast an overly look upon hard causes, but he laboured to look through them, and to sift them to the very bran; he took pains to find the truth, he digged for that special wisdome, and searched for it as for hidden treasures. The Great work of a Minister is to search out the truths of doctrines and opinions which he knows not, and the Great business of a Magistrate is to search out the truth of causes and actions which he

חקר *Scrutatus, perscrutatus est remota et abstrusa.*

he knoweth not. This was *Jobs* constant course, *The cause which I knew not I searched out.*

Hence Note;

First, *Magistrates must know a cause before they give sentence or judgment about it.*

That the Soul be without knowledge is not good (Prov. 19. 2.) That holy proverb is applicable to all persons and cases, but especially to Judges, and difficult cases under judgment. How shall they judge of that which they do not know? Ignorance is bad enough in all, but worst in Magistrates and Ministers. We can neither teach nor determine aright further then we know; many act wrong against their knowledge, but none can act rightly without it, or if they do, 'tis not in judgement, but by accident; though they hit the right, yet they do not chuse the right. Magistrates must be blind as to persons, but woe be to those Magistrates that are blind as to causes: blind Magistrates are the pest of the Common-wealth and blind Ministers are the pest of Churches, *the Magistrate must be a seer as well as the Minister*; he must do nothing blindfold, nor blindly. The common picture or Emblem of Justice is made with covered eyes; which intimates that justice must take no notice of persons, let the men be who they will, Justice makes no matter, but Justice hath an Eagle-eye upon the matter. Three things are great enemies to Justice. First, passion; Secondly, precipitancy; Thirdly, ignorance; he that is passionate hath not the use of his knowledge; and he that is precipitant will not stay to make use of his knowledge; but he that is ignorant hath no knowledge to make use of, and therefore of what use can he be?

Secondly, Note;

A Magistrate must be very diligent to get the knowledge of every cause which he is to give sentence upon.

As he must not judge till he knowes, so he must make diligent search that he may know; *Job* doth not say, the cause that I knew not I would not judge, but I searched it out, that I might judge it (*Deut.* 13. 12, 13, 14.) *If thou shalt hear say in one of thy Cities, which the Lord thy God hath given thee to dwell there, saying, Certain men, the children of Belial, are gone out from among you, and have withdrawn the Inhabitants of their City, saying, let us goe and*

and serve other Gods (which we have not known) what then? *Then shalt thou inquire, and make search, and ask diligently.* Here are three words: first, they must Inquire, and if upon inquiry they got not Information, then they were to *make search*; and if upon search they did not find, then they were *to ask diligently*, that is, to renew the inquiry, that by interogating all persons who probably kenw any thing of the cause, they might search out the cause which they knew not. *Solomon* saith (*Prov.* 25. 2.) *It is the Glory of God to conceal a thing* (that is, it is his glory to doe many things, so, that none can see fully what he is doing much less how or to what end he doth them; such works are secrets to and concealments from man; and as it is his glory to conceal some of his own not only good but glorious works, so it is his glory to conceal our evil works graciously and favourably; to cover and hide the sin of man, that is, to pardon it, is the *Glory of God*. *But the honour of a King is to search out a matter*, to search out the mysteries of true policy to govern by them; and to search out the mysteries of iniquity to redress them, as also the mysteries of every mans case and cause depending before him, that what he knows not he may be fitted to give Judgment upon; and that as others are cunning and crafty to colour over and cloak their evill actions or designments, so he may approve himself wise to discover and lay them open. And as it is the honour of Kings to search out the close unrighteousness of some mens matters, so to search out the obscured righteousness of other-mens matters, according to that of wise King *Solomon*, Prov. 29. 7. *The righteous considereth the cause of the poor: but the wicked regardeth not to know it.* By the righteous (I suppose) *Solomon* chiefly meaneth either the righteous Advocate, or the righteous Judge, both these *consider the cause of the poor*, that is, as *Job* here saith, they search it out. The unrighteous Advocate considers the poor mans Fee first, and then his cause, and accordingly pleads it. The unrighteous Judge considers the poor mans person first, & then his cause, and accordingly determines it. The righteous advocate remembers that God is his client in the poor man, and so he searcheth his cause to the utmost, that he may plead it; and the righteous Judge considereth that he judgeth for God, and therefore he searcheth the poor mans cause to the utmost, that he may determine it right: Whereas *the wicked*, whether Advocate or Judge, *regardeth not to*

know it; yea he is willing enough to be ignorant of it, that so his ignorance may be some excuse to him in not doing him right, or least his knowledge should constrain him to do what is right for him. That which is said of the sinfulness of some men in general, *They are willing to be ignorant that they may sin the more freely*, may be said of some Magistrates as to a particular case, *they are willing to be ignorant of the right, that they may do wrong more freely*, or be less stirred by their own consciences to do right. Evil men will not search to know that which they care not to do; but good men, especially good Magistrates, will search out the cause which they know not, because they would be the more moved and enabled to do Justice accordingly.

To close this point, we may take notice, that causes are unknown and obscure two ways. First, by reason of the very intrinsecall knottings and difficulty of them. Some mens causes are so dark a text, that they put all the wisdome the Magistrate hath hard to it, to give a right interpretation of them.

Secondly, Other causes are obscure, not in the nature or matter of them, but by the subtilty or malice of the parties interested and engaged in them, setting their wits, or rather their lusts a work, to put blinds upon the business, and to make good look like evil, and evil like good; for as some clear texts of Scripture are rendred cloudy and hard to be understood by the vanity and perverseness of their spirits, who labour more to bring the Scripture to their sence and opinions, then to submit their opinions to the sence of Scripture; so in civil matters, some clear cases are rendred very cloudy and hard to be understood, by the tricks and jugglings either of the parties or of their pleaders. Now whether a cause lye in the dark upon either of these considerations, the Judge must shew his wisdom in searching it out. As the magistrate must not judge before he knows, so he should (according to *Jobs* example) search that he may know. *The cause which I knew not I searched it out.*

Eas etiam causas inquisivi, quæ ad me non de ferebantur. Lavat.

There is a second way of expounding these words. As implying, that *Job* did not only search out those causes which were brought before him; but also enquired abroad, to get intelligence how things went. He enquired after those causes which were not presented to him, nor laid before him: He searched out greivances, though not complained of.

Hence

Hence Note;

It is the Magistrates duty, not only to do right in those causes which are brought before him, but he must inquire and inform himself of things that are amiss, though not before him.

He must enquire who suffers wrong that he may right them, what's out of order that he may redress and reform it, as well as do right and reform disorders when complaints are made to him. That was a very princely speech which is reported of *Theodorick* King of the *Gothes*; *We abhor that the poor should be oppressed; We are informed of their sufferings, who do not complain to us; and the knowledge of these greivances comes the sooner to us, by how much the patient dissimulation of the sufferer labours the longer to conceal them.* There is a twofold ground why a Magistrate should thus by his searching out causes prevent complainers by the speediness of his remedies.

Detestamur miseros premi, cõmonemus & non querentium malis, ver ociusq; ad nos pervenit, quod dissimulatio patientis abscondit. Theodoricus Apud Cassiod.

First, Some are unwilling to complain of abuses.

Secondly, Others who are willing enough to complain, but they dare not, they are low and poor, and they suspect that either they shall not be heard, or that they shall be over-powered, and possibly checkt for their boldness in appearing. There are abuses and greivances which most are afraid to touch upon or meddle with, when the interest, whether of profit, pleasure, or the meer will of some great man is concerned; O they are afraid to anger him, and make him their enemy, he may soon sit on their skirts, and undo them. Hence 'tis that several evils are not made known to the Magistrate; and therefore he ought to search out the cause which is not brought to him; and which all are either unwilling or afraid to complain of.

There is yet another reading of these words, which carrieth a very profitable sence in it, whereas we refer it to the matter, *the cause which I knew not I searched out*; that referrs to the man, *The cause of him whom I knew not I searched out*. And this leads us to another excellent vertue and ornament of those who are in authority. Many Judges and Magistrates will take pains to doe Justice for them whom they know, and are acquainted with; they will bestirr themselves for friends, and such as are related to them, but for a man whom they know not, they'l do but little, or they will do it very slowly. *Job* was certainly a Magistrate of another

Et litem ejus, quem non cognoveram ipsam perve stigabam. Jun.

frame and temper, and according to this translation of the text, we have him here fully and directly expressing it; *I was a father to the poor, and the cause of him whom I knew not I searched out.*

Hence Observe;

Magistrates should be as ready to do right to him they know not, or who is a meer stranger to them, as to him who is their most confident familiar and nearest acquaintance.

It is the sin and shame of Magistrates to be led by relations; a Brother, or a Cousin, or a neighbour, or an acquaintance, should be no more in a cause, then *the man whose face they never saw before, and probably shall never see again.* All persons should be known alike in judgement, that is, they should not be known at all (as was toucht before) only causes and matters, not persons and faces should be known there. Every Judge (as *Levi* once did, *Deut.* 33 9.) *should say to his Father and to his Mother, I have not known him, neither should he acknowledge his brethren, nor know his own children.* He that is faithfull, will search his cause whose person he doth not so much as know, as much as his whose person he doth more then know.

Vers. 17. *And I brake the Jaws of the wicked, and plucked the spoyl out of his teeth.*

Here's the second part of the Magistrates duty, he encourageth the good, and subdues the bad; He delivers the poor, and he breakes the oppressor. The whole work and business of Magistracy lyes between these two, *reward and punishment*, or between being *a terror to evil works*, that is, to evil workers, *and a praise to them that do good*, and those whose cause is good.

In the two former verses, besides many more before, we have considered *Job* performing the first part of his Magistratical Office, here we have him at work upon the second.

I brake the Jaws of the wicked.

Molares dentes denotant omnia instrumenta nocendi.

That is, I put forth my helpfull power to abate their hurtfull power, *I brake their Jaw-teeth, or their grinders*, those teeth wherewith they were wont to grind the faces of the poor, or of any over whom they were able to prevail. By their Jaw-teeth or grinders of the wicked, we are to understand whatsoever is the instrument of their cruelty, or a means by which they do mischief. We say (proverbially) *'tis well, the curst Cow hath short horns*, and when any push with their horns, and tear with their teeth, 'tis fit they should be sawn off or knockt out. *Job* as a Magistrate took order that they who had a mind to do hurt, and whose hearts were set upon mischief, should have no power in their hand to do it. Broken Jaws cannot bite; *I* (saith *Job*) *brake the Jaws of the wicked.*

And I plucked the spoyle out of his teeth.

The Magistrate deales two ways with wicked men; sometimes he breaks their Jaws that they cannot take the spoyle, and sometimes he plucks the spoyl which they have taken out of their teeth. If they are not disabled from spoyling by the former act, they must be spoyled of their spoyle by the latter. When upon *David*'s offer to accept the challenge of *Goliah*, *Saul said to him* (1 Sam. 17. 33.) *Thou art not able to go against this Philistine to fight with him, for thou art but a youth, and he a man of Warr from his youth. David* replied (v. 34, 35.) *Thy servant kept his Fathers Sheep, and there came a Lyon and a Bear, and took a Lamb out of the flock. And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him.* Thus when Lyon-like men, even beasts in the shape of men, prey upon men, and make spoyl of them, then comes the good Magistrate like *David*, & takes the spoyl out of their teeth. Tyranical Magistrates devour and swallow the innocent as a Lyon doth a Lamb. *Paul* was in the mouth of, and almost swallowed by that Lyon *Nero*, but he was delivered out of his mouth by the power of Christ the true *David*. Just and merciful Magistrates will pluck the innocent Lambs out of the mouth of the Lyon, and pluck the spoyl from their teeth. In one of these two wayes the wicked must be dealt with, either their teeth must be broken, or the spoyl must be pulled out of their teeth; else they make havock of all, and there's no living by them without danger either of life or livelyhood.

Hence Note;

First, *Wicked men are like wild beasts ravening for their prey.*

There had been no need to pluck the prey out of their teeth, if

if they like Wolves or Lyons had not got the prey between their teeth. The wicked are often described in Scripture acting like beasts, and the ayd of God prayed against them in that notion (*Psal.* 3. 7.) *Arise, O Lord and save me; for thou hast smitten all mine enemies upon the cheek-bone, thou hast broken the teeth of the ungodly.* Again (*Psal.* 58. 6.) *Break their teeth O God in their mouth: break out the great teeth of the young Lyons, O Lord*; that is, take away, O Lord, all their destroying strengths, whose strength is to destroy. The Lord by his Prophet awakens the drunkards with this sad Alarm (*Joel* 1. 6. *For* (saith he) *a Nation is come up upon my land, strong and without number, whose teeth are the teeth of the Lyon, and he hath the cheek teeth of a great Lyon*, that is, the enemies are fierce and cruel in their nature, and they have dreadfull means and wayes of exercising their cruelty. The fourth beast in *Daniels* vision, *which was dreadfull, and terrible, and strong exceedingly, had great iron teeth* (Dan. 7.7.) This beast is described, first, having teeth; secondly, great teeth; thirdly, iron teeth; and all to shew what spoyle that beast should make both among the Nations, and in the Church of God. The greatest Powers and Princes of the world have acted like beasts, and the best Princes of the world have had many beasts in their Dominions against and upon whom to act their power.

Hence observe, Secondly;

It is the Magistrates duty to break and punish the wicked, as well as to protect and relieve the good.

Wounding work is a duty as well as healing work. They who have teeth like beasts, must be dealt with like *brute beasts, who are made to be taken and destroyed* (2 Pet. 2. 12.) The Apostle *Paul* describing the power of Magistrates saith (*Rom.* 13. 3, 4.) *Rulers are a terror to evil works*, (that is, they ought to be so by vertue of their office) and thereupon he inferrs, *If thou dost that which is evil, be afraid, for he beareth not the Sword in vain.* The Rulers sword, is no scar-crow, nor is his a wooden dagger. He sheweth the sword which he beareth, and a visible sword, as the Emblem of his office, is usually borne before him, but 'tis not born for a shew; He must strike with it as well as shew it, and make those feel it, who are not awed with the sight of it.

Thirdly, As *Job* said at the 15th verse, *I was eyes to the blind, and feet to the lame*; that is, I was alike helpful to all who needed my help; so here he saith, *I brake the Jaws of the wicked*, that is, of all the wicked.

VVhence Note;

Justice is impartial in punishing, as well as in releiving.

If men be wicked, be they who they will, rich or poor, high or low, be they neer in relation, or be they far off, a Magistrate should say in that case (as the Lord did concerning *Coniah*, *Jer.* 22. 24.) *Though ye were as the signet on my right hand, yet would I pluck you thence*: or as *Saul* (1 Sam. 14.39.) *Though it be in Jonathan my son, he shall surely dye.* As the day of the Lord is against the high hills, and against the Mountaines, that is, against the greatest of the wicked, so should the day of man be too. Justice must punish a sin in Scarlet, as well as a sin in Russet; a sin in robes, as well as a sin in raggs. As death goes with an equal foot, and knocks at the door of Princes, as well as at the Cottages of the poor, so must justice, it must break the teeth of the wicked, whether they dwell in a Cottage or in a pallace, that's all one to Justice. VVhen *Job* found any who were wicked, and had done wickedly, he never demurr'd upon the matter, nor conferr'd with flesh and blood, but did his duty, *he brake their Jaws, and plucked the spoyle out of his teeth.*

But what did *Job* with the spoyle, when he had plucked it out of the teeth of the wicked? did he put it in his own pocket? surely no, but he restored it to the grieved and oppressed party. What is wrongfully taken away, Justice returns to the persons wronged. As Justice will not suffer the wicked to go away with the spoyle of the innocent, so Justice will not go away with the spoyle, but causeth the spoyler to refund it to the use of the spoyled. Magistrates must be carefull of the spoyle when they pluck it out of the teeth of the wicked, they must not put it into their own coffers; They that do so, deserve rather to be called *wicked Broakers*, then *Breakers of the wicked*. Such as these take vengeance for their own advantage, not for theirs who are wronged, and serve their own bellies, rather then the Common-wealth, whose servants they are.

From the whole verse take these three notes.

First,

First, *Wicked men will never give back the spoyl, or satisfie those whom they have wronged till they are forced to it.*

They do not restore in a way of repentance, but as beasts doe in a way of compulsion; they are made to restore, they have no mind to it. They *hold fast deceit* (as the Prophet speaks of the oppressing *Jews*, Jer. 8. 5.) that is, the things which they have deceitfully gotten and plucked away from others, till it be pluckt out of their teeth: they never chuse to restore, but only restore when they cannot chuse; 'tis an act of violence upon them, though an act of justice in the Magistrate.

Secondly, See how hard a task the Magistrate hath, who as he hath to deal with men, so also with beasts in men, with Lyons and with Bears in men, who having taken the prey, would make him a prey too if they could. *I* have fought with beasts at *Ephesus* (saith *Paul*, 1 Cor. 15. 32.) that is, with men made up of inhumanity: and so must the Magistrate too, he must fight with beasts, such as would tear and rend him when he comes to take the prey out of their teeth, even as a hungry Lyon would tear the man that comes to recover the prey out of his teeth. *David* at once shews of what spirit the wicked are, and how dangerous it is to deal with them (2 *Sam.* 23. 6.) *The sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands*; no man can meddle with thorns with his bare hand, they'l prick and scratch him; *but the man that shall touch them must be fenced with iron, and the staff of a spear*. These sons of *Belial* who cannot abide to bear the yoak of Gods government, no nor the yoak of mans, are to their very Governors, as well as to their fellow Citizens, like grieving thorns, and were they not fenced *with Iron and the staffe of a spear*, that is, had they not an outward force and strength as well as an Authority, they could not handle them as they deserve, and as in justice they ought. When the Lord would shew *Ezekiel* what a hard and hot service he was like to have of it, he thus encourageth him (*Chap.* 2. 6.) *Thou son of man, be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou doest dwell among Scorpions.* Both Ministers and Magistrates must expect to meet not only with *Thorns* that will scratch them, and wild beasts that will tear them with their teeth, or push and gore them with their hornes, but even with Scorpions,

Scorpions, who would sting and poyson them to death. It was the saying of the Emperour *Tiberius* (who was himself a beastly Governour) to some who applauded his happiness in having attained the Government of so great an Empire: O (said he) *you do not know what a beast the Empire is*, how untuly and unt oward, how headstrong and hard to be governed. As Magistrates need much wisdome, skill, and Justice, so likewise much patience to bear the burden, and much courage to encounter the difficulties of their place. *David* who had so much valour in the field, that he did not think *Goliah* (who made a whole Army of *Israelites* tremble) too hard for him alone; yet was once heard to say (when Justice called aloud to him for revenge) *These men, the sons of Zerviah, are too hard for me* (2 Sam. 3. 39.) *Job* was a man of spir it as well as a man of integrity; else these Lions had been too hard for him, nor had he ever pluckt the spoyle out of their teeth.

Nescitis quam bellua sit imperium; dictum Tiberij, Apud Suet.

Lastly, We see what a man *Job* was while he was in power, with what a sweet mixture of justice and meekness, of moderation and magnanimity, of compassion towards the poor, and resolution against the most potent oppressours, he steered the whole course of his Government.

Hence observe;

He that being raised to honour and high place, useth his power well, and perseveres in his integrity, is a man of men, he is indeed a man taught of God.

Job was lifted up in the word, but his heart was not lifted up; *He held the bight of the hill* (as the Prophet speakes of *Edom*, Jer. 49. 16.) but he was neither high minded, nor earthly-minded. His power was great, and he used it for the best: men usually change to the worse in manners, when to the better in honours. Among all the Roman Emperours, there was but one of whom it was said, that when he got the throne he was a better man. Among all the Kings of *Israel* there was not one good; and among the Kings of *Judah* there were many, yea the most of them very bad. There is a great temptation in worldly greatness. And how weak do many grow in morals and spirituals, when they are strong in civils and temporals! It is said of *Uzziah* King of *Judah* (2 Chron. 26. 15, 16.) *That he was marvellously helped*

Homines mutant mores. De uno Tito legitur, quod a depto imperio melior evaserit.

till he was ſtrong. But by whom was he helped? The 7th verſe of that Chapter tells us, that he was *helped by God* himſelf, and he helped him marvellouſly, till he was marvellous ſtrong; and then ſee his marvellous weakneſs, for (as it follows) *When he was ſtrong, his heart was lifted up to his deſtruction, for he tranſgreſſed againſt the Lord his God, and went into the Temple of the Lord to burn incenſe upon the Altar of incenſe.* O what a weakneſs, yea, what a wickedneſs was that! And as that Prince ſhewed his weakneſs when he was ſtrong, in medling with that which did not at all belong to his office, or by uſurping the Prieſts office; ſo have many others, either by neglecting of, or acting contrary to that which belongeth to their office. And whether the Powers and Princes of the world fail by doing what they ſhould not, or by not doing what they ſhould, their weakneſs is much alike. And we may ſay to any ſuch Prince (as the Lord God ſaid to the whole body of his people as to one man, *Ezek.* 16.30.) *How weak is thine heart, ſeeing thou doſt all theſe things* (not the work of a Princely man, or of a juſt and righteous Prince over men) *but of an imperious whoriſh woman.* 'Tis a very hard thing to manage power well, to have power and not be over-powred with it.

How rarely do Princes pattern *Job* in delivering the oppreſſed, in being eyes to the blind, and feet to the lame, in being a father to the poor, and in breaking the Jawes of the wicked. When men are once mounted high, and have aſcended to the Throne, they quickly diſcover either their luſts and vices, or their graces and vertues; they quickly tell the world either how good or how bad they are. *None can appear either ſo good or ſo bad as they would be, while they want an opportunity*: and of all opportunities to appear either way, greatneſs is the greateſt. Magiſtracy ſhould alwayes be a ſhadow to others, yet 'tis never a ſhadow (in this ſence) to the Magiſtrate, but ſets him in the open Sun, and makes him ſhew himſelf of what make and ſpirit he is.

JOB,

JOB, Chap. 29. Verſ. 18, 19, 20.

Then I ſaid, I ſhall dye in my neſt, and I ſhall multiply my dayes as the ſand.

My root was ſpread out by the waters, and the dew lay all night upon my branch.

My glory was freſh in me, and my Bow was renewed in mine hand.

JOB being veſted with much power and authority, and being ſo much affected by and applauded of all ſorts of men, even by men of power and authority (as hath been ſhewed in the former context, from the 7th to the 17th verſe inclusively, matters ſtanding, I ſay, thus fairly with him) he began to perſwade, or aſſure himſelf, that this Mountain of his outward proſperity ſhould not be removed, or that he ſhould live long happily, and at laſt dye peaceably: This was ſtrongly ſet upon his ſpirit; and that's the ſum of the words now under diſcuſſion. That ſuch was his perſwaſion is clear and expreſs.

Verſ. 18. *Then I ſaid, I ſhall dye in my neſt, and I ſhall multiply my dayes as the ſand.*

And to ſhew that this was no phancy nor irrational perſwaſion, he gives us the grounds and reaſons of it; which he both propoſeth and illuſtrateth by a twofold ſimilitude.

Firſt, By the ſimilitude of a Tree (in the 19th and part of the 20th verſe, *My root was ſpread out by the waters, and the dew lay all night upon my branch. My glory was freſh in me.*

Secondly, By the ſimilitude of a Bow, in the cloſe of the 20th verſe; *My Bow was renewed in mine hand.* As if he had ſaid, I had good grounds to hope that my good eſtate would continue, becauſe it was ſo well ſet, it had a root; and becauſe it did flouriſh ſo well, it had goodly branches, and theſe ſo far from withering, that they were alwayes ſpringing, or I had a perpetual ſpring: my glory was freſh in me, and as my glory was freſh, ſo it was firm; my ſtrength

was as a Bow in the hand of a mighty man, which was renewed in his hand.

Then, I said.

The word *then*, is a word of relation, and it referrs not only to the time or season when *Job* spake this, which was the day of his fullness and flourishing condition, when all was green and beautiful about him; but, *then* refers also to the grounds and reasons of his confidence laid down, as was shewed in the two following verses; *Then, I said.*

It was not a slight *say-so*, but when he saith (*I said*) his meaning is, I was perswaded, or fully setled in my thoughts about this poynt, I did not take up a suddain transcient opinion, but my judgement was convinced that it would be so, I beleived, and I had reason to beleive, that my estate should not have suffered such a change as now it hath.

Then, I said.

To say, in Scripture sence, is to be resolved; so was *David*, (if ever any man was) when he said (*Psal.* 39. 1) *I will take heed to my wayes*; that is, I set this down with my self, it was as a decree upon my heart; *that my tongue should not offend.* And as he resolved to keep his tongue from offending, so to employ his tongue in the bewayling of his offences (*Psal.* 32. §5.) *I said I will confess my sin*, that is, I took up a full purpose to make a repentant confession, and then *thou forgavest the iniquity of my sin. David* did not say it in a fit of extreamity, or in a good mood, he did not say, as many say, from the teeth outward, we will repent and turn from our evil wayes, but he said it from his heart, and was hastning to the performance of it. The word is used (in the same sence) by the Lord himself (*Deut.* 32. 26.) *I said I would scatter them into corners, and make the remembrance of them to cease from among men, were it not that I feared the wrath of the enemy.* I *said*, that is, I resolved to scatter this sinful and rebellious people, but that *I* was afarid of the wrath of the enemy; not of the power of the enemy against me, but of their wrath against my people, that they would shew them no mercy, and that they would blaspheme my name, and attribute all to themselves. I *said*, I *would scatter them*, and they gave me too much cause to doe

doe it; but for this cause I forbare to doe it. Once more, *David* spake thus (in *Jobs* case) *Psal.* 30. 6.) *And in my prosperity I said, I shall never be moved*: my confidence was strong that my condition was past danger of removal. In this strength of confidence *Job* said,

I shall dye in my nest.

To dye is at once to depart out of the body, and out of this world; death is the separation of the soul from the body, and of both from worldly relations and enjoyments. Here the word translated *to dye*, notes a sweet death, an easie death: I shall breath out my last, and give up the ghost freely, I shall go out as a Lamp whose oyl is spent and wasted by degrees; I shall not be blown out, nor tortured to death with painful & pining sicknesses, I shall not dye of any disease but old age; and when old age is the disease, there's no cure for it but death. As all this is intimated in the Hebrew word rendred to *dye*, so it is expressed in the next word *I shall dye*

Moriar naturali morte, ex defectu vivium ob senectutem. Pisc.

גוע *Leniter expirare vel facile mori.*

In my nest.

Where's that? The birds nest is her whole house, and a mans whole house is his nest; yet mans nest, in strictness, is only that one peice of his house furniture, his bed. And so, I *shall dye in my nest*, is, I shall dye quietly at home in my bed, not in battle, nor in a strange land. I shall not dye as a tyrant or oppressor of my people by a violent hand, but (as good old *Jacob* with his twelve sons about his bed, so shall I) with my wife and children about me, to mourn over me and close mine eyes. Or more largely, I shall dye in my nest, is, I shall dye in a good condition. A nest, imports two things, first warmth, or a fence against the cold. Secondly, safety or a fence against danger. Nests are builded close, and so they are warm; and they are built, either on high, or out of the way in some secret place, and so they are safe. (*Hab.* 2. 9.) *Woe unto him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil.* Great persons (such as *Job* was) build high pallaces, and they build high places. But how long soever their Pallaces are, either as to the situation or structure of them, yet there state is high-built, and they set their nest on high, so high above other men, that they often presume no power of man can reach them; yet then they

קן *Nidus domicilium avis a radice* קנן *nidificavit, nidum paravit.*

they are alike in the reach of God, and he can quickly bring them and their nest, not only into the hand, but under the foot of man. Thus the Lord rebukes the presumptuous security of *Edom* in the 3d and 4th verses of the Prophesie of *Obadiah*; *The pride of thy heart hath deceived thee, thou that dwellest in the Clefts of the rock, whose habitation is high, that saith in his heart, Who shall bring me down to the ground? Though thou exalt thy self as the Eagle, and set thy nest among the stars*, that is, though thou putteſt thy self into the safeſt place, and thinkeſt thy nest to be as much abov any earthly annoyance as the Starrs of heaven; *yet thence will I bring thee down*. So then, when *Job* hoped to dye in his nest, he hoped to die in a high and safe condition, in alusion to Birds who dye in their nests. Some birds are shot, and some are taken and ensnared by the fowler; others are devoured by birds of prey; the Kite, the Hawk, or the Vulture catches them: but many Birds dye in their nest, and *Job* hoped, yea was much perswaded he should dye like one of them. *Then I said I shall dye in my nest.*

Hence observe, first,

A godly man thinks of dying while he is in the greateſt prosperity of living.

Job had great hope to dye in his nest, but he had no hope nor thought but to dye; that's a great truth, though Apocryphal Scripture (*Eccl.* 41. 1.) *O death, how bitter is the remembrance of thee to a man that is at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things; yea, unto him that yet is able to receive meat.* 'Tis a Kind of death to a wordly man at rest in his possessions to think of dying; he hath no content but to think of building, and taking pleasure in his nest, he is a stranger to thoughts of dying in his nest. But to a godly man the remembrance of death is sweet, even while he is at rest in his possessions; he is willing to meditate of death or actually, to dye; not only when he scarce knows how to live, but when he hath abundance of the things of this life about him. Some who have had as much for this life as they could have, even then, desired (if God saw it good) to depart out of this life. And every godly man (out of the case of temptation) can chearfully think and speak of death, yea and obediently submit to the call of God to dye, when he hath the fulleſt and freeſt enjoyments of this life.

Secondly,

Secondly, *Job* describing his present blessings, reckons this as a blessing in expectation, I *shall dye in my nest.*

Hence note;

To dye in peace is a desirable mercy.

To dye in spiritual peace, or in the assurance of eternal salvation is best (as old *Simeon* said, (*Luk.* 2. 29.) *Lord now letteſt thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation*; this, I say, is best) but to dye in temporal peace is very good. Such was the promise made to *Josiah* 2 Kings 22. 20.) *Behold therefore I will gather thee unto thy fathers, and thou shalt be gathered unto thy grave in peace, and thine eyes shall not see all the evil, which I will bring upon this place.* And though as the sacred history relates (2 *Kings* 23. 29.) *Josiah* dyed in war, yet that promise was performed to him; for first, it was a war of his own seeking, God did not send a war upon him. Secondly, it was in a war abroad, not in his own Country, he having without any provocation interposed in a quarrel, that concerned him not. So that, as he went to the grave with peace in his own conscience (notwithstanding that rash attempt) so the Lord gave him no trouble in his own borders, which was his promise. *David* gave two very dreadful (though just advices) upon his death bed to *Solomon* his Son and Succeſſor: The one concerning *Joab* (1 Kings 2. 6.) *Let not his hoar-head go down to the grave in peace*; the other concerning *Shimei*, at the 9th verse of the same Chapter, *His hoar-head bring thou down to the grave with blood.* Neither of these obtained the mercy which *Job* expected and at last attained to dye in their nest.

Thirdly, Observe;

Good men sometimes grow up to a great hight of Confidence, about their earthly felicity.

Job said, *I shall dye in my nest*; he presumed his worldly prosperity would continue long, even as long as he continued in this world. As he had no desire to live alwayes in the comforts of this world, so he did beleive, that his worldly comforts would outlive him, and that he should dye in a warm nest, whensoever he dyed.

But was not this a sinful confidence?

I an-

I answer, there is a sence wherein such a confidence is not sinfull; and there is a sence wherein 'tis very sinful; it is not sinful in it self for a godly man to be confident that his prosperity shall continue. For if he may arise to a confidence that he shall be safe in the midst of dangers, that he shall dye in his nest, even when he is in the Jaws or snares of death; much more may he have this confidence, when all's peace with him, and no appearance of danger near him. *David* was confident of his own safety, though in the midst and mouth of danger (*Psal.* 3. 5, 6.) *I laid me down and slept, I awaked, for the Lord sustained me; I will not be afraid of ten thousand that set themselves against me round about; arise, O Lord, save me O my God.* *Davids* faith spake this, not his presumption. That man knows he is always safe, who hath God neer him. One is a match not only for two, but ten thousand enemies, if God be his friend. *David* spake at the same rate of confidence again (*Psal.* 27. 1.) *The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?* He puts the question twice, to put the matter out of question; *Whom shall I fear? of whom shall I be afraid?* let me see the man, let me see the Devil that can make me afraid; I fear no power, no not the powers of darkness while, the Lord is my light; I fear not destruction it self, while the Lord is my salvation. And he holds out not only his own single assurance, but the assurance of all the people of God (*Psal.* 46. 1, 2.) *God is our refuge and strength, a very present help in trouble; therefore will not we fear, though the earth be removed: and though the Mountains be carried into the midst of the Sea.* Now if a godly man may arrive at a confidence to out-live all the dangers and deaths that are about him, why may not he also have confidence that his prosperity and comforts shall out-live him, or that he shall dye in the midst of his prosperity and comforts? It is a great part of the happiness of our lives to have a confidence, or quietness of spirit, about the things of this life: Nor is any thing more uncomely for, or more uncomfortable to a Saint, then distrustful thoughts and fears. To carry a troubled mind, and a trembling frame of spirit about us, lest some evil should befall us, is more greivous then the present suffering of evill. Distrust is one of the worst diseases or sicknesses of the mind. Philosophers have highly commended chearfulness of spirit, or (as we speak) to *be of good chear.* It is all one to him whether it be well or ill with him, who is always in fear of, or suspecting evil. To be afraid when we are safe, is as bad as to be in danger. To hang in doubt about temporals, is most unsuitable to them (to beleivers I mean) who may be assured of eternals. What can a beleiver say more unlike himself then this; *I have enough now, but I may have nothing to morrow; this year it is well with me, but the next I fear will be disastrous to me and mine.* It is a duty as well as a priviledge and a mercy to have the heart fixed about things that are subject to change every day; and to be anxious about our earthly enjoyments, is as bad as to trust upon them. As our hopes should be above the creature, so likewise should our fears be. Only they live upon good terms in the world, who have neither troublesome cares about what they shall get, nor troublesome fears about what they may lose to morrow: let to morrow care for it self, and let to morrow fear for it self; sufficient unto the day is the evil of it when it comes, we need not take it up afore hand, or before it comes. And therefore *Job* might speak as a good and spiritually wise man may and ought, when he said, *I shall dye in my nest.* And we may consider a threefold ground (as of *Jobs*, so) of any godly mans confidence, that he shall dye in his nest, or live and dye comfortably.

First, The experience which he hath had of the former goodness of God to him in outward things, may assure him much that he shall yet praise God for the continuance of the same goodness. *Experience worketh hope* (Rom. 5. 4.) and as hope is not ashamed, so it will not let us be troubled about any things, *because the love of God is shed abroad in our hearts by the holy Ghost.*

Secondly, The Testimony which a godly man hath in his own conscience, that he hath not lifted himself up by unrighteousness, nor built his own nest by pulling down the nests of other men, may be a ground of confidence that he shall dye in his nest. *Jobs* conscience told him that he had not raised his estate upon his neighbours ruines; that he had not torn his portion out of the bellies of the poor; that he had not emptied any man to fill himself, nor did he feast upon their starvings. He that hath such a conscience may have much confidence that he shall dye in his nest.

Thirdly, A godly man may have this confidence with respect

to the expreſs promiſes made to ſuch of outward proſperity. The Scripture is ſtored with ſuch promiſes, and they are the beſt tenure and free-hold in the world, even for worldly things. Promiſes are the Saints Great Charter. The 28th of *Deuteronomy* contains the Charter of outward bleſſing to the *Jews*, and they are particularly named, in caſe of obedience. For *Moſes* having given one promiſe in general (*v.* 1.) *It ſhall come to paſs, if thou ſhalt hearken diligently to the voice of the Lord thy God, &c. that the Lord thy God will ſet thee on high above all nations.* God (as he did for *Job*) would build them a neſt on high. And as they ſhould have the bleſsing of a high neſt, ſo their neſt ſhould be full of bleſsings, (*v.* 2, 3. &c.) *And all theſe bleſſings ſhall come on thee, and overtake thee, if thou ſhalt hearken to the voice of the Lord thy God; bleſſed ſhalt thou be in the City, and bleſſed ſhalt thou be in the field; bleſſed ſhalt thou be in the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattel,* &c. The 12th Pſalm, beſides many other, carries out the ſame promiſe eminently (*v.* 1, 2, 3.) *Bleſſed is the man that feareth the Lord, that delighteth greatly in his commandements, his ſeed ſhall be mighty upon earth; the generation of the upright ſhall be bleſſed; wealth and riches ſhall be in his houſe, and his righteouſneſs endureth for ever*; that is, the fruit of his righteous dealing ſhall be upon his poſterity from generation to generation, or as the Law ſpeaks, to a thouſand generations; and hence that in the 6th verſe of the ſame Pſalm, *Surely he ſhall not be moved for ever*; and therefore we have him (*v.* 7, 8.) even laughing dangers in the face; *he ſhall not be afraid of evil tidings, his heart is fixed truſting in the Lord.* Thus the promiſes of the old Teſtament ran much upon temporalls, though ſpirituals were alwayes included, and ſometimes expreſſed; and though the promiſes of the new Teſtament runs moſt upon ſpirituall, yet temporals are alwayes included, and ſometimes expreſſed (1 *Tim.* 4. 8.) *Godlineſs is profitable for all things, and hath the promiſe of this life,* &c. Now if the Lord make promiſe, we ought to take him upon his word for earthly things, as well as for heavenly; and if faith have taken hold on a promiſe, though it be but for earthly things, it will work the heart into a quietneſs about them, it will deliver us from troubleſome fears that they will alter while in our judgements we are convinced of their ſubjection to alteration, both in reſpect of their own nature (which is exceeding mutable) as alſo with reſpect to the will and ſoveraignty of God. And therefore we muſt be cautioned, not to take ſuch promiſes without exception of the Croſs, as if they did obliege God to beſtow and continue outward comforts without any interruption. There's no word that gives us any ſuch aſſurance. The Lord hath not tyed up his own hands from afflicting us, by any promiſe whatſoever; yea afflictions are a part of the promiſe, or of the thing promiſed, they being many wayes needfull and expedient for the people of God, as hath been ſhewed from ſeveral paſſages of this book. And if *Jobs* confidence was faulty in any thing, it was in this, that he did not well conſider that exception of the Croſs in the promiſes about outward things. Thus far it hath been ſhewed, that a godly man may have a well-grounded confidence of the continuatce of his worldly proſperity, or that he ſhall dye in his neſt.

Yet it cannot be denyed, but there is a great deal of ſinful confidence; yea the confidences which moſt men have about worldly things, are like thoſe of *Iſrael* (Jer. 37.) *Such as the Lord hath rejected, and in which they ſhall never proſper.* *David* (*Pſal.* 10. 5, 6.) deſcribing the wicked man, ſaith thus of him; *His wayes are alwayes grievous. Thy judgments* (meaning the Lords judgments, both as commanding and puniſhing) *are farr above out of his ſight. As for all his enemies he puffs at them; he hath ſaid in his heart, I ſhall never be moved, I ſhall never be in adverſity.* *Jobs* words were ſomewhat like theſe, and *David* (as I ſhall touch by and by) ſpake the ſame almoſt in ſound, but neither of them ſpake with this ſpirit, though both ſpake too much. For,

Firſt, The man of whom *David* there ſpeakes, as alſo many other wicked men, are confident, and ſay in their heart, they ſhall never be removed, relying upon their own ſtrength, wit, and policy, preſuming upon theſe to eſtabliſh their greatneſs, and maintain their neſt againſt all hazzards and oppoſitions. Look what opinion men have of their getting, the ſame they have of their holding worldly things. They think they get them by their own power and policy, as that *Aſſyrian* Prince did (*Iſa.* 10. 13.) *He ſaith, by the ſtrength of my hand I have done it, and by my wiſdom, for I am prudent*; and as that other Prophet hath it (*Hab.* 1. 16.) *They ſacrifice unto their net, and burn incenſe to their dragge, becauſe by them their portion is fat* (that is, they think it is ſo) *& their meat*

meat plenteous. Now (I ſay) they who look no further nor higher then their own net (that is, then the means which they invent or uſe by their own wit and induſtry) for the getting of their portion, can look no higher for the holding of it. All ſuch confidence is rejected of God, and will prove (in the iſſue) unproſperous, yea fatal to man. *We are never in ſo much danger of looſing what we have, either in temporals or ſpirituals, as when we truſt our ſelves with the keeping of them:*

Secondly, Others look upon worldly things as if they had a certainty in themſelves; they judge their eſtates too big to be broken, and too well ſetled to be ſhaken. Thus the Spirit of God repreſents the vanity of their imaginations (*Pſal.* 49. 11. *Their inward thought is, that their houſes ſhall continue for ever, and their dwelling places to all generations.* I have purchaſed (ſaith one) ſuch lands, and I have got ſo good a title to them, that certainly they will continue mine and my heires for ever, never conſidering how all things here below are ſubject to ebbings and flowings, to turns and viciſſitudes every day.

Thirdly, Others ſay ſo, truſting upon the favour and power of men, they live in the love, in the embraces and aſſiſtances of the creatures; they have great kindred and alliances, great friends, and confederates, ſuch and ſuch have profeſſed themſelves their ſervants, and therefore they ſay they ſhall never be removed, nor can their neſt be pulled down. But what ſaith the Lord, (*Jer.* 17. 5.) *Curſed be the man that truſteth in man, and maketh fleſh* (the greateſt fleſh) *his arm*, that is, his ſtrength and defence, *and whoſe heart departeth from the Lord.* And therefore we are dehorted from all ſuch confidences (*Pſal.* 146. 3.) *Put not your truſt in Princes, nor in the ſons of man, in whom there is no help.* Which is not to be underſtood, as if there are ſome of the ſons of men in whom there is help, and that in ſuch we may truſt; for there is no help in any of them, and leaſt of all in thoſe whom we truſt moſt, either for the building or maintaining our worldly neſt.

Fourthly, Saith another, I *ſhall dye in my neſt*, meerly pleaſing himſelf with outward proſperity, rejoycing in, and being drunken with earthly injoyments (there is a drunkenneſs in our exceſſive delight, in having as well as in exceſsive uſing the things of this world, ſuch a man is eaſie to beleive he ſhall ever have, what he ſo much delights to have. Such a man beſpeaks his ſoul in the language

language of that rich man (*Luk.* 12. 19.) *Soul thou haſt much goods laid up for many years, take thine eaſe, eat, drink and be merry.* A godly man makes uſe of the good things of this life which God gives him, but he doth not give himſelf up to them, nor live in them. He ſaith with *David*, *Lord, lift thou up the light of thy countenance upon me, thou haſt put gladneſs into my heart, more then in the time that their Corn and their Wine increaſed.* When Corn and Wine increaſe, then worldly mens gladneſs is increaſed, and when (as we ſay) they have well feathered their neſt, then they ſay ſurely we ſhall dye in our neſt.

Yea, not only wicked and meer carnal men, but even the godly doe ſometimes over-reckon themſelves in worldly things, and over-act their confidences about them. He that hath grace doth not alwayes act graciouſly; and they whoſe hope is laid up in heaven, may have too much hope about earthly things. *Job* little thought to have ſeen ſuch dayes as were upon him, having once ſuch abundance without, and alwayes ſuch integrity within, with the favour of God ſhining upon him. *David* in his proſperity ſaid, I *ſhall never be moved* (*Pſal.* 30. 6.) *Lord, by thy favour thou haſt made my mountain to ſtand ſtrong.* Though his was not a meer carnal confidence, yet it was more then a holy confidence; he ſpake indeed of the favour of God ſtrengthning him, but he ſpoke of more ſtrength then the favour of God aſſures any man of about moveable things, even that he ſhould never be moved. *Hezekiah* was a good man, yet his heart over acted too (2 *Chron.* 32. 25.) when the Lord recovered him of his ſickneſs, it is ſaid, *Hezekiah rendered not again according to the benefit done unto him, for his heart was lifted up.* What was his heart lifted up in? in his worldly greatneſs; he boaſted himſelf of his riches and treaſure, when he ſhould only have boaſted of the Lord his God. He would needs ſhew his treaſures to the Ambaſſadors of the King of *Babylon*, as if he had been more deſirous to have it reported there how rich he was, then how good the Lord had been to him. And he ſhewed this diſeaſe of his ſoul, in ſhewing his riches, while he ſhould have been wholly taken up in ſhewing his thankfulneſs to God for recovering him out of his bodily ſickneſs. When *Hezekiah* ſhewed the Ambaſſadors of *Babylon* his goodly neſt, with all his treaſures and precious things, he little thought that the King of *Babylon* (as afterwards he did) ſhould find the neſt, and gather up

and

and carry away all the eggs, as himself proudly said he had done (*Isa.* 10. 14.) and as the Prophet threatned he should doe (2 *Kings* 20. 17.) Thus the heart of good *Hezekiah* was tumor'd with pride, while it should have been lifted up in praise. There is a great danger in worldly things; they sometimes impose upon the best of men. Though (through grace) they are not altogether overcome, and stupified with worldly enjoyments, nor alienated from the love and life of God, as worldlings are; yet neglecting their watch and forgetting themselves, they may grow over-confident. So *David* did, and so did *Hezekiah*, who yet (as the Scripture saith (2 *Chron.* 32. 26.) *Humbled himself for the pride of his heart (both he and the inhabitants of Jerusalem) so that the wrath of the Lord came not upon them in the dayes of Hezekiah.* He dyed peaceably in his nest. And though we may judge that there was somewhat of a carnal confidence in *Job* too, when he said, *I shall dye in my nest*; yet he also humbled himself for that and all his undue passions in the time of his tryal, as appears in the 42d Chapter of this book. So that, though there might be a fayling in him, when he said, *I shall dye in my nest*, yet the breach was made up; and though once he had no hope to do so, as before he had too much, yet in the close he did so: He also dyed peaceably in his nest. And notwithstanding all that hath been said as a probable proof of *Jobs* error in this speech. There is one passage in this book very pregnant to prove that *Jobs* confidence was somewhat mixt and allayed with thoughts of a change, and that as he had hope of a prosperous course while he was in this world, and of a prosperous conclusion when he went out of it: so he was not altogether without fears, for at least without due and often consideration that it might be otherwise with him then it was, before he dyed. We hear him making this profession expresly (*Chap.* 3. 26.) *I was not in safety, neither had I rest, nor had I quiet, yet trouble came.* These words being spoken at the beginning of his troubles, seem to intimate, that *Job* in the height of his prosperity (for to that time he points) was not safe in his own apprehension, that is, he did not think himself so safe, that trouble could not come at him, nor reach him. He was not in the rest of security, though he was in the rest of peace; nor did he judge himself so setled that he should never be removed: he had some bodements or misgivings upon his spirit, that his rest and

and quiet condition might be disturbed before he dyed, even while he was saying, I *shall dye in my nest*,

And multiply my dayes as the sand.

That's the second point of this hope. As *Job* thought when ever he dyed, he should dye in a prosperous condition; so he thought it would be long before he should dye, I *shall multiply my dayes as the sand*. There are two other readings of this part of the verse; I shall but name them, and pitch upon our own. First, some render the words thus; I *shall multiply my dayes as the* Palm *tree*; and the reason is, because the Palm tree endures very long: so that to multiply our dayes as the Palm tree, is to have very many dayes. And so the Septuagint explains it; *As the body of the Palm tree, I shall live along time.* It is said (*Psal.* 92. 12.) *The righteous shall flourish like the Palm tree*; his flourishing in spirituals, is there aimed at, he doth so also in temporals.

Et sicut palma multiplicabo dies. Vulg. i. e. vivam diutissimè. Sicut truncus Palmæ, multo vivam tempore. Sept.

Secondly, Others read, I *said* I *shall multiply my dayes as the Phœnix. Tertullian* in his book of the resurrection, translates that (*Psal.* 92. 11.) of the *Phœnix*, *The righteous shall grow up as the Phœnix.* In the Greek tongue, one word signifies both a *Phœnix* and a *Palm tree*. And as the *Palm tree*, so the *Phœnix* is put symbolically to note a long life; Some ascribing five hundred, some six hundred, some a thousand, yea some fourteen hundred years to the life of the *Phœnix*. And as the *Phœnix* lives very long; so the *Phœnix* (as some report) dying in her nest, another riseth up out of her ashes, which is conceived to be the reason why some of the Ancients (as I shall touch further in the close of this context) translate here, *I shall multiply my dayes as the Phœnix*; as if *Job* had said, I *shall dye in my nest, and rising from thence as the phœnix*, I *shall multiply my dayes*. But I shall not stay upon either of these readings; for though the *Palm tree* among the trees of the earth, and the *Phœnix* among the birds of the ayr, are long lived, and so both translations accommodate and illustrate the general sence and scope of the text, yet neither of them have any alliance, that I can find, with the Original word of the text, by us properly translated *sand*, nd Atherefore I shall insist only upon our own reading.

Sicut Phœnix multiplicabo dies meos. Tiger: Cajet. Est genus quoddam Palmæ, quod cum exortuum fuerit ex seipso renascitur, unde putat datum nomen Phœnici avi. Plinius, l. 13. c. 4. Apud Græcos palmæ & phœnicis nomen cõmune est, Pine. Phœnix est symbolum vitæ longissimæ. Vivere 660 annos asserit. Plinius lib.

7. *cap.* 47. *Vivere* 500 *Annos scribit Ambrosius lib. de fide resur. Et quater egreditur cornicis sæculi cervus. Alipedem cervum ter vincit corvus et illum. Multiplicat novies Phœnix reparabilis ales.* Auson.

I *shall*.

I shall multiply my dayes as the sand.

VVhich as it clearly expresseth the Hebrew word, so the matter of it is more expressive of *Jobs* meaning then either of the two former; for what's the number of the years of a Palm Tree, or of the *Phœnix*, to the number of the sands of the *Sea*, which are (as to man) stupendiously innumerable. So that, this is the highest proverbial of the three.

To multiply as the sand, is not only to multiply exceedingly much, but 'tis to multiply beyond all possibility of mans arithmetick or account. VVhen the Lord would make a promise of the greatest multiplication imaginable to *Abraham* concerning his seed, he said (*Gen.* 22. 17.) *In blessing I will bless thee, and multiply thy seed as the stars, and as the sand which is on the Sea-shear.* This promise was renewed to *Jacob* in termes equivalent (*Gen.* 28.14.) *Thy seed shall be as the dust of the earth*; and when he feared that *Esau* would come and smite him, and the mother with the children, he urged God in prayer with that promise in terms (*Gen.* 32.12.) *And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, that cannot be numbred for multitude.* When *Joseph* before the time of the great dearth in *Egypt*, stored up abundance of corn, it is said (*Gen.* 41. 49.) *He gathered Corn as the sand of the Sea, very much, till he left numbring, for it was without number.* The Prophet having denounced that sad threatning of the Lords dispeopling the ten Tribes, *Call his name lo-ammi, for ye are not my people, and I will not be your God*; he presently comforts them with a promise of their restoring (*Hos.* 1. 10.) *Yet the number of the people of Israel shall be as the sand of the Sea.* When *David* would shew that he was much in the meditation of God, or that he had a multitude of delightful thoughts in God, he alludes to the innumerableness of the sand, *Psal.* 139. 17, 18.) *How precious are thy thoughts unto me O God? How great is the sum of them? If I should count them, they are more in number then the sand.* I need not multiply Scriptures to prove that this phrase of Scripture implyeth the greatest imaginable multiplication, *I shall multiply my dayes as the sand.*

Hence Note;

Long life is a great blessing.

While *Job* reckoned up many outward blessings, he reckoned upon this as the most necessary of them all; for what are riches and honours to us if once life be gone? Life is a blessing without which we cannot enjoy any blessing. Some live long, who have no outward blessings, but none can enjoy outward blessings without life. *As the hoary head is a Crown of glory, if it be found in the way of righteousness* (Prov. 16. 31.) So the hoary head or long life is the Crown of all other Glories. What would the glory of Heaven be to us, if we had not long life, even a life of eternity long to enjoy it in? And what are any of the glories of the earth to us, seeing our dayes are few upon the earth? and therefore when *Job* had spoken of all the glory and honour of his present state, he adds this as the glory of it all, that he hoped to have a long time for the enjoyment of it, or that he should multiply his dayes (in that felicity) as the sand. Long life must needs be a blessing, because it is under a promise (*Exod.* 20. 12.) *Honour thy father and thy mother, that thy dayes may be long in the land*, &c. And the Apostle (*Eph.* 6. 2.) calls that *the first Commandement with promise*; that is, with a promise expreſt. And the shortning of life is threatned as a curse (*Psal.* 55. 23.) *The wicked shall not live out half his dayes*, that is, not half those dayes which he might have lived by the course of nature.

Secondly, In that *Job* speaks thus largely of his life, *Then I said I shall multiply my dayes as the sand*,

Note;

Even a good man while he speaks and thinks of death, is apt to put death a great way from him.

Worldly men look upon death alwayes as afar off; and when in all probability they have but a few sands in their glasse to run, they are ready to say, that they shall multiply their dayes as the sand. They who think it best to live, would never dye; and they who either know not of, or have no ground to hope for a better life, must needs think this the best. And though beleivers are perswaded through grace, that there is a life not only better, but so much better then this, that the best of this compared to it is a kind of death; yea though they have some comfortable evidence of their interest in that life, yet there are but few godly men living, who enjoy as *Job* did, the comforts of this life, but have at least, secret hopes of, and fair inclinations, not only to the continu-

tinuance of it, but to the continuance of it long; and usually the longer they live, and the more of their dayes are stoln away, the more doth the desire of long life, or of multiplying their dayes steal upon them. A good man once professed, that when he was but twenty five yeares old, he had no thought nor hope of living till thirty, and yet when he was seventy four he had great hopes of living to fourscore. It is not sinful to think that we may live long, but we may quickly think and speak too much of long life; it becomes a godly man to be speaking and thinking rather how short this life is, then how long it may be. That was *Davids* prayer (*Psal.* 39. 4.) *Lord, make me to know mine end, and the measure of my dayes, what it is, that I may know how frail I am.* He did not desire to know that he should live long, much less to know (precisely) how long he should live (that's a secret which God reserves to himself, and which man should not curiously enquire after, nor pry into) but he would know or be made sensible of it, that he had not long to live. *O let me know how frail I am.* And that is indeed a gracious and a spiritual enquiry. 'Tis good to enquire and consider how our dayes are diminished and daily substracted, and how soon they will be all gone. He that reckons his life a day beyond what he is in, reckons of more then he hath of his own, and may come short of his reckoning. He answered well, that being invited by his friend *to morrow*, said, he had not had a *to morrow* for a long time before. There are two very profitable meditations for us at all times; first, the everlastingness of the next life; secondly, the shortness and transitoriness of this. The Apostle *Peter* said (*2 Epist.* 1. 14.) *I know that I must shortly lay down this earthly Tabernacle, even as our Lord Jesus Christ hath shewed me.* And though the Lord Jesus Christ hath not shewed every man by a word spoken to him in person (as he did to *Peter*) yet he hath shewed every one of us by a word written in common to us with all other persons, that we must shortly lay down this Earthly Tabernacle; and therefore we should rather be preparing for our last day, then be hoping for many dayes. Our age should be but little in our own eyes, for as *David* said (*Psal.* 39. 5.) before God it is nothing; our life is as a vapour, a smoak, 'tis gone presently, when it stayeth longest in this world. Though long life be a blessing, and we may look for long life, (walking with God) according to the promise, yet we should rather

ther think how soon the sand of our glasse may be run our, then of multiplying *our dayes as the sand.*

Vers. 19. *My root was spread out by the water, and the dew lay all night upon my branch.*

In this verse, and in the next (as was shewed) *Job* gives the reason why he was so confident (though possibly (as hath also been shewed) more confident then he had reason to be) that he should dye in his nest, and multiply his dayes as the sand. And that was the constant kindnesses with (which God had encompassed and followed him all his dayes. As if he had said, I *perceive my self rising up and encreasing wonderfully in all manner of felicity, the blessing of God abiding continually upon me; he hath blessed me in my family, he hath blessed my fields and flocks, my basket and my store, he blesseth me in what I do, and in all that I enjoy; therefore I am as fair as any man living for a long life, and for a life as comfortable as long.*

My root was spread out by the water, and the dew lay all night upon my branch.

Job had as good ground to think that his estate would not only abide but flourish, as we have to beleive that a tree will doe so, which is rooted neer a plesant river, and whose branches are filled with dew every night.

My root was spread out by the water.

A Root properly is the lower part of a tree, by which it is fastned in the Earth, and receives moysture or nourishment from it. The root of a thing is so much the fastness or steadfastness of it, that to say a thing hath no root, or is unsteadfast, and will endure but a little while, is the same. (*Math.* 13. 16.)

Secondly, A root is taken for the foundation, basis, or lower part of any thing which sustains it. Thus in the former Chapter of this book (v. 9.) we read *of the roots of mountains.*

Thirdly, The root is put for the beginning of any thing. Thus the Apostle calls the love of money, *the root of all evil* (1 Tim. 6. 10.)

Fourthly, A mans root is his stock or parents, from whom he springs, as the body or boughs of a tree doe from the root. (*Isa.* 13. 30.)

Fifthly, The root is put for the issues or branches that come from the root. So Christ *is called the root of David* (Revel. 5. 5.) whereas we know *David* did not spring from him, but he from *David*, according to the flesh. In a spiritual sence Christ was the root of *David*, but in a natural sence *David* was the root of Christ; for according to the flesh Christ came of *David*, yet Christ is called the root of *David*, that is, he was a branch that did Issue forth of his root. So we are to expound those Scriptures (*Isa.* 11. 19. *Rom.* 15. 12.) where the root is metonymically put for the branch which issueth from it. Here when *Job* saith,

My root was spread out by the waters.

We may expound his root to be whatsoever was the strength and establishment of his estate, or whatsoever was the means of its increase or continuance: All these the root are to the tree. Some have a great present estate, but their estate hath no root; nothing for encrease or continuance. It is reported, that when an Ambassador of *Spain*, was brought into the Treasurie of *Venice*, and there shewed huge heapes of Gold; He turned up some of the Gold at the bottom, and being asked, why he did so; answered, I do it to see whether this goodly Golden Treasure hath any root: implying that his Masters treasure had a root, his Mines in the *Indies*, which caused it to grow and renew every year. *Jobs* riches had a root, and a root by the water, nor was his root only planted by the water, but as the original word signifies, *opened* to the water: it is possible for a tree to be planted by the water, and the water not come at it; therefore *Job* saith, *My root was opened or was spread by the water*. A tree planted by the water is often put in Scripture as the Emblem of a flourishing estate, both in temporalls and spiritualls. And that's the scope of *Job* here; I did once flourish, and it was most probable my estate should flourish; why? because my root was spread out by the water. *It is a Maxim, that where sufficient causes are in act, there of necessity the effect must follow*. A good root with proper and plentiful moysture coming to it, are sufficient causes of a trees growth and fruitfulness; and therefore where these are, we may conclude (according to the course of Nature) the tree will flourish. It is said of the godly man (*Psal.* 1. 3.) *He shall be like a tree planted by the rivers side, that bringeth forth his fruit in his season, his leaf*

leaf also shall not wither, that is, (as the next words expound it) *whatsoever he doth shall prosper*. Here was *Jobs* reason why he should not wither, &c. He was as a tree planted by the rivers side. The Prophet insists upon the same similitude (*Jer.* 17. 8.) *Blessed is the man that trusteth in the Lord*; why? *He shall be as a tree planted by the waters, that spreadeth out her root by the rivers, and shall not see when heat cometh*; that is, shall not feel any annoyance by the heat; when it is very hot and dry weather, if a tree have a river by it, it is not damaged, his leaf is green, and fruit plentiful, such a tree is not afraid in the year of drought, or of a dry summer. Though the heavens be as brass over it, yet while the earth under it is not as iron, there's no fear but it will hold its own, and yield its fruit. The Prophet *Ezekiel* (Chap 47. 12.) speaking of the spiritual flourishing of the Church, saith, *And by the river upon the bank thereof, on this side, and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit, according to its months, because their waters they issued out of the Sanctuary, and the fruit thereof shall be for meat, and the leaf thereof for medicine*. The Prophet asserts the fruitfulness of these mystical trees, because they were planted upon the bank of the river, and had the waters of the Spirit issuing out of the Sanctuary, to nourish and refresh them. *My root* (saith *Job*) *was spread out by the waters*,

And the dew lay all night upon my branch.

Ros est humidum quid & fera nitate concretum minutatim labens.

As trees are watered below at the root by raines or rivers, so they are watered above and from above, *by dews*. The dew is a moysture drawn up by the Sun in the day, and gently falling in the night. *My speech* (saith *Moses*, Deut. 32. 2.) *shall distill as the dew*. The grace of regeneration is compared to the dew (*Psal.* 110. 3.) *In the beauties of holiness, from the womb of the morning thou hast the dew of thy youth*. Paralel to which is that of the Prophet (*Micah* 5. 7.) *And the remnant of Jacob shall be among many people; as a dew from the Lord, as showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men*: God will encrease his people as the dew, which is wonderfully multiplyed; and as that falls down in innumerable drops for the refreshing of the earth, so shall the Church (called *the remnant of*

of Jacob) refresh the Nations with the truths and promises of the Gospel. *Job* had these sweet heavenly distillations lying all night upon his branch; and he rightly saith *all night*, because the dew falls in the night, and is exhaled in the morning. Whence the Prophet compares the vanishing goodness of the *Jews to the early dew which passeth away* (Hos. 6. 4.) And because their good actions were in that sence but as the dew, therefore the same Prophet threatens them, that their persons should be so to (*Hos.* 13. 3.) *They sin more and more*, &c. *Therefore they shall be as the morning cloud, and as the early dew which passeth away. The dew* (saith *Job*) *lay all night upon my branch.*

Terra Canaan rore fœcundabatur majore parte anni, cum bis tantum in ea pluat, sc. in Marcheſvan, quæ pluvia propriè dicitur יורה *et in Sivan quæ appellatur* מלקוש *Drus.* קצר *quæ vox communiter messem denotat pro ramis arborum accipitur.*

As the root signifies whatsoever doth establish and nourish us or our estate, so the branch is that which groweth out from us. A mans branches are his riches and possessions, his branches are his children, and his servants, his branches are his actions and undertakings, his branches are his thoughts and meditations, these last especially in Scripture are called branches, because they shoot out from the mind of man as branches from the tree.

Again, The word which we render *branch*, signifies the Harvest or gathering in of Corn and fruits. And so some render here, *The dew lay all night upon my harvest*. And in the land of *Canaan*, where there was (as some affirm) no rain, usually from the Moneth by us commonly called *May* till *October* (the rain of this Moneth being called the former, and of that the latter rain, I say the rain coming but at those times) the dew falling every night was a great refreshing to the branch, and a cause of fruitfulness. *Job* had water for his root, and he had dew for his branches.

But what was this water? what was this dew? they are both to be understood in a spiritual sence; the water by his root, and the dew that lay all night upon his branch, were the favour and good will of God to him: As he had grace in his heart, so a blessing upon all he took in hand. *Job* was in a prosperous condition, and he had good reason to hope his prosperity would continue, because he had this water nigh his root, and this dew upon his branch.

Hence observe,

It is the blessing and favour of God that makes us and all we have to prosper.

He that hath the blessing of God, hath a river by his root and

and the dew upon his branch. When the Angel said to *Jacob* (*Gen.* 32. 2.) *Let me go, for the day breaketh*, *Jacob* answered, *I will not let thee go except thou bless me.* Bless me, and I am well enough, I and my root and branch. The blessing of God is the river running by our root, and the dew lying upon our branch; our temporall and spiritual comforts can no more continue without a daily supply from the blessing and favour of the Lord, then a tree can live and flourish, that hath neither water at the root, nor dew upon the branches. As God is to his people *a place of broad rivers and streams* to keep them safe (*Isa.* 33. 21.) so he is to his people a river and a stream to make them fruitfull. *David* puts this as a distinguishing mark of favour between the godly and the wicked; for when he said (*Psal.* 1. 4.) *The godly man is like a tree planted by the rivers of waters, that bringeth forth his fruit in his season, his leaf also shall not wither, and whatsoever he doth shall prosper*; presently he adds, *but the ungodly are not so*: though an ungodly man doth sometimes flourish in outward things as a green tree, having goodly branches, yet it is not from this water and dew of divine love; it is but by common providence, whereby God blesseth all the trees of the forrest, not by that special providence with which the Lord blesseth the trees of his enclosed garden. The roots of wicked men are spread by the filthy and stinking puddles of this lower, of this corrupt and corrupting world, they know not the fountain of living waters, yea they (as the Lord by his Prophet reproved *Israel*, *Jer.* 2. 13.) *have forsaken the fountain of living waters, and have hewed them out cisterns, broken cisterns, that can hold no water.* They have either no water by their root, or 'tis but a cistern, a broken cistern of water. What's the water of a cistern to the water of a fountain? What is it to have a Garden watered with a pot, in comparison of a watering from the Clouds, or by the showers of heaven? Yea the wicked are so far from having this river water at their root, or this dew upon their branches, that they shall have a fire at last upon both. So the Prophet threatens them, (*Mal.* 4. 1.) *Behold the day cometh that shall burn as an Oven, and all the proud, yea and all that do wickedly shall be stubble, and shall burn them up, saith the Lord of hosts, and shall leave them neither root nor branch*; that is, nothing at all. The extremity of the curse of the wicked is thus expresst (*Isa.* 5. 24.) *Their root shall be* rotten-

rottenness, and their blossome shall go up as dust. When the root hath no moysture from the earth it rots in the earth, and when the blossome instead of distilling dews, hath blasts or mildews, then it goes up as dust, you may grind or rub it to power between your fingers. Now as the whole state of the wicked, root and branch, shall be utterly consumed, both being under the curse of God; so a godly mans root and branch are under the blessing and favour of God, which keep him alwayes green and flourishing in soul and body, both in spirituals and temporals, as *Job* speaks in the next verse.

Vers. 20. *My glory was fresh in me, and my bow was renewed in my hand.*

Gloria mea semper innovabitur. Vulg.

This verse shews the effect of the former. The water at his root, and the dew upon his branch, kept him fresh and strong. Some read it in the future tence, *My glory shall be fresh*; as if it were a confident perswasion of his succeeding prosperity, as in the former verse, *I said, I shall dye in my nest, and multiply my dayes as the sand; that I said my glory shall be fresh in me, and my bow shall be renewed in my hand.* Others read it in the present tense, *My glory is fresh in me, and my bow is renewed in my hand*; But I rather follow our reading, which gives it both as an effect of the continued favour of God to him, and as a further reason of his former confidence; *My glory was fresh in me, and my bow was renewed in my hand.* As if he had said, The Lord by his constant kindness to me kept me up in such a freshness of honour, power, and prosperity, that I had no cause to doubt any witherings or decay.

My glory was fresh.

Glory is the crying up of a mans name with Commendation, that's glory strictly taken. But further, glory is that which doth magnifie and render either things or persons great and illustrious in the eyes of others. The goodness and mercy of God is his glory, because he is and ought to be alwayes glorified for his goodness and mercy. (2 *Cor.* 4. 6.) *God who commanded light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ.* As the light of the power and greatness of God shines thorow and irradiates the

the whole work of creation; so the light of the goodness and mercy of God shines chiefly in the face of Jesus Christ, and that's his glory. When *Moses* desired to see the glory of God, *God said I will make all my goodness to pass before thee* (Exod. 33. 19.) The goodness of God is called his glory, because that renders him glorious to a wonder, in the eyes of all beleivers. God is glorious in nothing so much as in his goodness and pardoning mercy to poor sinners. *Who is a God like unto thee* (saith the Prophet, *Mic.* 7. 18.) *That pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?* Some have (vainly enough) imagined themselves *like the most high* (Isa. 14. 14.) in power and greatness, but who, among such Gods, hath ever had so much as a liking, much less an holy ambition or emulation to be like unto God in pardoning goodness and mercy, which is the proper glory of God? Now as that which makes God glorious is his glory, so whatsoever makes man glorious, giving him a name, and lifting him up in the estimation of others, that's his glory too: in which latitude we are to understand *Job*'s affirmation in this text.

My glory was fresh in me.

Jobs glory did not fade nor wax old, it did not decay, much less dye, but was as fresh every morning as if that had been the first morning of its birth and blooming.

And my bow was renewed in my hand.

As if he had said, *the Lord encreased mine honour daily, and supplyed me with seasonable assistances upon every occasion, he both confirmed and encreased my power, to bring my counsels to pass, and to execute those righteous sentences which I had given.* *Jobs bow* was his strength, or executive power. Whence *Hannah* saith (1 *Sam.* 2. 4.) *The bowes of the mighty men are broken, and they that stumble are girt with strength.* The word *bowes* in the former part of the verse, is the same with *strength* in the latter, and her meaning in both is, that while worldly men, who think themselves mighty in power, and who ayme at great matters, endeavour to bring them to pass, or to hit the mark they aim at, presently their bow breakes, the means by which they hoped to effect it, utterly failes them; Whereas Godly men, who were so weak and feeble,

that they were ready to stumble at every straw that lay in their way, have their strength so renewed that they can even leap over a wall, or remove the greatest difficulties out of their way. *Jacob* spake thus of *Joseph* (Gen. 49. 24.) *His Bow abode in strength*, that is, he continued in power. The bow being a warlike instrument, and the chief instrument of war in those times, yea that (with the sword) being, in a manner, all the instruments of war in those times, therefore the *bow* might rightly signifie strength, and that a threefold strength.

Mea potentia quotidiè inter meas manus incrementum recipiebat. Bez.

First, Natural strength, the strength of the body.

Secondly, Civil strength. The Magistrates Authority or Civil strength, is that whereby he shootes at the wicked, and is as terrible as a bow with a quiver full of arrows to all that fall under the revenging power of his Justice.

Thirdly, By the *bow*, we may understand spiritual strength too, that's our best bow. *Job's* bow (that is, his threefold strength, his natural, his civil, and his spiritual strength)

Was renewed or restored in his hand.

חלף *Proprie est transire vel pertransire, aut mutari pertransiendo.* Pined.

The word signifies, *to pass by, or to pass thorow*; so 'tis elegantly ascribed unto the bow, which being renewed and strengthned in the hand, makes the arrow to pass thorow, or to pass away with a mighty force, like the bow of *Jonathan*, which turned not back, without effectual execution, from the blood of the slain, and from the fat of the mighty. *Jobs* bow was renewed or changed in his hand: How changed? not from strong to weak, or from good to bad, or from better to worse; but from good to better, and from strong to stronger. So the word is used (*Isa* 40. 30.) *They that trust in the Lord shall renew* or change *their strength*; that is, their strength shall encrease, by changing to a greater degree of strength. Their strength shall change as a youngs mans doth, by receiving more strength then they had, not as an old mans strength changeth, by loosing the strength which they had.

Hence note;

It is from the Lord, and 'tis a high favour from the Lord, when the estimation, Power, and Authority of Magistrates, are renewed and daily confirmed to them.

That

That of the Prophet reaches both the persons and conditions of all men (*Isa.* 40. 6, 7.) *All flesh is Grasse, and the goodliness thereof as the flower of the Field, the Grasse withereth, the Flower fadeth.* How often have we seen the glory of those that have been in power fading as the Grasse, and their goodliness, their honour and splendor, withering like the flower of the Field; Their bow hath been weakned in their hand, and at last fallen quite out of their hand. And whence is all this? Surely, as the Prophet speaks in the same place concerning the withering of the flower, 'tis because the spirit of the Lord *bloweth upon them.* When the spirit of the Lord bloweth a cold chilling wind, every thing decayes and dyes, as it is said (*Hag.* 1. 9.) *Ye looked for much, and lo it came to little; and when ye brought it home I did blow upon it*; that is, I sent an unkind and rough wind upon it. And when the Spirit of the Lord bloweth a favourable gale, or breaths a blessing, then every thing flourisheth, & not only retaines, but renews its strength and beauty. 'Tis this breath of the Lord upon the Magistrate, which keeps his glory fresh, and reneweth the impressions of his power upon the hearts of his people every day. *Moses* speaking of the Idolatry of the children of *Israel*, saith (*Deut.* 32. 17. 8.) *They sacrificed to new Gods that came newly up, whom their fathers feared not; but of that rock that begat them they were unmindful, and forgot the God that formed them.* Even the glory of the ever-living and all-Glorious God is not alwayes fresh in the heart of man. They must have new Gods, else their devotion groweth old. And if there be such a principle of wickedness in the heart of man to be weary of the immortal God, how much more of any mortal God. The respect and honour of Magistrates is more subject to decaying and dying, then their persons are. It is the Lord, who preserves both his own glory and the Magistrates glory fresh among the people. And 'tis he also that reneweth the Magistrates bow in his hand, that maketh his authority terrible, as a bow with arrows in the hand of a mighty man, the Psalmist saith, (*Psal.* 127. 4.) As *arrows are in the hand of a mighty man, so are children of the youth.* And while the Magistrates Bow or Authority (for that's it out of which he sends forth or shoots his arrows) remaines, like children in their youth, fresh and strong, and is daily renewed in strength, all submit to his government, and the wicked tremble at it. And, *though the Archers*, as 'tis said of *Joseph* (Gen. 49. 23, 24.)

24. *I surely grieve him, and shoot at him, and hate him*, that is, speak bitter words against him, and wound him with their tongues in secret; yet (as it is also said there of *Joseph*) *His bow shall abide in strength, and the arms of his hands shall be made strong by the hands of the mighty God of Jacob; from thence is the shepheard and stone of Israel.* In allusion to which I may conclude, that 'tis only by the hands of the mighty God, that Magistrates are upheld as Shepheards to feed the people, and are made firm in their power as a rock or stone to uphold or bear up the whole body of a Common-wealth. And if ever there be a cheapness, or an undervaluing of their persons, if ever there be a withering and a stain upon their Glory, or a weakness upon their Bow, 'tis because the dew of blessing from above, and the hands of the mighty God are withdrawn from them.

Thus we have seen *Job's* confidence, with some grounds of it opened. He hoped *to dye in his nest*, and he therefore hoped it, because *his root was spread by the waters, and the dew lay all night upon his branch, which made his glory fresh in him, and his Bow to renew in his hand.*

Before I pass from these words, I shall only mind the Reader, that these three verses are expounded with reference to the resurrection of the body, and of eternal life, by some of the Ancients. As if *Job* had said; I *shall dye in my nest*, comfortably, and after a while I shall rise again gloriously, and then I shall *multiply my dayes as the sand*, I shall live eternally (The dayes of eternity are more innumerable then the sand of the Sea) Then shall I spread out my rootes by the everlasting Springs of divine love, and the dew of heavenly tranquility shall lye continually upon my branch, my Glory shall be always fresh, and my strength shall be for ever new; I shall renew my strength, and mount up with wings as the Eagle, I shall run and not be weary, walk and not faint. This is a truth in it self, and these words may be piously expounded, as an allusion to that blessed state; yet I doe not at all apprehend that *Job* aimed at more here then the continuance of his present felicity to the worst line of this life; he having given sufficient proof of his faith in the resurrection, to eternal life, at the 19th Chapter of this book, *v.* 25, 26, 27.

JOB,

JOB, Chap. 29. Vers. 21, 22, 23.

Unto me men gave ear and waited, and kept silence at my counsel.

After my words they spake not again, and my speech dropped upon them.

And they waited for me as for the rain, and they opened their mouth wide, as for the latter rain.

THese three verses contain yet more grounds, or at least a further illustration of the former, why *Job* was so confident (in younger times) that his flourishing state should not wither, nor his outward prosperity fail. That *Job* was honoured by all the people, hath been shewed particularly and at large before, and yet here he enlargeth the same point, in other particulars.

First, from the great attention which all gave while he was speaking; *v.* 21. *Unto me men gave ear.*

Secondly, From the great weight which his words bare when he had spoken; he prevailed where ever he came, and carried all before him; *v.* 22. *After my words they spake not again*, &c.

Thirdly, From that great and passionate desire which they had to hear him still, they were as greedy and thirsty for his counsel as the dry ground for rain, they gaped as if they would have catched his words before they came out of his mouth; *v.* 23. *And they waited for me as for the rain*, &c.

From these three considerations *Job* seems to argue thus.

He that is respected as an Oracle by all men for his wisdom and counsel, hath reason to beleive that he shall live and dye in honour, or that he shall multiply his dayes exceedingly, and then dye in his nest or house comfortably.

But thus it was with me, all men admired my wisdome, and were greedy of my counsel. Therefore I had reason to beleive that I should dye in honour.

This appears to be the mind and general scope of *Job* in these three verses, which are now to be opened and distinctly insisted upon.

Vers.

Vers. 21. *Unto me men gave ear.*

The word, *men*, is not in the Original, there 'tis only *unto me gave ear*, that is, all sorts all ages, and degrees of men, none excepted, were attentive, or lifted up their ears, when once I began to lift up my voice. And when he saith, *Unto me men gave ear*, he implyeth such an attentiveness unto himself, as if none else had been attended to or regarded when they spake, besides himself.

Unto me men gave ear.

To give ear, is but one word in the text, yet it contains variety of matter. *To give ear*, carrieth a much fuller sense then barely to hear. When we speak to God, who is infinitely above us, earnestly desiring that he would hear us, we pray that he would *bow down his ear* (2 Kings 19. 16.) His hearing is a great condescending. And when we speak to men who are earnestly desirous to hear us, they are said *to give ear to us*. *To give a man the hearing*, when he speakes, is, in our language, to slight or little to regard what he speakes; but *to give ear* to a man when he speakes is seriously to attend to what he speakes.

More distinctly, when *Job* saith, *to me men gave ear*, it may note these five things.

First, that all hearkned to him with great attention and diligence, they made a business of hearing.

Secondly, That all hearkned to him with great reverence and observance. They highly esteemed him, while they heard him.

Thirdly, That all hearkned to him with great chearfulness and delight. It was a pleasure to them, and their high content, to hear him.

Fourthly, That all hearkned to him *beleivingly*, they gave credit to what he spake; faith was working in their hearts, while his words were sounding in their eares. As faith comes or is wrought by hearing (*Rom.* 10. 17.) so to hear is an act or work of faith. And in Scripture language, to hear and to beleive, are the same, or hearing is beleiving. (*John* 9. 27.) *The Blind man* (when the Pharisees urgingly inquired the manner of his cure) saith, *I have told you already, and ye did not hear*; his meaning is, ye did not beleive, or ye gave no credit to what I said.

When

When the Apostle had instructed *Timothy* how to behave himself in the house or Church of God; he concludes in case of his submission to those instructions (1 *Tim.* 4. 16.) *In so doing thou shalt both save thy self, and them that hear thee*, that is, them that beleive what they hear. Many thousands hear the word, (in common notion) who are not saved, but perish in their sins. Only they are saved who, hearing beleive, and rest upon the Grace of God in Christ, revealed by the word which they hear.

Mihi obedientiant. Mont.

Fifthly, That all heard him *obedientially*, they submitted to what he spake; to give ear, *is to obey*: so some read it here expressly, not as we, truly, according to the letter of the text, *To me men gave ear*, but, fully, according to the sence of the text, *Men obeyed me*, they yielded themselves up to the words of advice and counsel given them. And indeed, they that hear and do not obey, do not so much as hear; we never rightly hear the word, till we resign up our selves to the obedience of the word: so then, *to give ear*, notes all these, diligence, reverence, delight, faith and obedience in hearing. He that hears any word spoken, or the word preached, thus, *gives ear* to it, but he that hears it, and not thus, doth only *give it the hearing*.

Now, in as much as *to give ear*, signifieth all this, and *Job* reckons up this among those honours and respects which he had in the world; *To me men gave ear*.

Observe;

As it is an honour to be rightly heard, so he that is heard carelessly and irreverently, he that is heard without delight, without faith, without obedience, hath a slight put upon him as often as he is heard, or rather he is not heard at all.

It is no easie matter to speak well, and 'tis as hard to hear well. To be a good speaker is a very good gift of God, but to be a good hearer is a far better gift, yea it is a precious grace of God. *Till God gives us a heart, we never give an ear to his word, how much or how often soever we hear it.* And how much or how often soever we hear the word, we slight it till we give ear to it. And hence it is that God himself doth often complain by his Prophets that he was not heard in his Prophets. But did not the people hear the Prophets? Yes, they heard them many times, but they seldome gave ear to them, they seldome either beleived

or

or obeyed them. *Hear O my people* (ſaith the Lord, *Pſal.* 81. 8.) *And I will teſtifie unto thee, O Iſrael, If thou wilt hearken unto me.* Thus the Lord did even entreat *Iſrael* for audience. But what did *Iſrael?* we have their carriage towards God (v. 11.) *My people would not hearken to my voice, Iſrael would none of me.* They could not but hear the voice of God (whether he ſpake immediately from himſelf, or mediately by his Prophets) but they would not hearken or give ear to it. And not to give ear to or obey the word of God, is to reject it; and to reject the word of God, is to reject God himſelf, as appears in the next words; for as ſoon as ever the Lord had ſaid, *Iſrael would not hearken to my voice*, he adds, *Iſrael would none of me.* Thus he complained (Jer. 44. 4, 5.) *I ſent unto you all my ſervants the Prophets, riſing early and ſending them, ſaying, O do not this abominable thing that I hate: But they hearkned not, nor inclined their ear*) They heard the meſſages which God ſent by his Prophets, but *they did not incline their ear to them*, nor ſubmit to them. And how ill the Lord reſented it, even as an affront or contempt put upon him, that they ſhould hear, but not give ear to him, was not only to be heard, but ſeen ſoon after among them; and their ſight told them what ill hearers they had been, as it follows in the next verſe, *Wherefore my fury and mine anger was powred forth, and was kindled in the Cities of Judah, and in the ſtreets of Jeruſalem, and they are waſted and deſolate, as at this day.* When God cannot be heard, he will be felt. And when men will not give ear to his counſels, their eyes ſhall ſee and their hearts tremble when they ſee his Judgments. It will turn to a ſad account, at laſt, with the world, when the Lord ſhall ſay, I ſpake, and men did not give ear; whereas if luſt ſpake, yea if the Devil ſpake, they did give eare. And how will men anſwer it, when if a wiſe man or a Magiſtrate ſpeak about civil or worldly things they will give ear, but if God ſpeak by his Meſſengers about ſpiritual and heavenly things, they have never an ear to give him. *To me men gave ear*, ſaith *Job*,

Dixit ut cognitum ſignificat omiſit et omiſit expectative.

And waited and kept ſilence for my counſel.

Waiting is an act, ſaith, of patience; ſecondly, of obſervance; thirdly, of hope and earneſt expectation; he that waiteth truly, looks with his eye, and liſtens with his ear, and puts himſelf body and ſoul into ſuch a poſture, as if he were made up of theſe three

three; you may read, patience, obſervance, expectation, written upon every member of him. He that waiteth, muſt have patience to ſtay the time and leaſure, yea perhaps the pleaſure of others; and he that doth ſo, gives them much reſpect and obſervance, and 'tis rare that any doe ſo but upon ſome hope or expectation of advantage to themſelves. No wiſe man will waite for nothing, nor will he wait about trifles; what we waite for we account to be of worth, at leaſt it is ſo in their account that waite for it. When *Job* ſaith, *To me men gave ear, and waited*, It ſhould ſeeme all men eſteemed his anſwers and reſolves as Oracles, or that they reſorted to him as to an Oracle.

They waited at my counſell.

They did not thinke it long nor loſſe of time, though I tarried ſomewhat long, before I gave them my counſell; if they had it not at the firſt call or hour, they would ſtay my leyſure. The Pſalmiſt deſcribes the *Iſraelites* very forward, even upon the ſpurt to give God glory for the mercy they had received in their deliverance at the Red Sea (*Pſal.* 106. 12.) *Then beleeved they his words, they ſang his praiſe*: yet it followes immediately (*v.* 13.) *They ſoone forgate his works, they waited not for his counſell.* Which neglect of theirs may be underſtood two wayes. Firſt, that they waited not for his open or declared counſell, to direct them what to doe, but without asking his adviſe would needs venture and run on upon their own heads, to doe what ſeemed good in their own eyes. Secondly, that they waited not for the accompliſhment of his hidden and ſecret counſell concerning them; they would not tarry Gods time for the bringing forth and bringing about his counſels. Not to waite upon God either way is very ſinfull. Not to waite for his counſell to direct us what to doe, and not to waite for his doing or fulfilling of his own counſel. argues at once a proud and an impatient ſpirit; in the one men do even ſlight the wiſdome of God, and in the other vainely preſume and attempt to prevent his providence. And therefore *Job* notes this both as an honour to himſelfe, and as a duty in them that he had to doe with, *they ſtaid, they waited at my counſel.*

Againe, When he ſaith, *they waited*, *Job* ſeemes to imply, that although he was long in giving them counſel, yet he was not tedious to them: though he ſpake much, *they waited*, and were not

tired with waiting. As ſome are raſh and haſty in giving counſel, ſo others are in as much haſt to receive it; if they may be diſpatcht preſently or in a word or two, they will receive your Counſell; but a long diſcourſe, though no longer then needs, is troubleſome and tedious, they are weary and will not waite. As they who are weary of doing good, will not waite to doe more: ſo they who are weary of hearing good, will not wait to hear more, though by neglecting to hear all, they looſe the fruit of all that they have heard. *Wiſdome hath her gates, and wiſdome hath her poſts*, and wiſdome ſaith (*Pro:* 8. 34.) *Bleſſed is the man that heareth me, watching dayly at my gates, waiting at the poſts of my doores.* This wiſdome is Chriſt, revealing the myſtery of his will in the Goſpel. Chriſt pronounceth him bleſſed that heareth him, yet not barely ſo, but that waiteth at his gates to hear him. They that have a deſire to hear, muſt have the patience to wait, yea and to watch at the Gates of wiſdome. If counſell come not preſently, we muſt ſtay till it comes, and 'tis worth while to ſtay till it cometh, though it be long in coming, nor is it enough for us to wait at wiſdomes poſts for a day, we muſt waite (as that text ſaith) dayly. He that thinks he hath heard or learned enough, hath as yet learned nothing how much ſoever he hath heard. We need dayly grace and dayly counſell as well as dayly bread; and therefore we muſt dayly wait for both. As the habits of Grace and knowledge muſt be acted and exerciſed continually: ſo we muſt act and exerciſe our ſelves continually in all thoſe wayes, by which the habits of Grace and knowledge are encreaſed.

And they (ſaith *Job*) *waited and kept ſilence at my counſel.*

דמה *Siluit, tacuit, quieuit.*

We may take this their ſilence two wayes: either, firſt, they were all huſht and ſilent when I ſpake; or, ſecondly, they were quiet and ſilent till I ſpake. The word which we tranſlate *to keep ſilence*, is ſometimes tranſlated, as the former, *to waite*. Thus *David* profeſſeth the quietneſſe of his heart either under the ſaddeſt diſpenſations of God, or amidſt the ſtrongeſt oppoſitions of his enemies (*Pſal.* 62. 1.) *Truly my ſoule waiteth upon God, from him cometh my ſalvation.* As if he had ſaid, As my affliction cometh from God, ſo alſo doth my ſalvation, or as my dangers are of men, ſo my ſafety is of God, and therefore let men doe what they can, and let God doe what he will, *My ſoule waiteth upon God.* We

We put in the Margin, *My ſoul is ſilent upon God.* They that keep ſilence, waite, and they that waite ſhould keep ſilence, and that ſoul that waits in faith upon God for the receiving of any good, or for the removing of any evill, will keep ſilence, and not either murmur at or diſpute the matter.

They kept ſilence at my counſel.

Conticuere omnes, intentiq; ora tenebant. Virg.

When a man of authority, of excellent parts, ſpeech, and wiſdome, comes into a meeting or publick place, all are ſilent, and hold their peace expecting what he will ſay or doe. *Job* was a man of ſuch eſtimation for the gravity of his perſon, for the righteouſneſſe of his Government, as alſo for his ability of ſpeech, that as ſoone as he appeared openly, and once began to ſpeake, all kept ſilence.

There is a twofold ſilence; Firſt, of neceſſitie; Secondly, of choyce. Some are ſilent, or ſay nothing, becauſe they have nothing to ſay, they have no matter in them: many (I know) who are but empty veſſels ſound moſt, and many who are but ſhallow rivers, run with greateſt noyſe; yet others who are conſcious of their own inability to ſpeake, have the modeſty not to ſpeake, and ſome who have not only a minde to ſpeak, but ſomewhat in their mindes to ſpeake, yet cannot ſpeak their minde. To keep ſilence upon this accoune is ſilence of neceſſity; And though a man who holds his peace, becauſe he cannot ſpeake, is defective in a great part of wiſdom, yet to hold our peace becauſe we know we are ill ſpeakers, or cannot ſpeak much to purpoſe, is a good poynt of wiſdome; For as *Solomon* tells us (*Pro.* 17. 28.) *Even a foole when he holdeth his peace is counted wiſe, and he that ſhutteth his lips, is eſteemed a man of underſtanding.* A Heathen, ſeeing one ſit mute or ſilent at a feaſt, not offering a word while much matter of diſcourſe was offered, ſayd to him, *Sir, if you are a foole you have done wiſely; but if you are a wiſe man you have done like a foole.* That's no commendable but a ſullen or affected ſilence, when having both ability and opportunity to ſpeake we ſit ſilent. 'Tis better to be ſilent for want of power, then for want of will to ſpeake. The former is our affliction, but the latter (when duty calls) is our ſin. To have a will fully to ſpeak what we ought not, or not to ſpeake when and where and what we ought, is an argument of an evill heart, or at leaſt, that the heart is in a very evill

Simodines, ſilentium perpetuum in convivio ſervati dixit; Si es ſtultus ſapientiæ magis, ſin ſapiens inſipientiæ.

frame. Some offend by not using, though most by abusing their tongue. *Jobs* Auditors did not keepe silence in either of these senses.

In corde sapientum est illorum, & in ore stultorum cor illorum.

Their's was a laudable silence, a silence by choice or election, and when any are silent upon such grounds as these that follow, theirs also is a laudable silence.

Firſt, When any are silent, because it is not seasonable to speake: For as *Solomon* hath taught us (*Eccl.* 3. 5.) *There is a time to keep silence, and a time to speake.* He that hits the season of silence, is as wise as he that hits the season of speaking. Some are given much to silence and they seldome hit the time of speaking, others are given much to speaking, and they seldome hit the time of silence. They are men of choyce wisdome who hit these times, both speaking and holding their peace in season.

Secondly, 'Tis good to keep silence our selves when others that are better able to speake are in company, as hath been shewed from other passages of this Booke.

Thirdly, 'Tis good to be silent and say no more, when enough hath been said to the poynt already. As some over-doe, so others over-say their matters. We ought to be silent, when so much hath been said as will serve turn. Why should words run waste? and why should time be wasted in speaking waste words? It is ill to spend our breath, and waste our time in vain. 'Tis a great poynt of wisdome to speake in proportion. A large discourse to a little matter, is like a large garment to a little body, very unhandsome.

Fourthly, It is good to keep silence, that we may learn or be better fitted to speake. One of the old Philosophers enjoyned his Schollers five years silence, before he suffered them to speake as Schollers, that is to deliver any opinion in Philosophy. We must learn to be silent before we can learn to speake, much more before we can speak learnedly. The direction which the Apostle gives about all Women (1 *Tim.* 2. 11.) is not unusefull; for some men, let them learn in silence.

Fifthly, It is good to keepe silence, when we perceive we should offend by speaking. As there are some cases in which we must speake, how much soever men are offended; so it is a high poynt of prudence to avoid all unnecessary offences.

Sixtly, 'Tis good to be silent, to shew our consent and submission to what hath been rightly spoken, as also

Seventh-

Seventhly, That we may further meditate upon and consider of it. When *Job* saith, *They kept silence at my counsel*, we are to understand it of a silence arising from their consent to and reverence of what, after their waiting, he had spoken, as if he had said, they did not only waite to receive my counsel, but they submitted to it. Silence is a sign of submission both to the word and workes of another. And thus the Prophet calls all flesh to testifie their submission to the workes of God (*Hab.* 2. 20.) *The Lord is in his holy Temple, let all the earth keep silence before him*, That is, let all submit to his dispensations, both to what he is doing, and to what he will doe. Another Prophet gives the same admonition upon the same ground (*Zech.* 2. 13.) *Be silent O all flesh, before the Lord, for he is raised up out of his holy habitation.* As if he had said, 'Tis best for *all flesh*, good and bad, to be quiet, and now to get their hearts into an humble submitting frame to the will and pleasure of God, for he is about to doe some great worke, he is not asleepe, but raised up out of his holy habitation, he is (as it were) come out of his house, and is upon his way and advancing towards you in some eminent manifestations of his power and wisdome, of his righteousnes and justice, therefore let no murmurings nor discontented words be heard from any of your lips. To *keepe silence* (in this sense) speakes a quiet and gracious resignation of our selves, either to the Counsels and Commands of the Lord, or to his dealings and administrations.

Subjectionis signum est silere coram alio.

Thus *Jobs* subjects or those over and among whom he govern'd *kept silence at his Counsel*: And this silence stands in a six-fold opposition.

Firſt, To the denyall of what is said.

Secondly, To murmuring at what is said.

Thirdly, To resisting or opposing what is said.

Fourthly, To neglecting what is said.

Fifthly, To disobeying or doing the contrary to what is said.

Sixthly, This silence is opposed to the very deferring of our acceptance of or obedience to what is said or given in Counsell. 'Tis alwayes our duty to keep silence in opposition to all these speakings and actings, whensoever or whatsoever God speakes to us; and this silence is our duty also, when men (as *Job* did) speak right and righteous things, according to the minde and will of God.

They

They kept silence at my Counsell.

But what's counsel? When any thing is spoken in truth and faithfulnesse, whether it be by way of direction, or exhortation, or consolation, we may call it Counsell in a large sence. All the words of wisdome are comprehended under two titles, Counsell and Reproofe (*Prov.* 1. 26.) *Ye have set at nought all my Counsel, and would none of my reproofe*; that is, ye have refused with indignation all that which I have spoken, either to direct what you to do, or to correct what you have done amiss. Counsell strictly taken is direction what to doe in hard matters, in difficult cases, it is the very spirit and quintessence of our reason and understanding. Counsel is the issue and result of mans most serious meditations, Counsell is the thoughts of man made up; we may have many loose scattered transient thoughts about matters; but when our thoughts are made up and fixed and fashioned, when they are put into a due frame and order, advising proper means to honest ends, then they are counsel.

Hence observe.

First, *Good Counsell is precious.*

Be it in Civill and politicall affayres, or be it in spirituall, good counsell is a Jewel. They are wise who can give counsel, and so are they who are willing to receive it. Some can give counsel better then take it, and others can take counsel better then give it. They are perfect men who doe both give and take it well, and they who are willing to take it, will rise apace above their imperfections. *Jobs* people sayd much for themselves, while (in the manner already opened) they kept silence at his Counsel.

Observe, Secondly.

It is the duty and ornament of Magistrates, or men in power to be able to give Counsel.

Eloquentia est copiosè loquens sapientia. Cic. lib. 3. de Orat.

A Magistrate should be a man of understanding, and a Master of reason. He should be as much above the people in wisdom as he is in power. He should be as able to rule their Judgments a their persons. 'Tis fit Magistrates should have their Counsel; *for in the multitude of Counsellers there is safety* (Pro. 11. 14.) But when Magistrates can give Counsel, and see with their own eyes, that's their

their honour. Some weake Princes have been very happy and successefull in their Government, when, as they have had a wise Councel, so they have been willing to be advised by them; but this is rather to be governed then to be a governour. And usually those Princes who have been weakest to give good counsel, have been (for instance *Rehoboam*, 1 Kings 12. 8.) most wilfull in refuting it. And therefore the Lord threatens it as a sore Judgment upon the Jewish Nation (*Isa.* 3. 4.) *I will give children to be their Princes, and Babes shall rule over them.* Which may be understood either of children in age, who as yet have not attained to any maturity of years, much lesse of wisdome and understanding to lead the people under them; or of children in disposition, who the older they are, the worser they are, because the more averse to receive impressions from the counsel of those who are truly wise and experienced in publick affaires. Of both or either of these sorts of children, we may expound that of the kingly Preacher (*Eccl.* 10. 16.) *Woe unto thee O Land, when thy King is a Child*, being either unfit to give or unwilling to receive good counsel when 'tis given Jesus Christ who is King of Kings and Lord of Lords, and who hath *the Government upon his shoulders* (Isa. 9. 6.) hath this put by the Prophet among his other Royall Titles, *The Counseller*; As Jesus Christ is *The Prince of peace*, so *the Counseller*; as he hath all power, so he is able to mannage it, he can give counsel as well as commands to all his people. And doubtlesse, 'tis a great blessing to Nations when men of power are also men of counsell and able to direct; when they who sit at the helme know which way to steere, and how both to make their own course and the course of their people under them.

Thirdly, Observe,

It is the duty of the people quietly to waite for and receive the counsel of those that are in power over them.

Jobs people came to him for counsel, yea they waited for it, and kept silence when they had it. Here's the picture of a good Prince, and the picture of a good people; the Prince is giving counsel, and the people are attending him to receive it. And I may adde, here's also the picture of a good Pastour, of a gracious Minister, and of a godly people. The Pastour is to give counsel from the Lord, in the great affaires of eternal life, according to the soule-

state

state of every man, which is indeed of greater concernment then States and Kingdomes. And the people of God ought with all readinesse to give ear, to waite and keepe silence at his counsell. When *Cornelius* had sent for a soule Counseller, the Apostle *Peter*, he tels him (*Acts* 10. 33.) *Now therefore we are all here present before God, to hear all things that are commanded thee of God*; We have waited for thee, we are ready to hear thee, and we will keepe silence at thy word. It is said in the Gospel that when Christ was preaching, *the people were attentive to hear him* (*Luke* 19.48.) or (as we put in the Margin) *hanged on him*. They hung upon him hearing, as Bees (so some expound it) upon a Flower to suck out all the sweetnesse and the honey of his holy and Heavenly Counsells. *Grace was poured into his lips* (Psal. 45. 2.) and he poured it out at his lips. Christ saith of his Spouse, that her *lips dropped like a honey combe* (Cant. 4. 11.) how much more did and doe the lips of Christ?

Vers. 22. *After my words they spake not again, and my speech dropped upon them.*

In the former verse we saw the great attendance and readinesse of the people to receive *Jobs* counsell: in this, we see they were fully satisfied with the counsell which he gave them.

After my words they spake not again.

They forbear to speake, not only because he being chiefe or President of the Councell, spake last, and so gave the concluding opinion; but they forbear to speake after him, as I apprehend upon this threefold consideration.

Firſt, Because he spake so *fully*, that nothing could be added.

Secondly, Because he spake so *truly*, that nothing could be objected.

Thirdly, Because he spake so *clearly*, that nothing could be doubted. There's no reason, when a man hath spoken such words as these, why any man should speake a word after them, unlesse it be to approve and thank the speaker.

שנו *iterum secundo vell denuo agere.*

The Hebrew (strictly rendred) is, *After my words they did not iterate, duplicate, or reply, they did not turn upon me again; to draw the matter into further debate; when I had done there was no repeating.* The word is so translated (*Pro.* 17. 9.) *He that repeateth*

peateth a matter, separateth very friends; if he that hath heard a matter, will needs be a tale-bearer, he will also be a peace breaker; or he that looketh again and again, that is, over-curiously and critically into every word spoken or thing done (the text is indifferent to either reading) by another, to espy and censure every slip and sayling in it, this man will soon forfeit his best friend. Love doth not like these kind of repetitions or speakings again. A friend doth not love to hear either the courtesies repeated that have been received by him, or the infirmities that have passed from him. *Solomon* useth the same word in that advice (*Prov.* 24. 21.) *My son, fear God and the King, and meddle not with them that are given to change*; that love to turn from every thing, and fix in nothing; that are alwayes repeating matters, but never stating them. They turn and change as often as the year, yea often in a year. This word in the Original signifies a year, because of its continual changes, both by reason of its alteration and iteration. Yet further (which comes neerer *Jobs* scope and purpose) the word here used signifies any opposing of or differing from what is done or spoken; so Mr *Broughton* translates, *After my words they differed not*; They were so far from resisting or rising up against my power, that they did not so much as dissent from my opinion or judgement; nor did I leave any breach or dissent among them; my words reconciled and healed all their differences, I made them all of one mind, and agreed them in my determination of their matters.

שנו *In obedientiam et discessionem ab imperio notat.*

More distinctly, when *Job* saith, *After my words they spake not again*; we may understand it these four wayes.

Firſt, They spake not again by way of addition, as if I had not spoken enough to the point, but needed a supplyment from them.

Secondly, *They spake not again*, by way of dissatisfaction, or as not being pleased with what *I* had spoken. When *Elisha* gave *Naaman* counsel (2 *Kings* 10. 11.) *Go wash in Jordan*; *Naaman* was dissatisfied, and *spake again, I thought the Prophet would have come out, and have laid his hands upon me*; he expected more; he did not rest in the word of the Propher, as that blind man did, in the word of Christ (*Joh.* 9. 7.) *Go wash in the pool of Siloam, he went his way therefore and washed and came seeing.* When *Job* gave the word of direction, no man spake again in a way of dissa-

tisfaction, all were ready to do as he directed. Many good men have spoken again when God hath spoken, and though they have not resisted his word, yet they have had many fears and scruples about it. See how *Moses*, a holy man, was dissatisfied, when God bid him go to *Pharoah* (Exod. 4.10, 11.) saith he, *I am not eloquent (or a man of words) I cannot speak, I am slow of speech, and of a slow tongue, I am heavy mouth'd* (as the original text speakes) or *meal mouth'd, I am unfit to speak at Pharoahs Court; Courtiers have nimble tongues, and oyled mouths, I am none of those.* Therefore the Lord doth at once reprove and encourage him; *Who hath made mans mouth? Or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord?* As if the Lord had said, fear not *Moses*, I who have given thee a command to goe and speak to *Pharoah*, can give thee an ability, yea a facility and fluency of speech. Thus also *Jeremiah* spake again (*Chap.* 1. 6.) and so did *Ezekiel* (*Chap.* 4. 14) as dissatisfied with the Lords Commission, till he gave incouragement to the one, and some dispensation, as to the strictness of his command to the other. Yea *Peter* himself having heard the Lords voice in a vision, saying *Arise Peter, kill and eat*; spake again (*Acts* 10. 14, 16.) *not so Lord*, (he was not satisfied) *I have never eaten any thing common or unclean.* *Job*'s happiness was very great in this; his Auditors spake not again as scrupled at or dissatisfied with what he had spoken.

Thirdly, Much less did they speak again by way of open and professed contradiction, as *Paul*'s Jewish hearers did at *Antioch*, when he had preach'd the whole body of Gospel-Divinity to them, both from the holy Prophesies and Histories of Christ; a Sermon it was so full of light and life, that the Gentiles (that is) the greater part of the Gentiles who heard it, were so far from *speaking again*, that is, from *gain-saying*, or contradicting it, that they desired *Paul* to speak the same things again (*Acts* 13. 42.) *The Gentiles besought that these words might be preached to them the next Sabbath. But* (v. 45.) *when the Jews saw the multitude, they were filled with envie, and spake against those things which were spoken by Paul, contradicting and blaspheming.* The Prophet *Jeremiah* met with such *a speaking again*, after he had spoken (*Jer.* 43. 1, 2.) *And it came to pass, that when Jeremiah had made an end of speaking to all the people, all the words of the Lord their God, for*

for which the Lord their God had sent him to them, even all these words: Then spake Azariah, the son of Hoshaiah and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsly: The Lord our God hath not sent thee to say, goe not into Egypt to sojourn there. These men were grown as impudent as they were disobedient; they did not go behind the door, but gave the Prophet the lye to his face. Yea Jesus Christ himself who spake as never man spake, had them that spake thus after him (*Heb.* 12. 3.) *He indured the contradiction of sinners against himself*: many opposed both his words, and works. In this sence the Apostle (*Titus* 2. 9.) forbids servants *to speak againe*, after the word of their Masters. Servants must not dispute their Masters orders, but doe them, they must not question, much less contradict, but readily obey in whatsoever they are bound to obey. Those servants quite forget or mistake their duty, who will be speaking again, and again, after their Masters word, rather then do it once.

Fourthly, When *Job* saith, *After my words they spake not again*, his meaning may be this, they did not go to any other Oracle for counsel or better resolution in that matter. It is usual with Clients in weighty and difficult cases, to take advice, first of one Counseller, and then of another, hoping to have somewhat more light in their cause from the second, then they have had from the first; and when dark and doubting souls have been with one Minister, to hear what he can say, they will yet go to another, and another, for satisfaction. But saith *Job*, *After my words they spake not again*, but did acquiesse in my opinion.

I shall only add by way of caution, that we owe no such blind obedience to any man living, as to take up all he saith by an implicite faith, and not to speak *after him*, not to examine the reasonableness, or ask a reason of what he saith. The Apostles rule is (1 *Thess.* 5. 20.) *Prove all things, hold fast that which is good*; we must consider and argue about the opinions and positions of the wisest and holyest men in all things, in holy and spiritual things especially, whether they be suitable to the mind of God or no. The Apostle *John* gives both a negative and a positive command about this (1 *Eph.* 4. 1.) *Beloved* (saith he) *beleive not every spirit: try the spirits whether they are of God*: try them by the touchstone of truth, whether they speak according to truth.

Thus when the Apoſtle preached (*Acts* 17. 11.) *The Bereans ſpake again*, though not by way of oppoſition and contradiction, yet by way of examination, whether the things which he ſpake were ſo or no, and they were accounted honourable for doing ſo. The affirmation and authority of man, is no ſufficient ground for our faith; nor may we ſwear unto the words of the greateſt Maſters, whether of words or reaſon. This is due to none but God, and to him 'tis highly due. After his words we muſt not ſpeak, no not by way of examination, the word of God muſt be received for its own Authority, the Scripture hath its perfection and proof in it ſelf, it doth not receive confirmation or addition from man, nor may any man ſpeak after it, to make the leaſt addition. The word of God concludes with a dreadful ſentence againſt thoſe who adventure to add one word or tittle to the word of God's command or threatning, to the word of any the word of Gods command or threatning, to the word of any the matter of it (*Rev.* 22. 18.) *If any man ſhall add unto theſe things, God ſhall add unto him the plagues that are written in this Book.* Who would add words to the word of God, when God tells him that he will add plagues to them that add words. Man muſt not dare to add a word to the word of Gods precepts or promiſe, to divine doctrine or propheſie. This honour belongs abſolutely to God beyond all men, that no man muſt ſpeak after him. And *Job* had this honour beyond many men, yea beyond moſt men that ever lived, all were content to ſit down ſilent when he had ſpoken. *After my words they ſpake not again.*

And my ſpeech dropped upon them.

מטפים *Stillationes quod illorum officio auerat populum verbo dei tanquam pluvia irrigare.*

Theſe words carry an alluſion to rain. The old Prophets were called *droppers*, and their prophecying was called *dropping* (*Ezek.* 20. 46.) *Son of man, Set thy face towards the South, and drop toward the South, and propheſie againſt the forreſt of the South field.* In this language the Prophet *Amos* reproves *Amaziah* the Prieſt of *Bethel* (*Amos* 7. 16.) *Thou ſayeſt, propheſie not againſt Iſrael, and drop not thy word againſt the houſe of Iſaac.* The Sermons of the Prophets were called *droppings*, eſpecially when (as theſe inſtanced in) they denounced threatnings and terrors from the Lord, which were to fall upon nations like feirce, &ſtormy ſhowers, with much force and violence; but I rather conceive that the Propheſies were generally ſo expreſſed, becauſe their buſineſs was to ſoften

ſoften the hearts of the people, and make them fruitful, as the clouds of heaven doe the earth with drops of rain. This it ſeems was a well known metaphor in *Job's* time.

My ſpeech (ſaith he) *dropped upon them.*

It did not drop beſide them, nor did it drop out of them; againſt which the Apoſtle cautions the *Hebrews* (Chap. 2. 1.) *To give the more earneſt heed to the things which they had heard, leſt at any time they ſhould let them ſlip or drop out of them*, as water doth out of a leakie veſſel. Some hearers are like ſtones or ſtopt bottles, into which the word cannot drop, though it drop upon them: and others are like ſieves or crackt bottles, out of which the word quickly drops, and they become dry and empty.

Secondly, when *Job* ſaith, *My ſpeech dropt upon them*, it implyeth that he ſpake gently and ſweetly to them; he did not fall upon them like a ſtorm, his words were not like haileſtones or Thunder-bolts, but like drops of rain. I grant, that ſome men muſt be ſtormed, elſe they will not be taken. The word muſt come down ſometimes like Hail-ſtones and Thunder-bolts, but uſually like a ſoft and refreſhing ſhower. *Jobs* word dropt ſweetly. His hearers did not ſay as ſome ſaid in the Goſpel, when Chriſt himſelf ſpake, *This is a hard ſaying, who can bear it?* Drops of rain are ſoft, and eaſily born, they break no bones. Droppings in the houſe or upon the beds and ſtooles (to which the contentions of a wife are elegantly compared, *Prov.* 19. 13.) are very troubleſome and afflicting, but droppings in the Field upon our Graſs and Corn is very welcome and refreſhing.

Thirdly, When *Job* ſaith, his words *dropped upon them*, there is (at leaſt) an intimation of his care and prudence, in accommodating himſelf to his hearers, or that he ſpake (which Chriſt is ſaid to do) *As they were able to receive.* A veſſel with a narrow mouth or neck, cannot receive the water by whole Bucketfulls, but you muſt powr it in by degrees, or let it drop in, as from a *ſtill*. The Latine word, *to drop*, is the ſame with our Engliſh, *to diſtill* or *Limbeck*. And then properly the ſpeaker droppeth his words, when he ſpeaks according to the capacity of thoſe who hear it. He that ſpeaks hard points and high flown notions, or who ſpeakes in a high language about any poynt to them that are low in parts, ſeeks more to ſet forth himſelf then to profit them. The Apoſtle advi-

Qui parvis ſublima loquitur ſe magis curat oſtendere quam alijs proderſſe. Greg.

adviseth those that teach others, *to divide the word aright*, that is, to administer to every man his proper portion, as he is fit and able to receive it. For as in regard of the matter, that which is accommodate to the condition of one man, is not to another; *One must have milk, and another must have meat*, as the Apostle speakes of his own Ministry to the *Corinthians* (1 Cor. 3. 2.) And again, (Heb. 5. 13, 14.) *Every one that useth milk is unskilful in the word of righteousnes, for he is a babe, but strong meat belongeth to them that be of full age*, &c. Now as we must distinguish the matter of our ministration, so the manner of it; some can receive much at once, others can take but a bit, a spoonful, or a drop or two at a time, or how much soever they receive, they must receive it but by drops. And so when the Prophets denounced judgements, they may be said to drop them, because they did not declare the whole displeasure of God, nor open all the treasures of his wrath at once, but gradually, or by drops. As we call some lesser showers, *heat-drops*, which are an argument of a greater rain behind; so the Prophets are said to drop some angry words among or upon the people, when the Lord was purposed to send down mighty showers, and a sweeping rain afterwards, to carry them away as with a flood.

Stillare prophetas idioma scripturarum est; quod non totam simul dei inferant iram, sed parvas stillas comminatione denuncient. Hier. in Amos cap. 7.

Fourthly, This dropping of the word may resemble the dropping of rain from the house-eves; we say the *eves of the houses drop*. And as such droppings wear the stones, and make them hollow by continual falling; so the stony heart of man is wrought by the frequent hearing of the word. And hence

Lastly, I conceive this dropping denotes, generally in Scripture, the efficacy of divine or heavenly doctrine, which falling upon, and gently soaking or sinking into the soul, doth not only moysten and soften it, but nourish and refresh it, and causeth it to bring forth fruit according to the nature of the soyl, of the seed sown, or trees planted upon it. As will appear more fully in the opening of the next verse.

Vers. 23. *And they waited for me as for the rain*, &c.

They waited for me, that is, for my counsel, as he spake at the 21th verse; *they waited for me as for the rain*, that is, that I should drop upon them like rain, as he spake in the former part of this verse. It was propheſied of Christ (*Psal.* 72. 6.) *He shall come down like rain upon the mowen grasse*; which many of the Ancients following the *Septuagint* and the vulgar Latin translations render, *He shall come down like rain upon a fleece of wool*, alluding to the wetting of *Gideons* fleece (*Judg.* 6. 37.) And 'tis true, the Original word signifieth a *fleece of wooll*, as well as the *mowen Grasse*, yet the words following in the same verse (*as showers that water the earth*) seem rather to justifie our reading, *He shall come down like rain upon the mowen Grasse*. So indeed Jesus Christ came down, not only to the comforting but saving of millions of soules, who else had not only been parched, but must have perished (though not consumed) with the scorching fiery beams and everlasting burnings of the wrath of God. And as *Jobs* hearers waited for him as for the rain, so much more did the old beleivers before he came in the flesh; and many now under legal terror, or the hidings of his favour, wait for his coming in the Spirit, as the earth in a time of drought waiteth for the rain. *They waited for me* (saith *Job*) *as for the rain*,

And they opened their mouth wide as for the latter rain.

To open the mouth, is a preparatory to speaking; 'tis often so expressed in the Gospel, *Then Jesus opened his mouth and taught* or *spake*; but here opening the mouth referrs not to speaking, but to silent hearing, or it notes a soul desiring, hungring, thirsting, greedily looking for holy and wholesome counsel. As the earth when it wants rain, opens it mouth, and by its clefts and chaps, doth (as it were) cry to the Lord for a draught of rain to quench its thirst. Thus the people came to *Job* with open mouthes, that is, enlarged desires to receive his counsel; they opened their mouthes as a hungry man for wholsome food, or as a man opens his mouth for the fresh ayr, when he is almost stifled, or over-heated. *David* saith (*Psal.* 119. 131.) *I opened my mouth and panted, for I longed for thy Commandements*; his heart did work for life after the word of life.

Sermo meus tam erat gratus, quam pluvia stillans super herbam. Drus. *Cum siti et aviditate audiebam.* Olymp. *Gaviſi sunt cum loquerer eis.* Sept. *Pulcher era iis sereno meus*, Chald.

Further, This phrase *of opening the mouth*, in Scripture notes a readiness to give out as well as to take in. *Paul* saith to the *Corinthians* (2 Cor. 6. 11,) *Our mouth is open to you, our heart is enlarged*: why was his mouth open? not to receive any thing from the *Corinthians*, but to bestow something upon them, he was desirous to bestow some spiritual gift, that they might be edi-

edified and comforted. *Paul's* mouth was open to fill them with the treasures of Gospel-knowledge, not to be filled by them. But most usually, a man is said to open his mouth for receiving; *They opened their mouth wide,*

As for the latter rain.

Vtitur omnibus vocabulis quibus et suam dicendi facundiâ et uber tatem, nec non subditorum, qui eum differentem audiebant voluptatem exprimat. Bold.

We find this distinction of rain into the former and latter in many places of Scripture (*Deut.* 11. 13, 14.) *It shall come to pass, if you shall hearken diligently to my Commandements,* &c. *that I will give you the rain of your land in his dew season, the first rain and the latter rain, that thou mayest gather in thy Corn and thy Wine, and thine oyl.* Read the same distinction (*Jer.* 5. 24. *James* 5. 7.)

imber serotinus est qui surtus perducit ad maturitatem.

But why doth *Job* mention the latter rain, and put an Emphasis upon that, rather then the former rain? why doth he not say, they waited for me as for the former rain?

I answer, First, more generally; *Job* useth those expressions in this place, which might most properly set forth the great longing of the people to hear him speak, and their delight when they heard him speak, and therefore that the latter rain carrieth somewhat in it more then ordinary cannot be doubted.

I answer, secondly, Both the former and latter rain were exceedingly desired and prised. The former rain falling in the seventh Moneth, which was seed-time, prepared the earth both for the receiving and bringing forth of the seed, and was therefore much desired; but the latter rain was much more desired, as may appear (*Jer.* 3. 3.) *Therefore the showers have been with-holden, and there hath been no latter rain*; that is, none of that rain which is so much desired, as falling in the first Moneth called according to the Syriack *Nysan*, but according to the Hebrew *Abib*, which signifies an ear of Corn, because in that Moneth their Corn was eared, and then rain was exceeding welcome, for the filling of the ear, and ripening of the Corn; and upon this ground The Prophet (*Zech.* 10. 1.) bids them ask even that rain of the Lord, and he would give it, *Ask ye of the Lord rain in the time of the latter rain*; as if that were the special season for rain to be looked after and prayed for. And when *Solomon* would shew how desirable a thing the favour of a King is, he puts it into that comparison (*Prov.* 16. 15.) *In the light of the Kings countenance*

Forte habitus ille aperiendi os est habitus precantis; quod ille imber serotinus soleret multis precibus a deo obtineri.

tenance is life, and his favour is as a Cloud of the latter rain. So that when he saith, *They opened their mouth wide, as for the latter rain,* the meaning is, they did wait for my Counsel as a thing most desireable, and profitable, as that which was sweet and pleasant to them, even as the latter rain. And possibly when he saith, *They opened their mouthes wide, as for the latter rain,* it may intimate, that they did importunately begg of him that he would comfort and refresh their mindes with some wholsome and seasonable counsel, even as men use by earnest prayer to begg of God that he would send the latter rain in the season of it.

Hence observe,

First, *Good counsel and instruction are to the mind of man as rain is to the earth.*

Moses being to speak his last to *Israel*, saith (*Deut.* 32. 1, 2.) *My doctrine shall drop as the rain; my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the Grasse.* If a Preachers speech be not such, he is but a Cloud without rain. Good counsel or holy doctrine, may be compared to rain in two respects.

First, 'Tis like rain in regard of its Original: good counsel comes, as the rain, from heaven, 'tis water from above; savoury doctrine is not of an earthly extraction, God is the spring and Author of it. *All Scripture is of divine inspiration*; *Holy men spake as they were moved by the Holy Ghost.* The Apostle *Paul* gave thanks without ceasing, because when the *Thessalonians* received the word of God, which they heard of him, and of his fellow-labourers in the Gospel, *They received it not as the word of man, but, as it is in truth, the word of God, which effectually worketh in them that beleive* (1 Thess. 2. 13.) Though the most faithful Ministers of the Gospel cannot now speak with the same Authority and infallibility as the Apostles then did, yet they should speak nothing in the name of God, but what is the word of God, and unless upon examination it prove otherwise, what they speak should be received as the word of God. No man ought to vent his private fence in the name of God, and woe be to those who judge what is so spoken to be but of man, because 'tis spoken but by a man. As God is the Father of the natural rain (he hath the key of the Clouds in his hand) so he is the Father of the spi-

ritual rain. Divine truth is nothing else but the discovery of the heart and mind of God. All that wisdome which is first pure and then peaceable, comes from above, and calls for our conformity to the mind of God.

Secondly, Holy counsel is as the rain, if we consider the effects of it.

For first, as the rain softens the earth; so doth that the heart. The earth is like iron, *till the Lord watereth the ridges of it, and makes it soft with showers* (Psal. 65. 10.) Such is the heart of man, hard as Iron, even harder then the nether millstone, till the Lord by his word and spirit is pleased to moysten and to mollifie it.

Secondly, As the rain softens the earth, so it refresheth and reneweth the face of it; the trees, and all plants, the flowers, the corn, the grasse, even all vegetatives, or whatsoever groweth or moveth upon the face of the earth, are renewed by the rain. Thus the word and holy counsels of God, make a new face of things in the soul. That which was dead gets life, that which was weak gets strength, that which was withering looks fresh and green. Yea, this rain doth not only renew the face or actings of the soul, but (as a means in the hand of God) it reneweth the heart, or makes the heart new, so that as they who are decayed in spiritualls are bettered and made more spiritual, so they who were altogether carnal are made spiritual by this rain.

Thirdly, The rain doth not only refresh the earth, but makes it fruitful. That earth is cursed, upon which it raineth not (2 *Sam.* 1. 21.) much more that which is not fruitful, though it be rained upon. Under this similitude the Apostle earnestly and rightly provokes the *Hebrews* to fruitfulness under the teachings of the Gospel (*Heb.* 6. 7, 8.) *For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God. But that which beareth thorns and bryars, is rejected, and is nigh unto cursing, whose end is to be burned.* But (as he sweetly insinuates in the next words) *Beloved, we are perswaded better things of you*; that is, you (I hope) having had so much of the heavenly rain showred down upon you, will not only not be barren, nor bring forth bryars, but abundance of good fruit. This the Apostle affirms of the *Colossians*, to their comfort and high commendation (*Col.* 1. 6.) *The word of the truth of the Gospel is come unto you, as it is in all the world, and bringeth*

bringeth forth fruit, as it doth also in you since the day you heard of it, and knew the Grace of God in truth. We may know many, yea, I suppose all the truthes of the grace of God, and yet not at all know the grace of God in truth. But if, where the word of the truth of the Gospel comes, it comes also in truth, they who so receive it cannot but be fruitful. The rain of the word falls by direction, some have it not at all (when their neighbours, like *Gideons* fleece, are wet with it, they like the earth round about are dry.) These must needs be unfruitful; others receive this word-rain (how much or how long soever it falls among them) only at the eares, it wets only the outside of them, but soaks not in, these also remain unfruitful. But whensoever the rain of the word, like (as we call it) a good ground-shower, goes to the root, the heart and conscience of a man, which is the same with that expression of the Apostle to the *Colossians*, if it be known in truth, the soul can no more with-hold its fruit, then good ground can, when seasonably and sufficiently rained upon. The Apostle *Peter* (2 *Eph.* 1. 5, 6, 7.) exhorts the Saints to much diligence in adding grace to grace, and concludes (*v.* 8.) *For if these things be in you, and abound, they make you that you shall neither be barren, nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ.* But why doth the Apostle say, if these things be in you, they make you that you shall not be unfruitful in the knowledge of Christ, seeing these are our fruitfulness? I conceive the Apostle speakes of the manifestation of their fruitfulness, not of the manner of the causation of it; as if he had said, by these things being and abounding in you, it will appear that you are not barren nor unfruitful in the knowledge of Christ. For indeed the knowledge of Christ which comes to us in the rain of the Gospel, is that, which gives all those graces both their being and abounding in us, and makes us that we cannot be barren nor unfruitful.

Further, This spiritual rain hath some effects, for which there is no parallel in the natural rain; as first (which was intimated before) it changeth the very nature of the soyl. Natural rain doth only draw out that vertue and fatness which is in the earth; whereas this spiritual rain falling upon hearts as barren as the wilderness, makes them fruitful, like a Paradise, or the Garden of God; yea falling upon a rock, a flinty rock, it hath (through the presence of the holy Spirit going with it) a power

to transform it into good ground, fit to be ploughed or planted for spiritual uses. And again, secondly, whereas natural rain drawes forth the weeds, and makes them prosper, this rain kills and withers them, even all those lusts which daily grow out of our hearts, and often shew themselves in our lives: the rain of the word nourishes nothing but our graces, and our holiness. And therefore the Apostle treating of this spiritual rain (*Heb.* 6.8.) concludes that ground under rejection, which being rained upon brings forth bryars and thorns, yea that it is nigh unto cursing, and the end of it is burning. If they who are thus watered bring forth weeds, they have nothing to expect next but fire, they and their weeds shall surely be bundled up together and cast into everlasting burnings.

Secondly, *Job* being able and ready to give good counsel, *they waited for it as for rain, and opened their mouth wide, as for the latter rain.*

Hence observe;

All Good counsel, especially the saving doctrine of the Gospel, should be as welcome to us as the rain, as the latter rain.

The word of truth and grace is the most desireable thing in the world; and they that know either the worth of it, or their own want of it, cannot but desire it, as the earth desireth rain; O what longings, what thirstings, are there in poor humbled parched soules for the word of God! they esteem it more then the expected rain, more then *their appointed food*, as was shewed at the 12th verse of the 23d Chapter of this book. If a man be hungry, a little bidding will serve the turn to perswade him to eat; Nature teaches men to eat when they are hungry, to drink when thirsty, and to look for rain when the earth is dry; and doth not grace teach and provoke us to pray and wait for spiritual food and rain, that our soules may live and fructifie! How forward are we to pray for natural rain, in its season, and the Lord lookes that we should; he loves to be entreated for it: and shall we be backward to receive spiritual rain, which (though it be sometimes more) is at all times seasonable! When once we are sencible of our spiritual dryness and barrenness, of our wants and weaknesses, we shall as earnestly desire and prize the good counsels, the feeding rains of the word, as ever we did rain in the

the extreamest heat of the dryest Summer. 'Tis much to be lamented, 'tis to be lamented with showers of tears, that those showers of holy instruction are so little valued and desired; how much more is it to be lamented, that many wish there might be no more of this rain, that these drops might drop no more, that these heavens over them might be as brass, and the bottles of these Clouds stop for ever. And as many think we have too much of this rain, so others are afraid of it; and therefore they get to shelter, as men do in a rainy day, lest they should wet their fine cloaths, or take cold by it. And whereas, they are most unwilling to be in the common rain who have their best cloaths on, they only are unwilling to come into this rain who have their worst; O how loth are sinners (who have nothing on them but the filthy garments and rotten raggs of old *Adam*) to come into this rain! And 'tis rare to find or hear of *Jobs* hearers any where, such, I mean, as open their mouthes wide for holy counsel as for the latter rain. The men of the world are like the land of *Egypt* from whence the *Israelites* came, of which *Moses* saith (*Deut.* 11. 10.) *Thou watered'st it with thy foot*, that is, by digging channels in the earth, thou didst conveigh water to it; but the people of God are like the land of *Canaan* (to which the *Israelites* were going) of which *Moses* saith at the 11th verse of the same Chapter, *It drinketh water of the rain of heaven.* Earthly water will serve their turn who are earthly, but they who are heavenly, are to be made heavenly, must have water from heaven.

I shall conclude with that word, that notable word of the Lord concerning his own word, under this continued Metaphor or Allegory of rain (*Isa.* 55. 10, 11.) *As the rain cometh down and the Snow from heaven, and returneth not thither, but watereth the Earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goeth out of my mouth: it shall not return unto me voyd, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.* What the Prophet discourseth and affirmeth here concerning that special word of God, his word of promise for pardon and reconciliation, is true concerning the whole counsel of God revealed to us in his word, it returneth not (as the rain and snow do not) till it hath watered every soul it is sent

to.

to. Some ſlight the word preacht (as they doe an ordinary ſhower) not conſidering that God ſends it, who never ſent, nor did any thing in vain. And whatſoever the thoughts of vain men are, it will appear at laſt, that not only no whoſe ſhower, but not any one drop of it, was either ſent or returned in vain. Though men make no preſent account of it, yet God will have an account of it hereafter; he will inquire whether we have been bettered, and made fruitful by it; he will enquire what we have brought forth, and how much. As the rain and the ſnow doe not return back without accompliſhing that which God pleaſeth, ſo neither ſhall his word; an affect it ſhall have either to convert or to condemn, it will be a ſavour of life or of death to every ſoul that hears it. And if Sermons be not as ſhowers to refreſh, they will make a deluge to overflow. As once the world was overwhelmed with a deluge of water, ſo it will (in this ſence) again; and they who are not made fruitful by ſhowers of Goſpel-doctrine, ſhall be ſunk, choaked, and drowned in them. It is ſad to periſh for want of this word-rain, or rain of the word; but it is much more ſad to periſh in it and by it.

JOB,

JOB, Chap. 29. Verſ. 24, 25.

If I laughed on them, they beleived it not, and the light of my countenance they caſt not down.

I choſe out their way, and ſat as chief, and dwelt as a King in the army, as one that comforteth the mourners.

JOB ſtill proceeds to ſhew what reaſon he once had to be very confident, that as he then was, ſo he ſhould continue in a flouriſhing condition, that neither his root nor fruit ſhould faile, but *he dying in his neſt, ſhould multiply his dayes as the ſand.* This he argueth, as more then probable, from the ſame Topicks as before, for the general matter of them, though here otherwiſe moulded and expreſſed; that is, from the reverence which all men ſhewed him, as alſo from the good offices which he was ready at all times to do for all deſerving men.

Verſ. 24. *If I laughed on them, they beleived it not.*

Laughter is proper to man as the effect and iſſue of his reaſon. For though many laugh when they have no reaſon to laugh, yet none can laugh who have no reaſon; and therefore though laughter be attributed to thoſe things which not only are without reaſon, but without ſence, yet 'tis ſo only improperly or metaphorically in alluſion to man.

The word here uſed is applyed to a threefold laughter in Scripture.

Firſt, To a ſcorning or a deriding laughter; ſo in the 39th of this book at the 7th verſe; God, deſcribing *the wild Aſſe*, ſaith, *He ſcorned the multitude of the City, his houſe is the wilderneſs, and the barren land his dwelling*, what cares he for crowded Cities. We have the ſame notion of laughter (*Pſal.* 2. 4.) The Lord beholding what work the world was at, the *people raging, and the Princes taking counſel together*, and all againſt the Lord, and againſt his anoynted, the Spirit of God there tells, what work, or rather (if I may ſo ſpeak with reverence) what ſport God was at, *He that ſitteth in the heavens ſhall laugh, the Lord ſhall have them*

in

in deriſion, the Lord ſcorns all the rage of the people, all the plots and counſels of the Princes, as knowing that they ſhall never be able to hinder his deſign, nor give check to his bleſſed plot and counſel, in *ſetting his King upon the holy hill of Zion.*

Secondly, *Laughter*, ſignifies a pleaſant ſpirit and chearful countenance, or ſmiling in good will (*Eccl.* 10. 19.) *A feaſt is made for laughter*; that is, a feaſt is not only for the repair of nature, or for ſtrengthning of the body, which is the ordinary end of eating, but we make feaſts for honeſt mirth, and to ſhew good will one to another, by loving and friendly entertainment.

Thirdly, *Laughter*, imports any freedome and affability of behaviour towards others, and ſo 'tis oppoſed not only to ſorrow and melancholly, but to ſeverity and auſteerneſs. (*Prov.* 29. 9.) *If a wiſe man contendeth with a fooliſh man, whether he rage or laugh, there is no reſt.* Some make the Antecedent to the Relative *He* to be the *fooliſh man*, and then the ſence is, whether a fool or wicked man be in a good temper or a bad, a wiſe man ſhall never make a good end with him. But I rather conceive, *that He*, in the latter part of the verſe, referring to the *wiſe man* in the former; and then the meaning is clearly this, if a wiſe or godly man, hath to do with a fool, with any perverſe or obſtinate ſinner, either to convince him of the evil which he hath done, or to perſwade him to doe better; whether the wiſe man *be angry* (as the text ſhould rather be rendred, then by the word *rage*) that is, whether the wiſe man deal ſharply with the fool (as he deſerves) *or laugh*; that is, deal mildly and ſweetly with him, *there is no reſt*, that is, the fool will not be ſatisfied, nor ſit down quietly under any way of conviction. Thus it is with wicked men, not only while wiſe men, but while the moſt wiſe God hath to do with them, either immediately by himſelf (alluring them by his favours, or ſcourging them with his rods) or mediately by his Miniſters, either offering them promiſes of mercy, or threatning them with judgements; let God have to do with them in all or any of theſe wayes, there's no reſt; they will not ceaſe to provoke him by their folly. This is the ſpirit of folly (to touch that only by the way) which Chriſt at once diſcovered and reproved in the *Jews* (Matth. 11. 16. 17.) *Whereunto ſhall I liken this generation? It is like little childr ſitting in the market place, and crying to their fellowes, and ſayin, we have piped unto you, and ye have not danced, we have mourned u, n-*

to you, and ye have not lamented, that is, ye have not been won to a conformity by any form of diſpenſation, or way of Miniſtry, neither by the ſtrictneſs of *John*, nor by my ſociableneſs and openneſs in dealing with you: but you have put a croſs and crooked interpretation not only upon our anger and ſorrow, but alſo upon our chearfulneſs and laughter.

When *Job* ſaith, *If I laughed on them*, we are not to underſtand it of the laughter of ſcorn and deriſion, but of the laughter of courteſie and affability, ſuch as we commonly ſhew towards our friends at feaſts; as if he had ſaid, If I uſed an open free and familiar courteous carriage towards them, what then?

They beleived it not: Why not? did they thinke that *Jobs* face was (not the diſcovery, but) the diſguiſe of his heart, or that he put on a couzening countenance when he came ſmiling among them? did they think that when he appearingly laughed, he was really angry, or covered his ſecret diſpleaſure with a ſeeming pleaſantneſs. It is (I grant) a too frequent practiſe with many, both to fain that love which is not in them, and to diſſemble that wrath which is; their words and looks are ſmoother then oyl, when drawn ſwords are in their hearts. As when ſome mourn and weep, we have no reaſon to beleive they pitty us, their tears are falſe: ſo when others rejoyce and ſmile, we have no reaſon to beleive they love us, or delight in us, for their laughter is falſe and flattering. Surely *Job* was not guilty of, much leſs given to, leaſt of all given up (as ſome have been) to this peice of unmanly policy: That was no Maxime or principle of his King-craft (which ſome have boaſted in) *He that knows not how to diſſemble, knows not how to live. Job* was a plain-hearted man, a man perfect and upright both towards God and towards man. And as he had ſo much courage that he durſt appear what he was: ſo he had too much honeſty and integrity not to be what he appeared. But if he was a man of this ingenuous ſpirit and temper, why did not the people who addreſſed to him, or attended upon him, *beleive it when he laughed?*

I anſwer, firſt, Theſe words repreſent *Job* a man of that eſteem and reverence among the people, for wiſdome and ſincerity, that if at any time he was pleaſant in his deportment towards them, if at any time he did attemper his gravity with mirth, & ſhew his affability as well as his Authority, yet they would not beleive that

Jocus non redoc. leat levitatem, et hilaritas auctoritatis non eminuat gratiam. Bern. Ep. 227.

In tanta opinione eram apud illos ut etiam jocabundi sermonem serio acciperent. Jun.

it proceeded from any lightneſs of ſpirit, or vanity of mind, but interpreted his very mirth ſeriouſneſs, and his laughter grave. His jeſt had a kind of earneſt in it, and his ſmiles did not at all leſſen his repute. He maintained or kept up his reverence in the midſt of his recreations, and gave no man occaſion to think he was loſt in his pleaſure, while he took it.

Secondly, *If I laughed on them, they beleived it not*; that is, they did not grow familiar with me preſently; to this ſence Mr *Broughton* tranſlates fully, *When I laughed on them they would not be bold.* Though *I* did let my ſelf bow down to them ſometimes, yet they never came up to me, nor bore themſelves as if I had been their equal, or their fellow.

Thirdly, We may expound theſe words as an argument of the peoples high content to ſee him merry and pleaſed; as if he had ſaid, all were ſo over-joyed when they ſaw me chearfully ſhewing any kindneſs to them, or acceptation of them, that they would not beleive it, as if it were too much, or too great a favour for them. So it is ſaid of the Diſciples of Chriſt, *After he had ſpoken to them, and ſhewed them his hands and his feet* (which gives light to this paſſage) (*Luk.* 24. 41.) *They yet beleived not for joy, and wondered* &c. Chriſt appearing to his Diſciples, as returned from death and the grave, was ſo great a mercy, that for joy they could not beleive it; they thought it (for a while) too good to be true, a bleſſing too bigg for them. We find a like uſe of the word (*Job* 39. 24.) where among other deſcriptions of the Horſe, this is given as one, *He ſwalloweth the ground with fierceneſs and rage: neither beleiveth he that it is the ſound of the Trumpet*; he is ſo glad of the battel that he can ſcarce beleive it for joy, or he doubteth whether it be the battel or no, becauſe he is ſo deſirous of it. Thus here, *If I laughed on them they beleived it not*, they were ſo over-joyed to ſee me well pleaſed and pleaſant with them, that they could not beleive for joy.

Fourthly, The words are taken by ſome as a ſignification of that great reſpect which the people gave to *Jobs* Judgment, or how much they were taken with his opinion in any buſineſſe brought before him, ſo that *If he laughed on them*, that is (according to this interpretation) if he did but by a ſmile give any intimation of his diſlike, *they beleived it not*, that is, they began to ſuſpect the matter was not right, which themſelves had preſented or reported

ported to him, or that he had eſpyed ſome hole, ſome error, or weakneſs in it. This expoſition ſtill hightens the honour of *Job*, and that eſtimation which all had of his wiſdome and ſagacity. As if men could ſcarce beleive their own ſences, about what they had heard and ſeen, or that they could hardly beleive that to be ſo, which they knew to be ſo, when he did but by a geſture or the change of his countenance hint the contrary. In the ſence before given the relative particle *it* (*they beleived it not*) referred to *Jobs* laughter: But in this it referrs to the matter whatſoever it was, reported to *Job* by themſelves for his judgement and determination; at the hearing of which if he did but ſmile a little (as Judges ſometimes do) they were ready to doubt their own cauſe, and lay down their former good thoughts of it, as thinking that he ſaw what they did not ſee. And then the latter part of the verſe, *The light of my countenance they caſt not down*, may be interpreted, in a proportion to that, as if he had ſaid. When I gave countenance to or ſhewed my approbation of a buſineſs by the caſt of my eyes, they did not caſt down *the light of my countenance*; that is, they did not refuſe or oppoſe me, but they looked upon that ſign as a rule to go by.

But (to open that a little further) we may more diſtinctly enquire; Firſt, what *Job* meant *by the light of his countenance*? Secondly, what by their *not caſting it down*? To the former queſtion, I anſwer, that as the *light of the countenance* of God ſignifieth his favour and ſpecial kindneſs to man, (*Pſal.* 4. 6.) *Lord lift thou up the light of thy countenance upon us*, that is, ſhew thy ſelf favourable and gracious to us. So there is ſuch a light ſhining from the countenance of man upon man, eſpecially from the countenance of Princes and Magiſtrates, as *Solomon* ſpeaks expreſſely (*Prov.* 16. 15.) *In the light of the Kings countenance is life.*

Secondly, The light of the countenance, is the chearfulneſs of the countenance; joy is light in the mind, and it puts a beauty upon the face, and makes it ſhine. Hence alſo in Scripture ſorrow is called blackneſs and darkneſs (*Joel* 2. 6.) *Before their face the people ſhall be much pained: all faces ſhall gather blackneſs*: the Hebrew is a *pot*, that is, a *pot-like* colour, or blackneſs, ſuch as ſculliens contract by lying among the pots; to which the Pſalmiſt alludes (*Pſal.* 68. 13.) *Though ye have lien among the pots,*

Lumen eſt hilaritas vultus; q.d. *non contriſtabant me viciſſim jocando tanquam cum æquali.* Piſc. *Nullo mærore afficiebant me, in omnibus pla-*

rebant et gratificabantur mihi. Jun.

yet shall ye be as the wings of a dove covered with Silver, &c. that is, though through sorrow and affliction ye have stained your beauty, yet ye shall recover it again. Thus saith the Prophet, *All faces shall gather blackness*, they shall be so full of sorrow that the characters and marks of it shall be stamped and impresst upon their face. Again (*Nahum.* 2. 10.) *Shee is empty and voyd and wast, and the heart melteth, and the knees smite together, and much pain is in all loyns, and the faces of them all gather blackness.* Lamenting *Jeremiah*, bewailes the sad effects of famine in the same stile (*Lam.* 4. 8.) *Her Nazarites were purer then snow, they were whiter then milk; but now their visage is blacker then a coal*, or (as we put in the Margin of our translation) *darker then blackness.* There's no light, no day in their faces, no morning there: The light of the countenance is joy and chearfulness.

Ego lucem vultus gravitatem intelligo, quæ velut hominem illustrem et conspicuum reddit. Merc.

Thirdly, The light of a Magistrates countenance, is his gravity; that renders him very illustrious and beautiful in the eyes of his people. A light look, much more lightness of spirit obscures the honour of Princes, and makes them little less then contemptible, almost ridiculous. When *David danced before the Lord* (at the bringing home of the Ark) *with all his might, girded with a linnen Ephod* (2 Sam. 6. 14.) *Michol* (the Queen) *Sauls daughter, looked through a window and saw King David leaping and dancing before the Lord, and she despised him in her heart*, and when she came out to meet him (*v.* 20.) she said (in scorn) *How glorious was the King of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself.* Though *Michol* beheld this action of *David* in a false light, and weighed it in a wrong ballance, not considering the seriousness, yea and spiritualness of *Davids* heart in communion with God, while he appeared thus in the eyes of men. Yet taking the action abstractly from those religious circumstances of it, and his gracious intentions in it, there is no doubt but his carriage was much below the dignity of his condition, and much unbeseeming the State, Majesty, and Gravity of a King, especially of the King of *Israel*, Gods special people. And had *Michol* seen him do so upon any ordinary occasion, she might have had reason enough, if not ironically, to deride and jeer him with, *how glorious was the King of Israel to day!* yet faithfully and plainly to have reproved and admonished him, with,

My

My Lord O King, you have this day forgot who you are, you have gone out of your place, have acted like one of the common people, not like a Prince, and so have darkened your own glory. A well temper'd gravity in speech and gesture, is the best beauty and light of a Kings countenance. And this some conceive to be principally intended here by *Job*, and I shall readily subscribe to it, if withal we give this Gravity a tincture of that chearfulness before spoken of, which doth exceedingly quicken it, and is both the life and grace of it. Gravity alone is somewhat too dark a colour to be called the light of a mans countenance, but put a little chearfulness to it, and there's nothing more beautiful and taking in the eye of the wise. *What can better become a Magistrate, then a Grave chearfulness, or a chearful Gravity?*

Fourthly, The light of a mans countenance is that boldness and confidence of spirit which appears and shines much in the face, when the conscience is clear, and all's well within. A guilty person hath a dark countenance, nor dares he show his head: but light breaks out as from the eye-lids of the morning, from his eyes, who is full of innocency and integrity. Thus 'tis said of *Stephen* the protomartyr (*Acts* 6. 15.) *All that sat in the Council, looking stedfastly on him, saw his face as it had been the face of an Angel*; not that an Angel hath a visible face, but 'tis phrased so to note excellent beauty; *Stephen* had not the dark or gashly appearance of a guilty conscience in his face, but the sweetness and light of his countenance presented the innocency of his cause, and printed (as it were) a legible *not guilty* in his very looks. And as innocency cast a light upon the countenance of that blessed prisoner at the barr; so integrity causeth a light to shine from the countenance of any Judge upon the Bench, or Prince upon the Throne. This, yea, all these ingredients, favour, chearfulness, gravity, integrity, made up the light of *Jobs* countenance; of which he saith, (which is the second thing to be opened in this sentence) that *they* (meaning the people) *did not cast it down*; that is, they did not abuse my favour, nor disapprove my chearfulness, they did nothing either to grieve me or to shame me. The countenance of a man is cast down two wayes. First, with sorrow; secondly, with shame; and both two wayes; first, with shame and sorrow for what others have done a misse; secondly, for what we our selves have done amisse, especially when having done amisse,

we

we are either reproved by others for our faults, or disappointed of our hopes. Thus when *God had no respect to Cain and to his offering*, the text saith (*Gen.* 4. 5.) *Cain was very wroth, and his countenance fell*; and (v. 6.) *The Lord said unto Cain, why art thou wroth? and why is thy countenance fallen?* Cains countenance fell, because indeed God had cast it down. The Lord justly put a slight upon his person, and upon his performances, and then he could not hold up his head. Now as God can quickly cast down the countenance of the most lofty and high-lookt men; so one man may cast down the countenance of man, and he doth it, that puts another either to shame or sorrow. So then we may gather up the sence of the whole verse into this briefer paraphrase. As if *Job* had said, *I always lived in such good repute with my people, and maintained my honour in such an evenness with them, that they did never think me vain, because I sometimes laughed or was free with them, nor did they ever cast down the light of my countenance, as if my chearfulness had proceeded from lightness, or was unsuitable to my place and dignity, for they knew well enough that it was only to shew the content which I took in them, and the favour which I bare them; yea, they knew that my mirth was duely allayed with gravity, and that I had integrity enough to bear me out confidently in it; and therefore they took no ombrage or offence, nor shewed they any dislike at it, much less did they contemn and slight me for it, or give me any cause after such entertainments of my self among them to hold down my head, as if I had forgotten who, and with whom, I was.* All this (and 'tis very like somewhat if not much more then this sence hath reacht) we may conceive as *Jobs* intendment in this close and darksome passage; *If I laughed on them they did not believe it, and the light of my countenance they cast not down.*

Hence note;

First, *Laughter or mirth is not sinful in it self, nor unsuitable to a Godly Magistrate.*

Job had his laughing time, his times of refreshing and unbending himself from business. *Solomon* tells us (*Eccl.* 3. 4.) *There is a time to weep, and a time to laugh*, these have their interchangeable seasons; yea the Gospel tells us, that our whole time is for laughter, *Rejoice evermore* (1 Thess. 5. 16.) Grace doth not deny but

but qualifie and correct our mirth (*Phil.* 4. 4.) *Rejoyce in the Lord alway, and again I say rejoyce.* But saith not Christ (*Luke* 6. 25.) *Woe unto them that laugh now?* and saith not *Solomon* (long before, *Eccl.* 2. 2.) *of laughter, it is mad, of mirth what doth it?* I answer there is indeed a sinful mirth, and a mad laughter; mirth and laughter are so, when they arise any of these four wayes.

First, From unbeleif; when *Sarah* heard the Angel prophecying to *Abraham* from the Lord that she should have a Son (*Gen.* 18. 11, 12.) *Therefore Sarah laughed within her self, saying, after I am waxed old, shall I have pleasure my Lord being old also?* Shee did not beleive the promise, and so smiled at it. Her laughter was sinful, and she was reproved for it. When *Abraham* heard that good news before from God (*Gen.* 17. 17.) *He fell upon his face and laughed, and said in his heart, shall a Child be born to him that is an hundred years old? and shall Sarah that is ninety years old bear?* Abraham laughed not, doubting or staggering at the performance of that promise through unbeleif (*Rom.* 4. 20.) but admiring the goodness of God to him in it. Whereas *Sarah*, though she did not laugh in derision, as the wicked do, yet she laughed with some mixture of diffidence; else the Lord had not rebuked her for it, nor should she have had any reason to deny it, had she laughed only in faith, rejoycing at the mercy, as *Abraham* did.

Secondly, There is a laughter proceeding from carnal security. When that good King *Hezekiah* sent his Messengers throughout all *Israel*, saying, *Turn again unto the Lord God of Abraham, Isaac, and Israel, and he will return to the remnant of you that are escaped out of the hand of the Kings of Assyria*, &c. *and serve the Lord your God, that the fierceness of his wrath may turn away from you, they laughed them to scorn, and mocked them* (2 Chron. 30. 10.) They thought there was no danger, all was well with them, and they presumed things would so continue, why should they trouble themselves with such foolish fears, or go about so needless a work as they supposed themselves invited to.

Thirdly, There is a laughter that proceeds meerly from levity. Some (as we say) will laugh at the wagging of a feather, or the stirring of a straw, this is also vanity and madness.

Fourthly, There is a laughter, that proceeds from Epicurean sen-

sensuallity, or carnal delight in the creature. These say, *lets laugh and be fat*; these (as the Prophet describes them, *Amos* 6.4,5,6.) *Lye upon beds of Ivory and stretch themselves upon their couches, and eat the Lambs out of the flock, and the calves out of the midst of the stall, and chaunt to the sound of the viol*, &c. To these Christ speaks (*Luk.* 6. 25.) *Woe to you that laugh now, for ye shall weep and mourn*; They who live sensually, are neer, not only the sorrows of death, but a sorrowful life. *Their pleasure dyes soonest who live in pleasure.* And therefore *Solomon* had great cause to say of this *laughter, it is mad, and of all such mirth, what doth it?* even this it doth, it leaves men not only melancholly but miserable. As all creatures in their best use are vain as to that great end, the attainment of eternal happiness, so when they are abused, that is, excessively used, they will soon *be a vexation of spirit.*

Now, as there is a vain and sinful, so a holy and commendable laughter, and that flows from these three fountains; first, from faith in or assurance of the promise, that we shall in due season eat the fruit and enjoy the comforts of it. Such was *Abrahams* joy or laughter when a son was promised him, as was touchd before. As God laughs at the wicked in scorn, knowing that himself both can and will doe what he hath threatned against them (*Psal.* 2.4.) So Godly men laugh in faith, knowing that God both can and will doe all that for them which he hath promised. And (to be sure) there's enough promised to make any man laugh that beleives it. Worldly men laugh at the simplicity of the Saints in beleiving the promise; and Saints laugh because of the rich treasure of good things contained in the promises, as also because of the faithfulness and all-sufficiency of God in making them good. *We rejoyce*, (saith the Apostle, *Rom.* 5. 2.) *in hope of the glory of God*, yea, *beleiving* (strongly, and by faith seeing things hoped for clearly) *we rejoyce with joy unspeakable and full of glory* (1 Pet. 1. 8.) that joy which we cannot speak, we may laugh; and then the soul is full of joy indeed, when we cannot utter it by words, but by laughter.

Secondly, There's a gracious laughter arising from confidence of deliverance in times of danger. Thus *Eliphaz* assures a godly man (Chap. 5. 22.) *At destruction and famine thou shalt laugh.* But are destruction and famine laughing matters? Doth not God then call us to mourning, and to fasting? I answer, nothing is more

more unbecoming a Godly man then to laugh at the Judgments of God, as slighting them. Nor is any thing more comely and honorable for a godly man, then to laugh at them in a confidence upon the promise of God to be delivered from or protected and provided for in them. He that can laugh in a well grounded assurance that God will take care of him and do him good in the midst of such evills, is a beleiver indeed. To know and be sencible of the dreadfulness of Gods hand in such terrible dispensations in such an evil day, and yet to know that God will not be a dread nor a terror to us in that evil day (*as Jeremiah* prayed the Lord would not be to him (*Jerem.* 17. 17.) is to live by faith to purpose.

Thirdly, There is a gracious laughter, of thankfulness after deliverance received, or upon the receiving of any mercy. And they who have laughed in a confidence that they should be delivered or receive any special mercy before it came, will certainly laugh in thankfullness when any deliverance or mercy is come. The Church bethinking her self how the Lord had even surprized them with a wonderful return out of bondage, could not contain from laughing (*Psal.* 126. 1, 2.) *When the Lord turned again the captivity of Zion, we were like them that dream; then was our mouth filled with laughter, and our tongue with singing.* They who can laugh upon any of these terms, may laugh as much as they will; while faith in the promise that we shall receive good, and trust that we shall be delivered from evil, or thankfulness to God when we are delivered, set us a laughing, our laughter is as much our duty, as it is our refreshing. The wicked mans *heart is sorrowful in laughter* (Prov. 14. 13.) A godly mans heart should slaugh in sorrow, how much more upon all true occasions of joy. Godly *sorrow is better then carnal laughter, for by the sadnesse* (such sadness) *of the countenance the heart is made better* (Eccl. 7.3.) But spiritual laughter is better then godly sorrow, for by that chearfulness of the countenance the heart is made not only better but best of all. *The laughter of fooles is like the crackling of thorns under a pot* (Eccl. 7.6.) It makes a noise, but is apter to burn then to warme those that are near it, & 'tis soon extinct. But the laughter of the wise is like well-tuned musick at the Table, which doth at once glad and compose the minds of those that hear it. Some have put a disgrace upon the spirit and wayes of

God, as if that Spirit whose name is *The Comforter*, did make the heart sad, or as if those wayes which are pleasantness, did make men melancholly, then which nothing is more contrary either to the Spirit or wayes of God. The Gospel doth not only dispence with, but dispenseth a holy laughter, a regulated joy. As for that joy which doth either dis-spirit or unfit us for duty, the Gospel knows not hing of it, but to reprove it.

Further, Consider the words as spoken by way of supposition, *If I laughed on them*, which intimates that it was a rare, not a common thing for *Job* to laugh, and to be familiar with people.

Hence note;

Gravity ought to be the usual posture of Magistracy.

If Rulers laugh, it must be very sparingly. It being once said to a Judge, Sir, *You are not merry*; he answered well and wisely, and like himself, *I am merry enough for a Judge*. *Job* speaks of it, as a matter somewhat besides his custome, and below his state to do so, he condescended when he laughed.

Thirdly, Whereas he saith, *If I laughed on them, they beleived it not*. The interpretation before given of those wordes, *they did not beleive it*, may give us this further observation.

Men of known seriousness, will be so accounted, even while they appear less then serious.

The laughter of a wise man is more stayed then the gravity of a fool. Men are not reckoned what they are by this or that action, but their constant temper and disposition. As a common lyar is suspected to speak falsely, even when he tells the truth; so a man of known composedness and sobriety, is not suspected of wantonness or levity, when he takes his greatest liberty. What we use to be, that we shall be thought to be, though we seem to be otherwise. 'Tis not an act, but the habit which doth denominate.

Fourthly, Whereas *Job* reckons up this, and puts it into the Inventory of the favours of God to him as a Governour, that, *if he laughed, they* (as hath been shewed) *beleived it not, and the light of his countenance they cast not down.*

Observe;

As

As 'tis an honour among men, so a mercy from God, to governours, when due reverence towards them is kept up in the hearts of the people under them, or when their subjects both know and keep their distance.

There is much of God seen in maintaining the value of Princes, that they grow not cheap in vulgar opinion. When a Magistrate hath lost his estimation, he hath little else to lose; and while he keeps that unblemished and untouch't, he cannot be at any great loss for any thing else. The honour of Magistrates is as useful to them, as credit is to Merchants. As these can neither buy nor sell, neither trade nor traffick without the one, so neither can they either reward or punish, nor are they either loved or feared without the other. When the Lord was purposed to bring utter confusion upon the Jewish state, he threatens by the Prophet (*Isa.* 3. 5.) *The child shall behave himself proudly against the ancient, and the baser*, or man *of light esteem* (as the Original word signifies) *against the honourable, or men* of weight and worth. 'Tis as bad as can be with a people, when they will not know their betters. There's but little difference between the levelling and the ruining of a nation. And therefore as it is the command and appointment of God, that men should be ranked into & live in a comely subordination, so it is an act of his mighty power, yea of his gracious favour to keep them to it. When once men break their bounds, they will quickly break their peace; and they who do not acknowledge and honour a head in their own, must unavoidably be made the tail of all other Nations. Not to respect those who are above, is to bring all under; and they who will not submit to government, must whether they will or no, submit to destruction. Naturalists say, the Elements are not burdensome in their proper place; nor are men (in civil respects) while they keep theirs; we never burden nor trouble one another while we keep our own place, and act towards our superiors as considering their place. Let all take heed how they cast down the light of the countenance of Magistrates, lest thereby they put out their own; or (as it was said to *David* the cheif Magistrate, in another case, 2 *Sam.* 21. 17.) *Lest they quench the light of Israel.* For if the light of a Nation may be quench't, when a Prince falls by an over valorous venturing of himself against an ene-

enemy, much more is the light of a Nation in danger to be quench't, when a Prince falls by the undervaluings of his own people.

Fifthly, Whereas *Job* intimates that because the people did not *believe it*, or did not make too bold with him, when he laugh't on them, that therefore they did not cast down the light of his countenance, or, they did not make him ashamed or sad.

Observe;

'Tis both shame and sorrow to superiors, when they who are under them, take advantage by their freedome to be bold with them, and grow upon them.

Natural parents are often put to shame by their children upon this account: Cockerings and indulgence make children forget their duty and reverence. And many experiences have taught us, that those parents who have laughed much on their children, have had cause enough from them to mourn, and even mingled their drink with weeping. Familiarity with inferiors, doth commonly breed contempt; and if superiors are not very wary and discreet in laughing, either on them or with them, they hazard their own honour, and are in danger of being laughed at by them. Doubtless *Job* was as wise as merry whensoever he gave himself leave to be merry with, or in the sight of his subjects and servants; and therefore they never put him to shame, nor was the light of his *countenance* cast down after those relaxations wherein he had been most *lightsome* (or as we say) *game-some* with them.

Lastly, Note;

'Tis not for the people to take all that Princes give, nor to take notice of the familiarity which they use towards them, much less thereupon to be familiar.

Princes may sometimes for their recreation lay by their State a little, and descend to their subjects and servants; but subjects and servants must not take state upon them, and ascend to their Princes and Masters. *If they laugh on them, they should not believe it.*

Job gives yet a further proof of his great authority and respect among the people, and so shuts us.

Vers. 25.

Vers. 25. *I chose out their way, and sat as cheif, and dwelt as a King in the army, as one that comforteth the mourners.*

In this verse *Job* concludes his whole discourse about the grounds of his confidence, that his worldly prosperity should continue, as was shewed at the 18th verse of this Chapter. He was a man of such approved wisdome and integrity, that all gave up themselves to his counsel, and were ruled at his discretion. *Job* was as the Oracle of his age.

I chose out their way.

That is, they made application to me for advice what to do, and how to steer their course in every doubtful business, or knotty case, and what I said, that they submitted to, not only with good content, but with good success.

I chose out their way.

Elegiam quod illos facere oportueret, et quæ rationes ac vias debuerunt gerere. Merc.

The holy Prophet professeth both his own insufficiency, and the insufficiency of all men to chuse their own way (*Jer.* 10.23.) *O Lord, I know that the way of man is not in himself: It is not in man that walketh to direct his steps.* And as this is above the ability of man, so 'tis besides his duty. No man can, and no godly man would be the chuser of his own way; 'tis his desire and daily prayer that the Lord would chuse it for him. Now as God chuseth out the way of his people, so Magistrates (who are Gods on earth) should be able (in their way) to chuse out the way of their people. A wise and faithful Ruler may be that (in a qualified sence) to a multitude of men, yea to a whole Nation, which God is to all men, even to all Nations, the chuser and directer of their wayes. When men know not which way to go, nor where to tread their next step, some wise man, much more a wise Magistrate may shew them. Thus did *Job*, *I chose out their way*. And what then?

I sat cheif, or A cheif.

Si mihi visus est me illos demittere atq; accommodare, illi tamen soli.

That is, I had the supream power, and authority, and was advanced above all. *Job* sat cheif. First, in the hearts and affections of the people; secondly, he sat cheif in power and authority

tum mihi honorem deferetes semper me summo ponebant loco. Merc.

ty over all the people. Whence Thirdly, wheresoever he came he had the uppermost room or cheif place in all meetings with the people. Thus he *sat cheif*, and (as it followeth)

Dwelt as a King in the Army.

Mr *Broughton* reads, I *dwelt as a King in a Garison*, the meaning is, *I was in as much honour amongst my people as a King is among or with his Army*; or thus, *Though I did not terrifie nor keep them under by any military force, or by the power of an army, yet I was as much obeyed and honoured as if I had dwelt in an Army, & had made, my Court a Garison. My Magistratical sword was as much feared and submitted to, as if I had alwayes kept it up and made it good by the military sword. I dwelt as a King in the Army.*

That word of similitude *as a King*, doth not deny that *Job* was a King, nor doth it affirm that he was but the shadow of or somewhat like a King, for either *Job* was formally so, or at least, equivalently he had Kingly power. He was a King in effect, if not in title. For as when 'tis said of Christ (*Phil.* 2. 8.) *He was found in fashion as a man*, it doth not imply that he had only the shape or fashion of a man, but was not a true man; So here when *Job* saith, *I sat as a King*, it doth not imply that he was not indeed a King, he might have both name and thing, both truth and title for all that.

Again, the note of similitude is not to be restrained to that single term *King*, but to the whole clause or sentence, *a King in the Army*. *Job* was truly a King, but he was but as a *King in the Army*; He had not an Army alwayes about him, only he was feared and honoured as if he had. And

As one that comforteth the mourners.

Eram tamen Mœrnetium consolator. Vulg.

The vulgar translation reads, *I was not withstanding the comforter of the mourners*; as if he had said, *Though I was chief in authority, and had either the power of a formed army or power like that of an army to back me; yet I did not slight the afflicted nor forget the sorrowful; I did not think it below me to administer comfort, as well as counsel, to give Gospel as well as law to the people.* Or thus; *Notwithstanding I had the command of an Army, or an Army upon any occasion at my command, yet I was not harsh and rough to poor sinners* (as Souldiers often are) *nor did I use any violence* (as Souldiers

diers often do) *I was meek and tender, as one whose business is was to comfort mourners, and refresh sad hearts.*

At the 11th verse of the 2d Chapter of this book, we read that *when Jobs Friends heard of all the evil that was come upon him, they came every one from his own place: Eliphaz the temanite, and Bildad the Shuhite, and Zophar the Naamathite, for they had made an appointment to come together to mourn with him, and to comfort him.* It was (probably) very usual in those times, and places, when they heard of any friend in affliction, to make a journey to comfort him. Now as *Jobs* three friends did to him, so he had done to others; *I* (saith he) *was as one that comforteth the mourners.*

Cum consolatur milites qui in luctu sunt propter cladem acceptam aut alia de causa. Drus. *Ut rex inter à turumarios suos quando lugentes consolatur.* Jun.

Some restrain these words to those immediately foregoing, *I dwelt as a King in the Army, as one that comforteth his mourning Army, after they have been worsted in battell*, or after some great defeat. As *Joab* advised *David* to doe (2 *Sam.* 19. 7.) when upon his extream passionateness for the death of *Absalon*, his conquering Army was so discontented and dejected, that they were like a beaten and conquered Army; as the text is expressed at the 2d and 3d verses of that Chapter; *And the victory that day was turned into mourning unto the people, for the people heard say that day how the King was grieved for his son. And the people gat them that day by stealth into the City, as people being ashamed steal away when they flee in battle. Hereupon Joab* (v. 5.) *came into the house to the King and said, thou hast shamed this day the faces of all thy servants*, &c. *Now therefore arise* (saith he v. 7.) *goe forth, and speak comfortably unto thy servants* (that is, to the Army) *for I swear by the Lord, If thou go not forth, there will not tarry one with thee this night, and that will be worse unto thee then all the evil that befell thee from thy youth untill now.* The Army of *Israel* was grieved to see the King so much greived with the death of his son, that would have been his death if he could. Therefore *Joab* gave good counsel, *go forth and comfort them.* 'Tis a great part of a Generalls wisdome to bear up the courage of his Army in hope of a better day, or of better success, when some hardship or disaster is befallen them. Thus *Job* is conceived to have been among his people, as a King comforting his mourning Army.

But which way soever we take it, we have heer an excellent example, of a wise and gracious Prince, who doth not desert, but is ready

ready to take part with and uphold the spirits of his people in their worst condition.

From the words thus opened,

Observe;

First, *It is an honour to be able to direct others, and to chuse out their way for them.*

He is a wise man that understands his own way, or is able to guide himself. *The wisdom of the prudent is to understand his way,* (*Prov.* 14. 8.) But to be able to understand the way of others, and to be a publick guide, is an argument of greater wisdome.

Secondly, *Job* who *chose out their way*, had the character of Magistracy upon him.

Whence observe,

It is the duty of the Magistrate, to be a leader and director of the people, to chuse their way for them.

It is the duty of the Ministers of Christ, to chuse out or direct the way of man in spiritual things: As the Apostles did (*Acts* 2. 37, 38.) when many of the *Jews* who had pierced Christ were prickt at the heart upon the hearing of *Peters* Sermon, and *said unto him, and the rest of the Apostles, Men and brethren, what shall we do? Then Peter said, repent and be baptized*, &c. A Minister should be able to chuse or chalk out the way of salvation to and for those who are either quite out of the way, or, are as it were in a wilderness, where they see no way to be saved. Thus also it is the duty of Magistrates to chuse out the way for the people in all civil things. *Jethro* giving advice to *Moses* whom to set over the people, saith (*Exod.* 18. 21.) *Thou shalt provide out of all the people able men, such as fear God, men of truth hating covetousness.* He doth not only say provide such as fear God, and are honest men; but they must also *be able men.* But who are they? He doth not mean able men of body, that is, strong men, nor *able men* only of purse, that is, rich men; but *able men* of parts, and of gifts, men of understanding. It is not enough to make a man a Magistrate, no nor a Minister, that he is godly; every one that hath grace is not fit to teach others, nor is every one that hath grace fit to rule others, they must be able men, men able to chuse out the way of the people (as *Job* was) who act in

in the sphear either of Magistracy or Ministry. They that rule must know the Law, else how shall they direct others according to the Law? And therefore it is denounced as a curse upon a people (*Isa.* 3. 4.) *I will give children to be their Princes, and babes shall rule over them.* And what work they are like to make in the Government, we may read at the 12th verse of the same Chapter, *As for my people children are their oppressors, and women rule over them: O my people, they which lead thee* (namely, these thy childish and womanish Governours) *cause thee to erre, and destroy the way of thy paths.* The Scripture doth not speak thus in contempt of women and Children as to Government; for *Deborah* a woman governed magnanimously, and we have had a famous experience even of masculine vertue in the reign of our *Elizabeth*; yea Children have governed well, witness young *Josiah* in *Judah*, and *Edward* the sixth in *England*. So that when the Lord threatned his people with *women and children* to rule over them, there is no necessity of understanding it at all properly of women in strict notion, who are the weaker vessel according to their sex, or of Children (in strict notion) who are but weak of understanding according to their age, seeing God can furnish these when he pleaseth, beyond both sex and age with a spirit of Government; But the meaning is, that even those men, though ancient men, who ruled over them, should be as the weakest of women and children, that is, as it follows in the Propher, they should *cause them to erre* (or lead them into errors) *and destroy the way of their path.* They should be so far from *Jobs* noble usefulnesse *to chuse out their way*, that they should lead them quite out of their way. Thus false Prophets and unsound teachers, are leaders of the people, causing them to erre. And so are unskilful Magistrates.

When *Job* saith again, *I chose out their way, and sat chief*,

Observe;

Magistracy is an Eminency. The exercise of that power doth unavoidably set some above others, or one above all. There's no governing upon even ground. To sit chief is the Circumlocution of Government.

Fourthly, *Job* who sat chief, was a good man, a godly man, a man fearing God; hence note,

Sometimes good men are great men; and they who are uppermost with God, get uppermost in the world. A Job sits chief.

Fifthly, See what a happiness the people lived in while *Job sat chief; the eye that saw him blessed him, and when the ear heard him it gave witness to him, because he delivered the poor that cryed and the fatherlesse, and him that had none to help him, the blessing of him that was ready to perish came upon him, and he caused the widows heart to sing for joy.* 'Tis well with a people (as to their rights) *when they have godly and righteous Governours. Good men make good times.*

Secondly, He saith, *I sat chief, as a king in the Army.* Job seems to intimate the readiness of all to obey him, by alluding to the readiness of Souldiers to obey their officers, especially their chief Officer.

Military discipline is the severest and strictest discipline.

A Souldier must obey every look of his Officer, much more his orders; if he doth not (in many cases) he dies for it.

Hence note;

Magistrates ought to have ready obedience.

The obedience of subjects is only limited, as that of servants is, it must be in the Lord, that is, in all things honest and lawful, and so far subjects ought to obey their Governours, as Souldiers doe their Generalls, with all readiness. The Centurion (*Mat.* 8. 9.) said, *I am also a man under authority, having Souldiers under me* (that is, I am under the command of superior Officers in the Army, and I being an Officer have Souldiers under my command) *and I say to this man go, and he goeth: and unto another come, and he cometh: and to my servant do this, and he doth it:* so it was with *Job*, he was among his people as a King in his Army, and his strength was the good will and free submission of his subjects; that's the best army.

Seventhly, observe;

It is both the honour and duty of Magistrates, how great soever in power, to be a comfort and succour to their people.

Job was as a King in the Army, yet he was also as one that comforteth

forteth the mourners; he said of his friends, miserable comforters are ye all, but himself was, to all, a comfortable comforter. Princes must condescend to the poor, and mingle the exercise of pity with the exercise of their power. 'Tis well, when rulers, who are a terror to evil doers, are also a comfort to mourners. How sweet is it to see Princes design the love of their people, as well as their obedience. He spake more like a monster among men, then a ruler over men, who said of his subjects, *Let them hate me if they will, seeing they must fear me; I can over-power them, I care not for their love.* The Lord promiseth his people (Isa. 49. 23.) That *Kings shall be their nursing fathers, and Queens their nursing mothers*; that is, they shall provide for them, protect them from harmes, and deal tenderly with them, as nurses doe with their children. Woe to those Princes who are so far from succouring their people (as nurses do their children) when they cry, that they make them cry, and force them who lived comfortably to mourn, instead of comforting the mourners. How unlike are they to *Job* in the text, and how like to *Pharoah* (Exod. 1. 10, 11.) who think they never *deal so wisely* with their subjects, as *in setting Task-Masters over them to afflict them with burdens*, till they break not only their backs, but, their very hearts, and cause them (as *Pharoah* did the *Israelites* (Exod. 23. 24.) *to sigh by reason of the bondage, and to cry, till their cry come up unto God, by reason of the bondage.* There is a necessity upon Magistrates sometimes to use severity; but it should be their choice and delight to use clemency; 'tis their work to punish the contumacious, but to *comfort the mourners is the best and most honourable part of their work*; God himself beareth this stile and title (*Rom.* 15. 5.) *The God of consolation*; and (2 *Cor.* 1. 3.) *The God of all comfort.* Then Princes act like God, when their Government is so just and righteous that they make no mourners, and when their persons are so merciful and compassionate, that they comfort mourners. He governs well, that makes no mourneers, but he is the best Governour who comforts mourners.

Oderint dum metuant.

From *Jobs* whole discourse upon this point, we may take the draft or picture of an excellent Prince, and of a happy people, of Prince ruling well, of a people obeying well, and of both pleased well. What can a people desire more in a Magistrate, then that he should be a man so wise as to chuse out their way, and so tender

Principem venerabilem potius esse debere quam terribilem dixit Socrates.

as to ease them of their sorrow; That he should have a knowing head, and a sympathizing heart, that he should be a man of understanding, and a man of bowels; that he should have power like an army to defend them, and compassion like a friend to comfort them?

I have now finished this Chapter and *Job*'s description of his former light and prosperous estate. In the next he turns the Table, and shews us his present dark and disconsolate estate. This Chapter concludes with, *If I laughed on them they believed it not.* &c. That begins with, *Now they that are younger then I, have me in derision*, &c. He himself was laughed at. The case was altered.

A TA-

A

TABLE

Directing to some special Points noted in the precedent

EXPOSITIONS.

A

Abhorrence *of sin is the property of a Godly man.* 44. *Two grounds of this* abhorrence. 46. Abhorrence *of sin is much more then our forbearance to commit it.* 396, 397

Adding *to a thing, what it imports.* 3

Æolus, *the heathen God of the Winds.* 318

Affliction *is bitter.* 24. 26. *A godly man sees the hand of God in them.* 26. *He hath good thoughts of God in them.* 27. *Saints* afflictions *often very deep.* 27. *A godly man hath another spirit in affliction, then a wicked man hath, shewed in three things.* 76. Afflictions *teach and fit us to teach others.* 118. Affliction *common both to good and bad.* 132. Afflictions *how like waters.* 176. *How and when* Afflictions *unfit us for duty.* 423, 424

Agesilaus, *why derided by the Egyptians.* 530

Almighty, *notes two things in God.* 23. *It is not for want of power that God doth not presently help.* 25

Alexanders *Souldiers, how said to be winged.* 188

Angels, *good Angels, how like the fowles of the air.* 292

Anger *is a bitter thing.* 24

Appeales *to conscience, or to experience, are very convincing.* 127

Appearances *of evil must be avoided.* 394

Aristotle *puzzled about the reason of naturall things.* 269

Art

Art *perfects nature.* 221
Astrologers *their opinion of the cause of the winds.* 314
Augurs *what they were among the heathen Romans.* 293
Air *described.* 312

B

Beasts, *wicked men like wild beasts ravening for their prey.* 549
Blind *and lame of two sorts.* 535
Bitterness, *a threefold notion of it in Scripture.* 23
Blessing *of God makes all we do and have prosper.* 574
Blessings *of the wicked are cursed to them.* 140. *Act of* blessing *applyed three wayes in Scripture.* 502
Booth, *what it is.* 166
Bow *signifies a threefold strength.* 578
Boldness *and confidence of spirit, is the light of a mans countenance.* 613
Boldness *of the righteous, in what sence like that of the* Lion. 385, 386
Bread, *what it signifies in Scripture.* 144, 239
Breath *is the beginning and continuance of life.* 28
Burial, *to be buried as soon as dead, a note of ignominy.* 149. *Want of* burial *reckoned a Great punishment.* 169, 170. *burial though a mercy, yet but a common mercy.* 170, 171 *They who neglect their souls, are usually most carefull for the* burial *of their bodies.* 171

C

Canaan, *why specially called the land of the living.* 262. *How the people of God are like* Canaan. 605
Candle *of God taken three wayes in Scripture.* 435
Cato *how reverenced among the Romans.* 483
Change, *all things how subject to it.* 426
Cheerfulness, *is the light of the countenance.* 611
Chelidonian *winds, why so called.* 316
Children, *a blessing, yet sometimes the* children *of good men are not blessed.* 141. *When children suffer, parents suffer.* 142. *To have dutiful* children *a great blessing.* 461
Chrystal *described.* 275
Christ, *why so often set forth by sensible things.* 281. *That Christ is the eternal Son of God proved.* 354. *That he is so, is the great pillar of our faith.* 357
Circumstances *of an affliction, encrease it much.* 178. *God knows how to* circumstantiate *his judgments, so as to make them most dreadful.* 181
Clapping *of the hands, what it signifies.* 194, 195
Commendation *of our selves, or setting out our own good deeds, when and how lawful.* 512
Communion *with God in secret most sweet and desireable.* 451
Concealment, *the word or truths of God must not be concealed.* 125, 126
Confidence *about an earthly felicity, when*

when sinful, and when not. 559, 560, 561. *Good men are apt to be over-*confident *about it.* 565
Conscience *hath an upbraiding or accusing power.* 61. Conscience *hath four offices.* 61, 62. *An enlightned* conscience *will vex for sin.* 62, 63. *How he that is good may have a bad* conscience. 63. *A godly man fears the chidings of* conscience. 63, 64. *A godly man is careful not to give his* conscience *any matter against him.* 64. *The comfort of a good* conscience. 65
Coral *described.* 276
Covetousness *and hypocrisie usually go together.* 83. Covetousness *after the world greatest when going out of the world.* 157. Covetousness *insatiable.* 157. *He that keeps covetously, what he hath got honestly, endangers the loss of it.* 162
Counsel, *what it is.* 590. *Good* counsel *is precious.* 590. *'Tis the honour of man, especially of Magistrates to be able to give* counsel. 590
Counsels *of God two sorts.* 125. *They who set the counsells of God at nought shall be dealt with as a thing of nought.* 202. *Stability of the* counsels *of God.* 348
Countenance, *light of the* countenance *what it is, shewed in four things.* 611
Court *of Justice should be publick and open for all comers.* 472
Creation *and providence, the works of both should lead us to God.* 333
Cry, *to* cry *is to pray with strongest intention.* 98. *Cry of the poor twofold.* 514

D

Darkness *very grievous.* 178, 179 *Man sets an end to much* darkness, *God will set an end to all* darkness. 228, 229. Darkness *what it signifies in Scripture.* 440
Death *of Christ purgeth from dead works.* 17
Death, *The soul of the hypocrite is pulled from him in death.* 80. *The* death *of the wicked is always violent to him, two reasons of it.* 87, 88. *To be buried in death, what it signifies.* 148. *All that we get in this world must be left in death, but what we have got by Faith or unbeleif.* 172. Death *is a departure.* 185. *Good men are apt to put* death *a great way off.* 569
Declaration *of a thing made two wayes.* 342
Decrees, *what they are.* 325
Deliberate *sinning the worst.* 36
Dew, *what; and what it signifies in Scripture.* 573
Delight, *what the proper matter of it.* 103. *They who are godly* delight *in God.* 104. *Wicked men cannot* delight *in God.* 106, 107. *Only they who* delight *in God are heard of God in prayer.* 109. Delight *of God, who and what.* 356
Desires, *true* desires *are always followed with hard and hearty labours.* 249 Desire *sometimes overcomes all fear.* 407
Destruction *and death taken severall wayes.* 300

Devil, *why called the God of this world.* 220. Devills, *why called the fowles of the ayr.* 291. Devil *the beginner and Author of sin.* 401. *What the works of the* Devil *are.* 401
Difficulties, *great works meet with great* difficulties. 237. Difficulties *must not hinder us, but we must remove them.* 238
Distrustful *thoughts and feares about worldly things most uncomely for a godly man.* 560
Divination *about future events, how made by the heathen.* 293
Doctrine, *or preaching of the truth, how like rain.* 328
Doppings, *why the Sermons of the Prophets were expressed by it.* 596
Duty, *to cast off* duty *is to hasten on misery.* 176. *They who are slowest to* duty, *would run fastest from danger.* 192, 193
Dye, *to* dye *in our nest, what.* 557. *A godly man thinks of* dying *while in prosperity.* 558. *To* dye *in peace a desireable mercy.* 559

E

Ear, *to give* ear, *notes five things in Scripture.* 582
Earthly *things, we have no assurance of them.* 168. *They never befriended any man for heaven.* 287
East-wind, *two things noted of it in Scripture.* 182
Egypt, *worldly men, how like the land of* Egypt. 605
Election, *the terms of mans* election *and Gods are quite different.* 49. Election, *cannot be made without consideration.* 320
End *of a thing taken two wayes.* 230
Enemies *of two sorts.* 67. Let this be to my enemy, *what it imports in Scripture.* 70
Epicurus, *his wicked opinion concerning thunder and lightning.* 331
Error *will have the worst at last.* 2. *The vanity of maintaining an* error. 129
Eternity, *God saw all things from* eternity. 339, 340
Ethiopia, *two countries so called, which are famous for the* Topaz. 279
Evil *of sin, how it must be departed from.* 393, 394
Euroclydon, *what.* 182
Excellent, *things which are so in themselves prove often hurtful to man.* 225

F

Faith, *without* faith *no prayer is heard, or duty accepted by God.* 99
Faithful, *what it signifies in Scripture.* 365
Fame, *taken two wayes.* 302
Father, *taken two wayes in Scripture.* 540
Favour *of God or man, called the light of the countenance.* 611
Fear *of God, a doctrine and a duty for all men.* 360. *Especially for Magistrates.* 361. *What the* Fear *of the Lord is.* 362, 363. *'Tis wrought by God himself.* 364. *How it is our wisdome, and what kind of wisdome it is.* 364. *There is a* fear *which is not our wisdome, the sorts of it.* 366 *Natural* fear, *what it is.* 366, 367 *Sinful and superstitious* feare *described,* 367, 368. *Slavish* feare *described.* 370. *Spiritual holy* fear *taken two wayes in Scripture.* 373 *Why* feare *is promised by name in the Covenant of Grace rather than faith.* 375. Feare *hath respect to the word in a threefold notion.* 376. *A threefold effect of* feare *as it respects the Word.* 377. *How this* feare *is exercised about the works of God, ordinary and extraordinary, whether of mercy or of Judgment.* 378, 379. *How* feare *examines our thoughts.* 383. *Moral honesty avayls not without this* feare. 383. *Four fruits or effects of this* feare. 384, 385. *Holy* feare *the spring of Courage.* 386 *Whence it is, that there is so little of this* feare. 388. Feare *of God how our wisdome.* 389. *Three arguments opened to shew that it is so.* 390
Firmament, *what it is.* 321
Floods *what in Scripture, and what the Lords sitting upon them implyeth.* 322
Forgetfulness, *how ascribed to the foot, to the hand.* 235
Free-will *offerings only acceptable to God.* 99
Fulness *or abundance, how it helps on our lusts.* 465

G

Gates *have a fourfold use.* 469
Gemms *or precious stones full of light, yet called Stones of darkness, and why* 232
God, *why called living.* 16. *How God is honoured as the living* God. 16, 17 *We should be ready to dye for the living* God. 18. *There is no contending with* God. 136, 137
God, *how he is said to hide himself.* 295. God *takes notice of every thing.* 306
God *declares himself three wayes.* 343. God *had a perfect account of things in himself from everlasting.* 344. God *casts himself upon the wicked, to crush them.* 189. God *himself in wrath is the portion of the wicked, as in mercy he is the portion of the godly.* 190
God forbid, *the Scripture sence of it opened.* 42. *A caution about using that forme of speaking.* 44
Gold, *the King of Mettals.* 205. *The special places of* Gold. 211. Gold *beautiful to the eye.* 211, 212. Gold *drosse till refined.* 213. *The several excellencies of* Gold. 224. *It is the shadow of Grace and things spiritual.* 224, 225. Gold *corrupts man.* 225 Gold *will not buy the best things.* 273. Gold *shut up two wayes.* 273 Gold *the Covetous mans God.* 280
Golden age, *last according to the Scripture, or it shall return at last.* 227, 228
Good, *every man is that good which he doth and procureth to another.* 539
Goodness *of God, how sinful it is not to fear God because of it.* 381
Greatest *estates have greatest turnes.*

Grace *like gold in three things.* 224 Grace *much better than the best things of the world.* 286. Grace *better than all ornaments of Gold and silver.* 533

Gravity, *The light of a Magistrates countenance.* 612. *The usual posture of a Magistrate.* 618

Glory, *what it is.* 576

H

Hand *of God notes his help.* 119. *How dreadful a thing it is to fall into the* hand *of God, shewed* 192,193

Hardness *of heart of several sorts.* 387 *How caused by casting off the fear of God.* 387

Hearing, *to hear another well is an honour to him.* 583

Heart, *teacheth the whole man,* 35. *Continual entercourse between the* heart *and tongue.* 38. *The* heart *is put for the Conscience.* 60. Heart *how enlarged by fear.* 387

Heathens *how afflicted with superstitious fears.* 369

Hell *signifyeth the lowest and worst condition, as Heaven the highest and best.* 188

Helpless *condition the worst condition.* 515. *To* help *the* helpless *is the noblest way of* helping. 517

Hiding *our selves proceeds from a threefold cause.* 481

Hissing *at others, or for others, what it notes in Scripture.* 195

Honours *have spoyled most mens manners.* 553

Hope *taken three wayes in Scripture.* 77. *Where there is no hope in God, there can be no delight in God.* 106 507

Hypocrite, *what his gains may be, shewed in five particulars.* 78. *The* Hypocrites *rest is not good.* 80. *The* Hypocrite *may be full of hope, and his hope may live as long as he lives.* 81. *The* hypocrites *hope grounded both upon temporal and spiritual things.* 81 *Death puts an end to the* Hypocrites *hope.* 82. Hypocrites *often great worldly gainers.* 84. *A* hypocrite *may desire to dye, but he is never willing to dye.* 87. *Trouble shall come upon the* hypocrite. 91. *He will pray in trouble.* 93. *He hath no delight in prayer, but would get ease by it,* 95. *God doth not regard the* hypocrites *prayer.* 97. *He doth not delight in God.* 103. *He cannot delight in God.* 106. *Three reasons why he cannot delight in God.* 106, 107. *A* hypocrite *cannot persevere in prayer; two things make him give it over.* 113,114

I

If's *and* thoughs *with a difference to the godly and the wicked.* 142

Iniquity *takes hold of us three wayes.* 175

Innocency *of the faithful not alwayes cleared up by God.* 21. *To betray or give up our own* innocency *is very sinful.* 37

Instruction *and good counsel like raine, shewed*

shewed in several things. 601,602. *It should be as welcome to our souls as the latter rain to the earth.* 604 *The rain of* instruction *never falls in vain.* 605

Integrity, *what it is.* 53. *It is of great price.* 53. *A godly man prizeth his* integrity *highly.* 54. *We should do nothing to prejudice it.* 55

John Baptist, *why called a voyce.* 329

Iron, *the plenty of it.* 213. *It is the best and worst mettal.* 213

Judgings, *we must* judg *of men according to what they are and do.* 48

Judgment *taken two wayes.* 18. *God hath variety of* Judgments. 150. Judgments *of God are irresistible.* 184. Judgments *of God come with violence upon the wicked.* 186. *Nothing can secure sinners against them.* 187. *The wicked would fain flee from them.* 193

Judgments *of God should cause us to fear him.* 379

Julian *the Apostate, his miserable end.* 201

Justice, *the Magistrates best robe.* 531 Justice *must be done speedily and impartially.* 531

Justifie, *how man may be said to* justifie *man, and when it is sinful so to do* 47, 48. *We must not* justifie *a good man when he doth evil.* 49

K

Kings, *among all the* Kings *of Israel not one good.* 553. Kingly *power a great temptation.* 55

Know, *man is desirous to* know *what is hidden, and careless to* know *what is revealed.* 295

Knowledge; *What we* know *of the mind of God, we should make* knowne. 125. *Three sorts of men fayle in making known the things of God.* 126 *We are chargeable with sinning against the* knowledge *we might have had, as well as what we have.* 129 *Some curious after the* knowledge *of secrets, neglect what is plaine.* 269 *God hath given the* knowledge *of all things necessary.* 270. *Two great poynts of* knowledge *plainly revealed.* 271. *God hath purposely hid some things from the* knowledg *of all living.* 294. *There are two great vanities in men concerning* knowledge. 295. Knowledge *makes man proud.*

L

Labours; *it is a sore judgment not to enjoy the fruits of our* labours. 160. *Those things which have only a naturall excellency in them, cannot be got without much* labour. 222. *Man is willing to bestow any* labour *for earthly things.* 222, 223. *Hard* labour *gets all.* 249

Lacedemonians, *their strict discipline towards youth.* 485

Lamentation; *to dye* unlamented *is a* lamentable *death.* 154 *They deserve to be most* lamented *who need it least.* 155

Laughter, *threefold in Scripture.* 607

Laughter, *what lawful, what sinful.* 615. *Holy* laughter *ariseth three wayes.* 616
Laughing; *those men most miserable at whom God* laughs. 202
Lawes, *good* Lawes *without good Judges cannot make a people happy.* 532
Life *is of God.* 29. *And depends wholly upon him.* 30. *Our* life *is but breath in our nostrils.* 31. Life *of man hath a threefold measure in Scripture.* 421. *Long* life *a great blessing.* 568
Light *of God, what. God the Fountaine of* light. 439. Light *of God enough to lead us through all darkenes.* 441. *Two things to be avoyded, that we may walk in the* light *of God.* 443
Lightning, *what it is.* 329, 330. *Why the* Lightning *is seen before the thunder is heard.* 330
Living, *land of the* living, *what meant by it.* 211, 262
Looking, *how attributed to God.* 303
Love *of those who are holy argues holiness.* 69
Love *the weight of the soule.* 313
Loadstone *gives out its vertue by Iron.* 476
Lyes, *officious* lyes *dangerous.* 526

M

Magistrates *ought to be much in the fear of God.* 361. Magistracy *hath been held up and submitted to in all ages.* 472. *Light of Nature shewes it in three things.* 473. *Light of Scripture for it.* 474. *Objections answered.* 475. Magistracy *consists in two things.* 477. *The usefulnesse of* Magistracy *shewed in seven things.* 478. *There is a Majesty in* Magistrates. 483. *'Tis the duty of all to honour* Magistrates; *three things oblige to it.* 487. *Good* Magistrates *are willingly honoured by good people.* 488, 504. *It is a great happinesse to* Magistrates, *when they have the heart and good will of the people.* 507. *It is the peoples duty to pray for their* Magistrates, *and to give a good testimony to them that are good.* 508. Magistrates *should chiefly take care of the poor fatherlesse and helpless.* 516. *They will not relieve any by wrong to others.* 526. *Righteousnes is their best cloathing, shewed in three things.* 528. Magistrates *in all ages have had their special robes and embleams of honour.* 530. *They should appear much for the poore.* 537. *Their care should extend to all.* 538. *They should carry the affection of a father to their faithful subjects.* 542. *They must search out every cause which they know not before they give sentence about it.* 544. *They must informe themselves of what is amiss, though it be not complained of.* 547. *They must do right to unknown persons.* 548. *They must punish as well as relieve.* 550. *They must be impartial in punishing.* 551. *It is much of God, when their authority remaines*

maines fresh and renewes daily in their hand. 578. *Reverence due to* Magistrates. 619. *They should be able to choose out the way of the people.* 620. *They should have ready obedience.* 626. *They should comfort their people.* 627
Measuring, *what things are properly* measured. 321
Meditation, *why ascribed to the tongue and mouth.* 35
Mercies *usually more prized when removed, than when enjoyed.* 425
Mercy; *The wicked shall have Judgement without* mercy. 191
Mercy *should cause us to feare God.* 380
Michtam, *the title of several Psalmes, what it signifieth.* 274
Minerals *and* Mettals, *the wisdome of man in finding them out.* 205. *The art of finding and fining* Metals *hath been very ancient.* 214. *The skill by which man finds and fines them, is the gift of God.* 215 *Those four* Metals, *Gold, Silver, Iron, and Brasse, shadow both the civil changes in the world, and spiritual in the Church.* 226, 227
Minerva; *the inscription of her Temple.* 291
Mirth, *honest* mirth *allowed in the Gospel.* 614
Moses, *his body or burying place, why hidden by the Lord.* 294
Moth, *how wicked men are like a* moth *in building their house.* 163
Mountaines; *to remove them, what it notes.* 244
Mourning *proper for he dead.* 153 *To have* none mourn *when we dye, a signe of an ill life.* 154
Mouth, *opening the* mouth, *what it imports.* 599
Murmuring *at the workes of God, the sinfulnes of it.* 352

N

Nakednes; *That we are* naked *when we want protection.* 92
Nature, *some things in it beyond mans reason.* 269. *God hath made some things in* nature *more excellent than others.* 283
Negative *dutyes and commandements include the affirmative.* 397, 398
Night, *trouble coming upon us in the* night *is more grievous.* 178. *A threefold aggravation of it.* 179 *Of all* nights, day-night *is the worst.* 180. *When men turne day into* night *morally, God will do it judicially.* 181

O

Oathes; *Chi Eloah, The Great Oath.* 10. Oathes *are lawful.* 10, 11. *There is much of divine worship in* oathes, *shewed in six particulars.* 11, 12. Oathes *are to be used only in weighty matters.* 12, 13. *God only is to be sworne by.* 13. *Foure things render an* oath *sinful.* 15. *A twofold fearing of an* oath. 382

Occasions *of sin must be avoyded.* 395
Onyx stone *described.* 275
Oppressors *are mighty, but God is Almighty.* 133, 135. *They will not satisfie those whom they have wrong'd till forced.* 552
Orders *of men several by Gods appoyntment.* 499
Ornament ; *God hath given us creatures not only for necessity, but for* ornament *and delight.* 284

P

Palm-tree *lives long.* 567
Parables, *speeches full of wisdome, so called for three reasons.* 6. Parables *are similyes.* 6, 7. *A* Parable *taken four wayes in Scripture.* 7, 8
Pearls *described.* 277
Perfection *of things is the use of them.* 229. *Every creature hath a* perfection *in it, which man may attain to.* 230. Perfection *of natural things not to be found without pains.* 231
Perishing *taken three wayes.* 519. *A blessed work to help those who are ready to* perish. 521. *They who have been delivered from perishing, should bless their deliverer.* 523
Pestilence *or* Plague *called death eminently.* 150. *It is a very sore judgment.* 151
Phœnix, *Apprehensions of the ancients about her long life.* 567
Pity, *to have none to* pity *us in misery is a great aggravation of it.* 200
Plenty, *The greatest* plenty *of outward good things is sometimes the portion of good men.* 465
Poore, *dangerous to put them off with* I know you not. 522. Poor *must not be helped by injustice to the rich.* 526. Poor *full of wants and desires.* 541
Portion, *God hath a* portion *in store for all sorts of men.* 134
Prayer, *the hearing of it, what.* 89 *The worst of men will call on God in times of trouble.* 93. *They will* pray *hard in trouble.* 94. *Wicked men have no delight in* prayer. 95. *A godly man* prayeth *when out of trouble, as well as when in.* 96. *Whose and what* prayer *God hath promised to hear, shewed in four particulars.* 97, 98. *Not to have* prayer *heard in trouble, is worse than all troubles.* 101. *Unlesse we* pray *always, we are never heard.* 110. *It is our duty to* pray *always.* 111. *Eight reasons why we must* pray *always.* 111, 112. *Though a godly man gets no answer, yet he continueth in* prayer. 113, 315 *In all that we ask in* prayer, *we must aime at the doing of the will of God.* 353
Preparation *for all things made by God from everlasting, how to be understood.* 346
Preservation ; *several considerations and distinctions about the works of God in* preserving *us.* 428, 429. *Mans whole* preservation *is of God.* 430. *The way and manner of our spiritual* preservation. 430, 431. *Spiritual* preservation *a special priviledge by Christ.* 431. *They are safe whom God* preserves. 432
Precious *things mingled with the vile.* 242. *Wise mans eye distinguisheth them.* 246
Presumptuous *sinner.* 388
Promises ; *a wicked man hath not one of them to friend.* 91, 92
Prophecy *signified by the hand of God.* 121
Providence *of God, hath many secrets.* 123, 124, 217. *It extends to the least things.* 306. Providence *of God what it doth in the world.* 308. *Two inferences from it.* 309. *The least as also the most boysterous things are under the hand of* Providence. 334
Providence *of God over man is perfect and distinct.* 335, 336
Purposes, *the good* purposes *of good men are for ever.* 36. *The* purposes *of a godly man against doing evill are peremptory.* 51
Price *of any thing riseth four wayes.* 260
Prosperity, *A godly man will own God as the Author of it.* 438
Proud *men, farre from God.* 263
Presence *of the Lord, or the Lords being with us how taken in Scripture.* 453, 454. Presence *of the Lord twofold.* 455. *The special wayes of Gods* presence *or being with his people.* 456, 457. *That question answered in six particulars, why seing God is present with his people, they suffer so much* 458, 459
Promises *about temporal good things are a ground of hope for them.* 562 *How such* Promises *are to be taken.* 653

R

Rain, *natural* rain *is under a divine Law or Decree in a fourfold respect.* 326. *Much more in spiritual* raine. 328. *Latter* Rain *why so much desired.* 600. *Good counsel and instruction are to the mind of man, as* raine *to the earth in two respects.* 601
Rare ; *those things are most valued by men which are most* rare. 223
Rejoycing *at the calamity of the wicked, how it is lawful.* 197, 198
Retaliation ; *God deals with men as they have done, or done to others.* 191, 202
Riches *make men restlesse, yet some get rest in* riches. 79. Riches *avayl not in the approaches of death.* 84. *The worke of a worldly man is to gather* riches. 156. *We are very willing to labour after them.* 223. *To venture through all dangers for them.* 233 *The extreame desire that is in man after* riches. 243. *Four grounds of mans insatiable desires after* riches. 250, 251. *A lamentation to see men so laborious for worldly* riches, *and so slight about heavenly.* 252
Righteousnes *twofold.* 56. *What that* righteousnes *is which we should hold fast.* 56, 57. *A godly man maintains his* righteousnes *strongly.* 60. *Several sorts of* righteousnes *explained.* 526. *To be cloathed with* righteousnes *or justice, implyeth three things.* 528. *How* righteousnes *is distinguished from judgment.* 529

Roote *of a thing, what it notes in Scripture.* 571
Ruby *described.* 278
Rulers, *their actions very exemplary.* 497

S

Saints, *difference among them.* 284
Sand; *to multiply as the* sand *notes the greatest multiplication.* 968
Saphire stone, *the excellency of it described.* 240, 241
Satisfaction *the best thing.* 392. Satisfaction, *not to have so much as* satisfyeth, *is as bad as to have nothing.* 145. *To have much and not to be* satisfyed, *is worse than to have so little that it cannot* satisfie. 146
Saying, *often notes resolving in Scripture.* 556
Search *made upon three grounds.* 349
Secrets; *God hath some reserved to himself alone.* 257, 264. *Three sorts of divine* secrets. 266. *Men very desirous to know* secret *things.* 296, 297. *Three reasons why God is pleased to keep many things* secret *from man.* 298, 299. *Two sorts of Gods* secrets. 449. *Saints are acquainted with the* secrets *of God.* 449. Secret *blessing and* secret *curse.* 450
To see, more than bare looking. 245
Seing, *applyed to the understanding.* 127
Security; *carnal men are alwayes surprized by the judgments of God, though warned of them.* 180
Shadow *of death, why precious things are said to be there.* 232
Shekel, *why so called.* 312
Sight *or knowledge of God, foure assertions about it.* 308
Sight *of God, five properties of it.* 341
Silence *sometimes a duty.* 492. *A twofold* silence. 587. Silence *commendable upon seven grounds.* 588. *Such* silence *stands in a sixfold opposition.* 589
Skill *of man in all sorts of lawful arts is the gift of God.* 215
Sin; *a godly man is utterly resolved against it.* 51, 53. Sin *bereaves us of our safety.* 92. *How we are to depart from the evil of* sin, *shewed in five particulars.* 393, 394. *Departure from the evil of* sin, *what it is.* 396. *The greatness of the evil of* sin *demonstrated many wayes.* 399. Sin *is the greatest punishment.* 403. *What* sin *doth both to God and our selves.* 405. *Why, though* sin *be so evill, we are so hardly disswaded from it.* 407 *When we may be said to have departed from the evil of* sin. 408. *That to depart from* sin *is our understanding.* 409. *Several demonstrations of it.* 410. *Three plea's of* sin *why we should not leave it.* 410, 411
Sincere, *they who are so, delight in God in worst times.* 108
Sincerity *will hold out in holding the truth.* 4
Silver *hath its vein.* 208. *It hath as it were roots and braneches.* 208. Silver *is expressed in the Hebrew by a word which signifieth* desire, *and why.* 209 *We should moderate our desires after* silver. 210. Silver *hath made more conquests then Iron.* 210. Silver *is bright, but it drawes black lines upon the body, and blacker upon the mind.* 226
Simplicity *twofold.* 419
Sloath, *mans* sloath *in seeking out spiritual things taxed.* 223
Socinians, *in what sence they say Christ is the Son of God.* 357
Soveraign *or cheif Magistrates are cheifly concerned to see justice done.* 532
Soul, *how vexed.* 25. *They are miserable who loose their* souls, *whatever they get in or of this world.* 85 *The* soul *is at Gods call.* 86
Sparing *considered two wayes as to an affliction.* 190. *Not to be spared is worse then to be smitten.* 191
Speech, vide Tongue; wickedness of speech. 33, 34
Sphinx, *why placed before the Egyptian Temples.* 291
Spirit *of God only makes the word spoken effectual.* 121
Spiritual *things are not discernable by a natural man.* 217. *A foure fold account why they are so.* 218, 219. Spiritual *things not well understood by us, but as compared to and shadowed by the best temporal things.* 281
Sword, *what it notes in Scripture.* 139 *Three special sorts of the* sword. 140

T

Teaching, *to teach the ignorant is a great duty.* 117. *Afflictions fit us to teach others.* 118. *We need the help of God to teach others.* 120
Tears *stopt by great sorrows.* 152
Terror *taken two wayes.* 174. *No outward comfort can bear up the heart against* terror. 177
Theodorick, *his zeal for Justice.* 547
Theodosius *his pity to poor prisoners.* 520
Thoughts, *evil* thoughts *very sinful when kept in, yet worse to let them out.* 41
Thunder, *what it is.* 329, 330. Thunder *and lightning call us to acknowledge the power of God.* 331. *Naturall and spiritual ends of* thunder. 331, 332. Thunder *doth not fly at random, but by Gods direction.* 332 *Great* Thunder *at the publication of the Law, mild* Thunder *at the declaration of Christ in the Gospel.* 333 *The great things which God will do, expressed by* thunder. 333
Tiberius, *his judgement of the Romane Empire.* 553
Tongue, *two evils of it.* 32. *Meditation, how ascribed to the* tongue *in Scripture.* 34. *A great care is to be had of the* tongue, *that we offend not in word.* 38. Tongue *cleaving to the roof of the mouth, what it implyeth.* 498
Topaz, *a precious stone described.* 278
Truth *of God confirmed by the fall of wicked men.* 199
Truth *cannot be prevailed upon.* 2. *A sincere heart will maintain it to the end.* 4. *A twofold ground of this.* 5. Truth *hath a commanding power in it.* 8. *A good man must not be spared*

while he oppoſeth truth 75. *It is a vain thing to oppoſe* truth. 131. Truth *twofold, in which we are to call upon God.* 98

V

Vanity, *to depend upon that which is not, or to oppoſe that which is.* 130
Vein *for Silver, what.* 208
Vertues, *eminent* vertues *draw reverence.* 483
Vow; *Though we may not* vow *never to ſin, yet we may* vow *not to commit this or that ſin wilfully or knowingly.* 36
Uprightneſs; *a man may do that in* uprightneſs *which is not right.* 73
Upright *men heard in prayer.* 98

W

Waters *are in the hand of God.* 321 *Three things wonderful in the* waters. 324
Waiting *notes a threefold act of the mind.* 58
Weighing, *an act of the underſtanding.* 319
Weight *of any thing, what it is.* 313
Wicked, *to be* wicked, *is to be in the worſt condition imaginable.* 71. *Two things ſhew the miſery of the* wicked. 72. *'Tis blaſphemy to think that God hath approving thoughts of the* wicked. 72. Wicked *may eſcape a reckoning with men, but not with God.* 136. A wicked *mans labours are often inherited by the righteous.* 160, 161. Wicked *men care not whom they wrong, ſo they may get.* 163. *The fall of* wicked *men is the rejoycing of all men.* 197. *When the* wicked *fall they are every way miſerable.* 200. *God rejoyceth at their ruine.* 201. Wicked *men how called* wickedneſs, *and ſinners ſin.* 400
VViddow, *her ſtate a ſorrowful ſtate.* 525
VVinds, *affliction like them.* 183. Wind *deſcribed, how God is ſayd to make a weight for it.* 312. *How the* winds *are divided.* 313. *What is the cauſe of the* winds. 313. *The motion of the wind is diſpoſed of by God.* 314. *Why the* winds *are ſaid to have wings.* 314. *Three acts of God concerning the* winds. 314. 315. *The exactneſs of Gods care in ordering the* winds, *ſhewed in three particulars.* 316, 317.
VViſdom *threefold.* 207. VViſdom *of God cannot be found out to perfection.* 204. *The greateſt ſecrets in nature nothing to it.* 206. *Greateſt natural parts cannot reach it.* 217. Wiſdome *ſeen of God from eternitie.* 338, 339. *The Son of God is the eternal* wiſdome *of God.* 354. VViſdom *of God, what.* 259. *How* wiſdome *and underſtanding may be diſtinguiſhed.* 259. Wiſdome *not to be found among ſenſual men, who are given to pleaſure.* 263. Wiſdome *better then all worldly things.* 285 *Three Corolaryes from it.* 288. Wiſdome, *how hidden, and from whom.* 290. *Place of* wiſdom, *what it is.* 304 VVitches

Witches *power over the windes only permiſſive and limited.* 318, 319.
Witneſs, *we ought to give* witneſs *to thoſe who are good.* 508.
Words, *how we are juſtified by them.* 41.
Word *of God is viſible in his workes.* 127, 128.
World, *a little of the* world *will not ſerve a* worldly *mans turn.* 157
Worldly *things, ſee riches.* Worldly *men, their cares may have ſucceſs* 158. *Their ſucceſs ſhall not reach their ends.* 159. *They highly eſteem worldly things.* 279. *How we may deſire the reſtoring of* worldly *things.* 422
Worldly *things tireſome and troubleſome, not only in their getting, but enjoying.*

VVorks *of God declare his wiſdom* 343
VVorſhip; *what natural* worſhip *is.* 105, 253. *Why the* worſhip *of God is expreſſed by fear.* 373
VVrath *falling upon the wicked in time is from eternity.* 136
VVrong, *what we get by* wronging *others, we get in our own* wrong. 164

Y

Year, *how expreſſed in the Hebrew.* 593
Youth, *how ſubject to reproach.* 446. Youth *taken two wayes.* 447. Youth *a fading ſtate.* 447. *To be holy in* youth *is a great commendation of holineſs.* 448. *Modeſty a ſpecial vertue in* young men. 485

A TABLE OF

Those Scriptures which are occasionally cleared, and briefly illustrated in the fore-going EXPOSITIONS.

The first Number directs to the Chapter, the second to the Verse, the third to Page of the Book.

Chap.	Vers.	Page.
	Genesis.	
1.	7	320
1.	31.	339
2	7.	28
2.	11,12.	214
3.	15.	397
4.	7.	470
4.	22.	214
4.	10.	514
4.	5,6.	614
6.	3.	191
15.	1, 2, 3, 5.	462
16.	13.	305
17.	17.	615
18.	11,12.	615
18.	25.	532, 42.
20.	11.	384
22.	12.	375
35.	5.	174
41.	49	156
42.	15.	14
42.	18.	384
45.	8.	540
49.	10.	79
49.	11,	464
	Exodus.	
8.	8.	96
10.	17.	96
14.	15.	90
14	21.	317
15.	11.	377
18.	21.	624
20.	18, 19.	371
23.	3.	526
32.	25.	92
33.	19.	577
	Leviticus.	
26.	26.	146
	Numbers.	
13.	18	59 16

Chap.	Verſ.	Page.
16.	48.	491
23.	7, 18.	4
Deuteronomy.		
14.	13.	521
1.	7.	104
13.	12,13,14.	544
14.	29.	146
15.	9.	514
16.	20.	129
27.	8.	20
26.	5.	519
26.	6.	468
28.	63.	201
29.	19.	388
39.	29.	266
31.	2.	468
32.	26,27.	556,363.
34.	5, 6.	294
34.	7.	468
Joshua.		
7.	21.	212
22.	29.	43
24.	15,16.	43
Judges.		
7.	12.	3
10.	6.	3
19.	9.	59
Ruth.		
1.	20.	24
1 Samuel.		
2.	3.	319
2.	9.	442
3.	1.	224
3.	21.	3
12.	20,24.	372
20.	2.	43
24.	6.	43
24.	13.	150
25.	10.	522
25.	26.	70
2 Samuel.		
3.	36.	501
5.	6,8.	536
6.	14.20.	612
6.	22	5
9.	7.	144
15.	6.	178
22.	29.	436
23.	6.	552
1 Kings.		
10.	21.	224
13.	33, 34.	411
17.	1.	326
2 Kings.		
8.	10.	151
9.	26.	319
10.	7.	143
17	15.	139
17.	16.	582
22.	20.	559
1 Chronicles.		
14.	11.	176
2 Chronicles.		
16.	9.	306
21.	20.	153
26.	15,16.	553
30.	10.	615
32.	25.	565
Job.		
2.	10.	74
5.	22.	616
7.	4.	321
14.	4.	387
34.	3.	21.
36.	22.	117
Psalmes.		
Pſal.	Verſ.	Page.
1.	4.	575
2.	4.	607
4.	2.	130
4.	4.	611
9.	3, 4, 5.	22
9.	16.	267
10.	3.	71
10.	5, 6.	563
10.	13,14.	310
12.	4.	493
16.	2.	104
17.	11,12.	210
17.	13.	140
17.	14.	84
18.	40,41.	100
19.	1.	343
19.	5.	272
19.	9.	384
19.	14.	102
22.	17.	344
25.	14.	263
27.	1.	560
29.	1,2,3.	311
29.	30.	322
30.	6.	565
32.	6.	95,176
32.	8.	307.441
34.	6.	90
34.	9.	391
35.	28.	35
36.	1.	384
36.	4.	397
36.	9.	16
37.	4.	109
37.	16.	145
37.	25.	145
37.	37,38.	91
39.	1. 38.	492
39.	4.	570
39.	7.	160
39.	11.	165
40.	12.	175
41.	8.	167
41.	9.	67
41.	12.	22
42.	5.	309
42.	8.	502
44.	1.	302
46.	1, 2. 10.	309
46.	2,	142
49.	4.	7
49.	10.	160
49.	11.	564
52.	7.	196
55.	19.	380,379
56.	8.	375
58.	10.	198
58.	11.	267
62.	10.	130
63.	1, 2.	425
65.	17.	323
65.	9, 10.	326
66.	8, 9.	31
66.	18.	98
68.	13.	611,102
69.	20.	517
72.	6.	598
72.	1.	19
72.	9, 10. 11.	486
72.	14.	245
73.	1.	27
73.	16,17.	207
73.	22.	45
73.	16.	350
75.	8.	135
76.	10.	315
77.	19.	268
78.	36.	108
78.	64.	154
81.	8. 11.	584
82.	6.	487
89.	19.	517
90.	5.	186
91.	1,2,3,4. 11.	432
91.	16.	151
93.	2.	268
94.	11, 12.	567
97.	10.	413
104.	6, 7,8, 9.	325
105.	18.	27.
106.	12,13.	585
107.	42.	400
109.	7.	100
111.	4.	268
111.	10.	389
112.	1, 2, 3.	562
119.	7, 20.	114
116.	5.	245
119.	7, 20.	19
119.	14.	251
119.	69.	230
119.	105.	435
119.	104,163	45
119.	108.	99
121.	8.	468
121.	4.	43.
127.	3.	461
127.	5.	401
141.	3,4.	407
128.	5.	391
129.	5,8.	507
132.	17.	435
137.	5.	235
138.	8.	263
139.	5.	340
140.	3.	496
141.	3.	442
144.	1, 2.	484
144.	5.	500
144.	14.	505
145.	18.	93
147.	4.	345
147.	18.	325.
Proverbs.		
1.	7.	399.

Chap.	Vers.	Page.
1.	20,21,22.	295
1.	25.	202
1.	29. 389,	374
2.	11,12.	433
3.	25,26.	433
4.	14, 15.	394
4.	18.	14
4.	23,24.	38
6.	11.	91
7.	27.	148
8.	15.	474
8.	22. 10 22.	354
8.	34.	586
11.	10.	497
11.	4.	85
11.	24.	162
12.	27.	160
13.	3.	39
13.	22.	191
14.	8.	320
15.	15.	65
16.	6.	384
16.	15. 611,	600
16.	23.	35
17.	11.	24
18.	1.	249
18.	9.	59
19.	14.	461
19.	23.	392
20.	8. 26.	484
20.	27.	435
22.	4.	392
24.	21.	593
24.	25.	532
24.	11, 12.	521
25.	8	545
27.	1. 26,	308
27.	14.	506
28.	1.	385
28.	8.	189
28.	14	386
29.	2.	505
29.	9.	608
29.	7.	545
30.	4.	322
30.	32.	40
31.	6.	520

Ecclesiastes.

2.	2.	615
2.	26.	159
5.	8.	133
5.	10.	146
7.	3.	617
7.	12.	251
8.	11.	389
9.	2.	382
10.	16.	591
10.	19. 608	151
11.	5.	269
12.	13.	383

Canticles

3.	5.	14
5.	14.	241

Isaiah.

1.	8.	166
2.	22.	31
3.	1, 2, 3, 4. 625,	480
3.	5.	619
5.	8.	163
5.	26.	195
7.	18.	195
8.	11.	119
14.	9, 10.	172
14.	13, 14, 15.	187
16.	12.	93
22.	18.	186
24.	20.	166
26.	9.	379
26.	16.	94
28. 24,	27, 28, 29.	216
35.	5, 6.	539
38.	1.	51
40.	12.	322
40.	27.	19
41.	16.	184
44.	25, 26.	348
45.	15.	294
45.	9.	132
46.	10. 339,	308
49.	6.	539
49.	23.	627
55.	4.	497
55.	10, 11.	605
57.	1.	519
58.	1.	4
58.	10, 11.	442
59.	1.	26
59.	8, 9.	19
59.	16.	517
60.	5	387
60.	17.	227
63.	5.	517
63.	17.	387
64.	6.	57
65.	16.	14
66.	2.	376, 305

Jeremiah.

1.	5. 130	
2.	13.	575
2.	36, 37.	434
2.	3.	600
3.	2.	10
4.	18.	402
4.	22, 23, 24.	378
5.	24.	227
5.	31.	4
7.	5. 552,	54
8.	5.	628
10.	23.	93
12.	2.	83
12.	16.	442
13.	16.	462
15.	7.	247
15.	19.	139
17.	17.	154
22.	18.	307
23.	23.	135
25.	27, 28.	505
31.	23.	374
33.	39, 40.	981
33.	9.	147
44.	27, 28.	491
51.	59.	

Lamentations.

2.	6.	160
4.	8.	612.

Ezekiel.

3.	26.	498.
4.	10, 11.	336.
5.	13.	201
13.	13.	403
24.	21, 22, 23.	153
33.	17.	320

Daniel.

2.	32, 33	226
3.	44.	149
4.	19.	70
5.	23.	30
7.	7.	550
7.	15.	80
8.	8.	24
8.	13.	345
11.	45.	515

Hosea.

1.	5.	184.
2.	14.	452
3.	5.	380
4.	17.	403
7.	9.	447
7.	14.	95
9.	13, 14.	143
12.	7, 8.	158
12.	14.	123
13.	15.	189
2.		1

Joel.

1.	6.	550
2.	6.	611

Amos.

5.	10.	470
		0 000
5.	13.	492
5.	24. 538,	176

Obadiah.

0.	3, 4.	558

Jonah.

1.	5.	93

Micah.

4.	6.	536
5.	7.	573
7.	8,	200

Nahum.

2.	10.	612

Habakkuk.

2.	6.	157
2.	9.	557
2.	20.	569

Zephaniah.

3.	14, 15.	18
3.	19.	536

Haggai.

1.	6, 9.	450
2.	9.	579.

Zec.

Chap.	Verſ.	Page.
Zechariah.		
1.	6.	175
2.	13.	589
4.	7.	244
4.	12.	224
8.	16.	470
10.	1.	600
12.	10.	25
14.	6.	245
Malachi.		
2.	1,2.	141
2.	17.	71
3.	15.	72
Mathew.		
5.	34.	10
5.	39.	475
7.	1.	47
7.	27.	82
8.	26.	368,318
10.	29,30.	345,306
11.	5.	539
11.	25.	218
11.	16,17.	608
12.	32.	144
12.	37.	41
13.	44,45.	294,286
19.	24.	287
21.	44.	190
23.	2.	471
24.	2,3.36.	297
24.	35.	46
24.	20.	178
24.	43.	180
25.	34.	247
Mark.		
13.	3	297
14.	33,34.	366
Luke.		
5.	26.	381
6.	25.	615
12.	12.	157
12.	20.	287
12.	21.	85
16.	9.	287
17.	22	426
19.	15.	58
22.	32.	117
23.	29.	143
24.	41.	610
John.		
3.	8.	316
3.	31.	250
9	31.	97
15.	15.	263
21.	21.	297
Acts.		
6.	15.	613
8.	24.	96
9.	15.	4
9.	3.	381
14.	17.	327
15.	18. 310,	308
17.	18.	495
20.	24.	52
20.	20,27.	125
20.	35.	495
24.	26.	518
26.	29.	68
Romans.		
1.	22.	270
1.	26,28.	403
4.	5.	48
6.	23.	402
7.	13.	399
7.	22.	45
8.	15.	370
10.	16.	320
10.	17,18.	272
11.	20.	389
11.	32,33.	267
12.	19.	475
13.	3.	505
14.	23.	395
1 Corinthians.		
1.	26.	218
2.	14. 270,	218
3.	18.	270
6.	7.	475
8.	1.	298
9.	25.	253
10.	5,6,11.	198
15.	31	15
15.	32.	552
2 Co-		

Chap.	Verſ.	Page.
2 Corinthians.		
	12.	65
1.	17.	126
2.	6. 576,	344
4.	4.	220
4.	18.	280
4.	4.	86
5.	11.	599
6.	1.	377
7.	11.	44
7.	7.	298
12.		
Galatians.		
3.	9.	365
Philippians.		
1.	9,10.	288, 246
2.	12.	374
3.	6,7,8, 9.	56
4.	7.	398
4.	12.	465
Coloſſians.		
1.	6.	602
2.	12.	364
3.	3.	390
3.	3.	290
3.	18.	296
1 Theſſalonians		
2.	13.	601
5.	2.	178
5.	22.	394
2 Theſſalonians.		
1.	9.	190
2.	11.	404
1 Timothy.		
6.	5.	83
6.	7.	172
Titus.		
2.	14.	77
3.	1.	479
Hebrews.		
3.	2.	265
6.	6.	405
6.	16.	13
6.	19.	82
7.	7.	503
9.	14.	17
10.	31.	192
11.	19.	7
12.	10.	424
13.	5.	422
James.		
1.	14,15.	402
1.	26.	39.
3.	2.	493
3.	17.	60
5.	9.	471
5.	12.	10
1 Peter.		
1.	8.	616
1.	12.	292
3.	13,14.	237
2 Peter.		
1.	5,6,7.	603
1.	14.	570
1.	21.	122
1 John.		
1.	1,3.	51
2.	16. 250,	212
2.	20	271
3.	8.	401
4.	18.	370
Reve		
5.	5.	572
6.	8.	150
9.	6.	87
12.	15.	237
15.	4.	380
17.	15.	322
18.	7.	323

ERRATA.

PAge. 7. Line. 7. for *but*, read *and*. p. 17. l. 10. for 13. r. 14. p. 59. l. 5. for *hearts*, r. *hands*. p. 117. l. 6. for 34th. r. 36th. p. 125. l. 34. for *counsel*, r. *counsels*. p. 125. l. 36. for *discharged*, r. *charged*. p. 190. l. 27. for *Cor.* r. *Thess.* p. 353. l. 1. r. 26.

FINIS.